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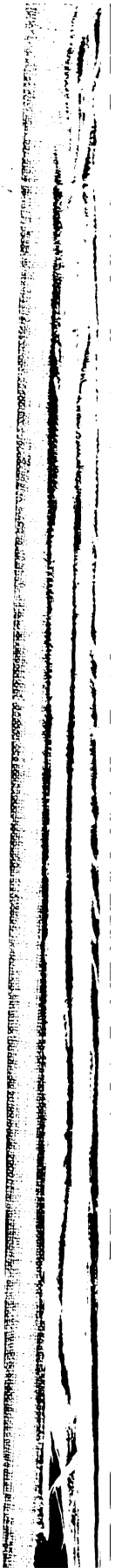
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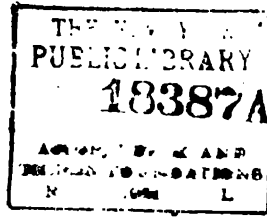
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Social Hygiene

Vol. VI

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HERMANN MICHAEL BIGGS, M.D., LL.D.

The name of Hermann M. Biggs as president of the American Social Hygiene Association insures to its members and friends a continuance of the strong, well-balanced policy of administration which has governed the affairs of the Association from its inception. The world-wide recognition of Dr. Biggs as dean among public health administrators in America, together with his reputation as a physician and man of science, make it certain that the Association's program for combating venereal diseases will be carried forward with vigor and on a sound basis, while his deep interest in the social aspects of the problem and his affiliations as an officer or director of many welfare organizations make it equally certain that its related social hygiene activities in the development of wise sex education and other social methods will progress steadily.

With the advent of Dr. Biggs' presidency, the Association enters upon a part of its program hitherto undeveloped: the establishment of protective measures and the collection and study of social statistics upon matters touching the conservation of the family as a social unit in our national life. The results of these studies will appear from time to time in *SOCIAL HYGIENE* and special publications. As a consensus of opinion concerning practical measures is attained, the Association will proceed with the popularization of such measures in accordance with its principal purpose, which is set forth as follows in its constitution:

The purposes of this Association shall be to acquire and diffuse knowledge of the established principles and practices, and of any new methods, which promote or give assurance of promoting, sound social health. . . .

The initial presidency of Dr. Charles W. Eliot, and the succeeding administrations of Dr. Abram W. Harris and Dr. William H. Welch brought the Association prominently and favorably before the public, and especially before the educational, religious and medical professional groups which these distinguished men so ably represented. It has now attained a position of recognition as the representative national volunteer organization in this field, and its efforts are gradually being merged with the larger public health and moral welfare programs as they are now being applied by the appropriate national, state, and local official bodies. This dropping back of the Association in these fields to the first line of support of the official bodies is being accomplished without handicapping the advance position of investigation and propaganda for other and even more important phases of the social hygiene movement upon which the public has not yet formulated a clear opinion. It is doubly fortunate, therefore, at this stage in its development, that Dr. Biggs, in addition to his administrative leadership, should bring to the Association, as he alone can, the support of the public health administrators and their staffs in reaching the American public with tested methods and further progressive investigation.

HERMANN MICHAEL BIGGS was born at Trumansburg, New York, September 29, 1859, the son of Joseph Hunt and Melissa (T.) Pratt Biggs. He was graduated from Cornell University in 1882 with the degree of bachelor of arts; received the degree of doctor of medicine from Bellevue Hospital Medical College of New York University, 1883, and honorary doctor of laws from New York University, 1910. He married Frances M. Richardson, of Hornell, New York, August 18, 1898. He served his internship at Bellevue Hospital, 1883-4. Thereafter he was successively visiting physician, Workhouse and Almshouse Hospitals, 1885-92; assistant pathologist, 1886-92, and pathologist, 1892-9, Bellevue Hospital; pathologist, City Hospital, 1886-92; lecturer and professor of pathological anatomy, Bellevue Hospital Medical College, 1885-94; consulting physician, Hospital for Contagious Diseases, since 1889; professor of therapeutics and clinical medicine, 1897-1907, associate professor of medicine, 1907-14, and professor of medicine since 1914, University and Bellevue Hospital Medical College; pathologist and director of Bacteriological Laboratories, 1892-1901, and general medical officer, New York Department of Health, 1901-14; state public health commissioner of New York since 1914. Director, Rockefeller Institute for Medical Research since organization in 1901. President, Tuberculosis Preventorium for Children founded by Nathan Straus. President, National Association for Prevention of Tuberculosis, 1906-7. Director, 1916-19, president, 1919-, American Social Hygiene Association.

BIRTH CONTROL¹

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The birth control movement is a protest against laws, almost universal throughout the United States, which prohibit giving information on the methods of preventing conception. Under these laws, it is illegal for a physician or any other person to impart information on this subject. Advocates of birth control insist that this deprives people of the right of voluntary parenthood and that, as the result, children are born unwished for; that this works a great wrong, especially among the poor and ignorant in the community. Large families among the laboring classes are a severe burden, they say, and keep such families down to low living standards, and it would be better for the parents, for the children, and for the state, if such undesired children were not born. Ignorance of methods of birth control affects the state unfavorably. Those who are socially and economically prosperous are reducing their births through the use of contraceptive methods, while the poor and ignorant still have large families. It is further claimed that ignorance of contraceptive methods keeps young people from marrying because they cannot undertake to support a family on their limited incomes. Finally, birth control advocates say the result is much sex irregularity and venereal disease. The birth control movement thus rests on the assumption that a free and wider practice of its doctrines would reduce poverty, immorality, and venereal disease and would raise the physical standard of the race.

These are broad claims and will receive our attention in the course of this paper. At the present moment I wish to address myself to the practical question which is involved, namely,

¹ An address delivered before the Social Work Section, sixth annual meeting of the American Social Hygiene Association, Greenwich House, New York City, October 22, 1919.

whether the law prohibiting instruction in birth control² shall be continued on our statute books or not. This has exercised both the advocates of the movement and their opponents more than any other feature, and we should dispose of it before we proceed with what I believe to be the much more important and larger question which is at bottom involved, namely, the subject of population and parenthood and the attitude which thinking people should have toward it.

The principle behind the prohibition of birth control instruction is that contraceptive methods are destructive to the best interests of the state and that they are immoral in effect, because detrimental to the individuals who practice them. The state looks to its own perpetuation, and anything which endangers that is illegal. Birth control implies cohabitation divorced from procreation. The moral sense of the community looks upon this as unnatural; in fact, as a grave perversion of function, and therefore to be prevented. The law stamps the disapproval of the community upon such conduct. Furthermore, it is assumed that the law acts as a restraint upon the appetites of persons, especially the unmarried who might otherwise gratify their desires to their own and the community's detriment. Such a deterrent safeguards the integrity of the family, upon which the welfare of the state depends.

I believe that I have stated the case for the state without bias. On the other hand, it should be frankly admitted that birth control is now very widely employed and by all classes of society. The well-to-do practice it, as is openly admitted by almost every one and as is eloquently demonstrated by their very low birth-rate. The law is honored more in the breach than in the observance. Some doctors do impart such information in spite of the law and irrespective of the social consequences of such instruction. Other physicians, restrained by the law, may remain silent in cases where, in their judgment, it would be better that information on birth control should be given to prevent hardship

² The law as it stands declares contraceptive information to be indecent and classes it with the circulation of obscene literature, pornographic pictures, and instruction in abortion.—EDITOR'S NOTE.

and suffering. A law which is not enforced and which cannot be enforced is of little service. It undermines respect for law in general.

Nor does the law, as we now have it, truly represent the community attitude on this subject. The law is entirely negative. It is not a positive guide to what the best interests of the community require. I believe, therefore, that whatever be the merits of the opposition to a repeal of the existing statutes, all might well agree to an amendment which would permit properly qualified physicians to impart information to married people in such cases where, in their judgment, the interests of society would not suffer from this instruction. Little, if anything, would be lost to the community, and with the legal restriction out of the way, we would be in a better position to consider the questions of population and of parenthood in a constructive and sober manner in order to develop a public point of view.

BIRTH CONTROL AND THE POPULATION PROBLEM

The birth control movement assumes that the world suffers from overpopulation and that the first thing to do to put the world in order is to decrease the birth-rate. This is implied in everything that has been written by the advocates of birth control. The birth-rate is, after all, a relative value, and whether it is high or low depends upon a standard. A good fixed point for our discussion is such a birth-rate as will maintain the population at a fixed level, that is, neither increase it nor decrease it in the course of a generation. In a previous technical study of this question, I have shown that, under present conditions of the death-rate, it requires an average of close to four children per family to keep the population stationary. Two children reaching maturity are required to replace their parents, and because of the high mortality in infancy and early childhood and because so many people do not marry, it requires an average of nearly four children per completed family to make a new generation as large as the old. An average of one, two, or even three children per family, therefore, means a loss in population; an average of five or six children means an increase in the population.

I wonder whether you realize what the true facts of the birth-rate are in the United States at the present time, or what they have been in the last ten years. Do you know that the birth-rate in the United States is this year about what it was in France before the war? The birth-rate in New York is around 20 per 1,000 of population. This represents a drop of about 20 per cent in four or five years. The rate has been declining for a number of years, but never so rapidly as it has recently. We have now reached the point where one baby is born each year to every tenth family. Does this strike you as an excessive birth-rate? Do we need more birth control? How many people in this room have families of four children? How many families do you know where there are four children? It is one of the most striking facts in our social life that the persons upon whom the public opinion and constructive effort of our country depend are raising families of less than four children. Special studies which have been made among many groups of persons such as college professors, teachers in schools, business people of good position, and among large groups of the native-born of native parentage, demonstrate an extraordinarily low average number of children per completed family. There is only one conclusion to be drawn: these groups are not reproducing themselves. These people and stocks are quickly dying out and their place is being taken by a new generation who are the offspring of our fertile immigrants. Is this entirely satisfactory to you or does it fill you with forebodings as to the welfare of our country? The greatness and worth of the nation will never be more or less than that of its people. Have you no reservations as to the power for self-government of the newcomers or as to their capacity to carry on the traditions of America for ourselves and among the nations of the world? It is as clear as anything can be that we are now remaking the stock out of which the new America will arise. We had reason to feel safe in the past. I humbly raise the question as to the future. Whether we like it or not, the people of America will look different, act differently, and be different from those who made our country great. And all this because of the facts of reproduction and heredity.

The advocates of birth control, somewhat frightened at this picture, direct their propaganda against the high birth-rate of the immigrant. They point to the individual family, still unadjusted to American conditions, with its large number of children, and insist that for them birth control must become available. I ask you whether this condition, however distressing may be the circumstances, is half so serious as that which is rarely considered and against which no propaganda is directed, namely, the thousands and tens of thousands of families where there is no maladjustment, nor poverty, nor ignorance; where parents are by birth and tradition and capacity able to bring into the world and raise wholesome, healthy offspring to do the world's work, and where there are either no children or but one or two children. I insist that the present emphasis is all wrong. It is infinitely more important that society shall be maintained and strengthened by the birth and growth of healthy, productive, and able people than that individual cases of hardship resulting from oversized families shall be alleviated, desirable as that may be.

If I may digress a bit, I would discuss the condition of the birth-rate in Europe. The situation is, of course, very much worse than in the United States. Birth control propaganda has, in one form or another, been carried on for about a century and was very actively spread during the two or three decades prior to the Great War. Of all the countries, France probably suffered most from this doctrine, the practice of contraception being very widely diffused in the population. For a year or two prior to 1914, France was already suffering from depopulation, that is, from an excess of deaths over births. The facts called for the most anxious activity of the statesmen of that country who saw a national menace of the first order in the facts of a dwindling population. Commissions were appointed to study the question. Projects of law were being drawn up to check the advocates of birth control, inflicting heavy penalties on those propagating this doctrine. It was no longer an academic question with France; it was a challenge whether France would survive. Then came the war with its sacrifices, trials, and losses.

Close to 1,500,000 men of France, the flower of its youth, made the great sacrifice on the field. But an even larger number of potential men and women were lost to France because during the period of the war the birth-rate fell more than one half from its previously lowest point. During the last year of the war, the birth-rate of France was about nine per thousand, with the death-rate about three times as high. This high rate was due in part to the losses from influenza which, like war, removed the cream of the population, men and women at the most active ages of life, the potential and actual parents of the present generation.

The most distressing problem of France today is its problem of population. The war and the influenza have left France with an abnormally high proportion of old people and a correspondingly low proportion of young lives upon whom the burden of carrying forward the work and civilization of France rests. An advocate of birth control in France would enjoy short shrift to-day. I believe that the French have learned their lesson. When I was in Paris last year, I heard from every quarter that a new spirit had arisen and that it would become fashionable for Frenchmen to raise large families "*pour la France*." The battle for France is far from over; the fight is still being fought in the cradles just as actively as it was on the battlefield, only that the enemy is much more subtle, and treason goes unpunished.

For the first time in its modern history, England reached a point recently when her birth-rate was less than her death-rate. That was the situation at the end of last year and the beginning of this. The influenza epidemic was largely responsible, but the low birth-rate also played its part. For 1918, it was 17.7 per 1,000 as against 23.8 per 1,000 in 1914. One can always rely on the good sense of the English to discern a national situation which calls for positive and constructive conduct in the national defense.

Probably the very worst conditions as to the birth-rate which came to my attention on the other side, during a rather remarkable opportunity to study the population question at the end of the war, was in Serbia. Terrible as were the physical conditions of that country, which had been drained of every resource by the German, Austrian, and Bulgar invader, the condition which per-

plexed and distressed the statesmen of that country more than anything else, was the effect of the war on their birth-rate. There were hardly any babies born in Serbia during the period of the war. As Colonel Folks and our party moved up from the Greek border on the south to Belgrade on the north, we were impressed with the utter desolation of a nation that had no babies. A four years' crop of children was lacking. That will mean empty schools a few years hence; it will mean few or no marriages twenty years hence; it will mean, again, few or no births in the next generation, until the post-war babies have grown up and have taken their proper places as parents. Unless I am very much mistaken, Europe is through, for some time at least, with the pernicious doctrine that it has too many people and that it needs fewer children.

In our country, at least, it may be said that we are far from having reached the point of saturation of population. To talk of overpopulation in the United States is to talk nonsense. There is, of course, overcrowding in our cities, but there are the rich prairies and the fertile valleys waiting for the hand of man to bring forth a rich harvest, not only for our own people but for the unhappy, war-stricken world. Our natural resources have been scarcely scratched and our human concentration per square mile is among the lowest in the world. We are, to-day, the hope of the world and shall long continue to be so. It is not for ourselves alone that we must be concerned. Food, coal and iron, and manufactured goods must go to the stricken nations of Europe, but more than this, we must send out good cheer and hope to these people who now think of the world as the invention of the devil. There is only one way to do this and to save civilization. It is to preserve the spirit of youth. Our families must bear children that there may be life and cheer and joy and hope in our midst. An atmosphere of growing, abounding youth in our homes will reflect itself in a healthy national spirit and in our inspiring message to the world. Such a message will be totally different from that which would come from a nation of few children, where the average age of the population is high, and where there is a large and growing preponderance of old women.

BIRTH CONTROL AND THE PROBLEM OF POVERTY

The propagandists of birth control and of birth reduction have also preached that a widespread acceptance of their gospel will solve or at least help solve the problem of poverty. It is the size of a poor man's family that makes him poor and keeps him poor, they say. In a small family, the little you have will be enough. The extreme form of this doctrine came to my attention recently in a paper by Dr. Millard, who, speaking of England, says: "The prosperity of this country is absolutely dependent upon an abundant supply of cheap coal; the more rapidly the population of this country increases, the sooner will a menacing exhaustion of our coal fields manifest itself." Here we have a beautiful *reductio ad absurdum* of the whole doctrine. It is fortunate to have so clear a statement of an impossible position. The aim and end of human life is then, not human life itself but the preservation of the coal supply. We live for coal and not coal for us. In its less absurd form, the doctrine is a plea for more things, for more money, for more pleasure as against more healthy, worthy people who can create and enjoy things, money, and pleasure. It is a simple confusion of means and ends which one would not expect a schoolboy to fall into. But even distinguished physicians sometimes pride themselves on the fact that they are not philosophers or logicians.

If there is poverty and misery in the world, and there is a great deal of it, the way to attack poverty and misery is not by destroying mankind and its civilization. There are better and more direct ways. Poverty may be reduced by destroying exploitation of man by man, and we are destroying it slowly but surely. Poverty may be destroyed by training people to be more productive in industry, by developing their skill and character, and by making them more ambitious for attainment, and we are learning all the time to do that better. Poverty may be reduced by checking the birth of incompetents, of degenerates, of defectives, through segregation and control of the prospective parents of such offspring. Birth control, through the spread of contraceptive knowledge, will hardly help in such cases. It will require

recognition of the undesirable stocks, their forcible detention, and sex segregation by the state to accomplish this result. The poverty and misery which we see about us is largely the result of maladjustment in a highly complex society. The proper answer is not to reduce the number of people indiscriminately and to quiet discontent with a false sense of security. Much more will be accomplished by directing an attack on poverty, first by impartially determining, then by checking, its true causes. Healthy men always produce more wealth than they consume. The wealth of the world, in fact, is cumulative. We have not only our own production, but all that which has gone before. Each new generation can, therefore, be more numerous than its predecessor. We are far from having reached our limit. To admit that we have is to put ourselves down as exhausted, as played out. No, birth reduction is no cure for poverty. It would stop our constructive effort at removing the causes of poverty and we would end by adding to our poverty of things the much worse poverty of spirit.

BIRTH CONTROL AND VENEREAL DISEASES

Another claim of the advocates of birth control, to which we have already referred, is that a wider use of contraceptives would result in a reduction of immorality and of venereal disease. It is difficult to see how they come to such a conclusion. Now and then we find some of their more cautious supporters distinctly worried over the possibilities that are involved in the more general practice of their propaganda. They seem to realize that there will be a great temptation thrown in the path of young people to which many will succumb. At the present time there is, at least, the deterrent of the natural consequences of their act. With birth control knowledge universal, that deterrent is removed and promiscuity may become much more general because much safer. This is a phase of the subject in which I suppose the American Social Hygiene Association is most interested and is perhaps the reason why you have invited me to make this address. According to my view, the strength of your Association should be thrown against this propaganda, although, as I said at the

outset, it will not be necessary to oppose the amendment of the present anti-birth-control law. My reason for this view is the experience of other countries with birth control. Nowhere in the world has this been practiced as in France nor for a longer time, and we find, side by side with the lowest birth-rate in the world, one of the highest death-rates from venereal disease and those associated conditions which show venereal infection. It is not uncommon to find the very best medical writers of France referring to syphilis as the first cause of death in France. Such was the statement of Dr. Doyen at a meeting in the Academy of Medicine in Paris some years ago. The charge has been repeated many times. The vital statistics of France are too indifferently constructed to show how serious this situation is, but every one who has been in France knows how widespread the venereal diseases are. The situation could hardly be worse, yet we are told that the way to reduce venereal disease is to increase birth control.

So much for the negative side of the subject. I hope it is clear to you that little that is useful may be expected from the operation of the present law and even less from the free sway of the birth control propaganda, an unhealthy and blind delusion into which some well-meaning but uninstructed people have fallen. What is called for in the circumstances is a clear-cut, positive doctrine on population and parenthood which people may not only understand and believe but follow. This can be no lukewarm proposition of academic interest. We are concerned with the most vital thing in the world and must approach the matter in this spirit. We must, therefore, get down to fundamentals and follow where they lead us.

In the first place, I can see no escape in any reasonable social philosophy from the conclusion that it is the duty of individuals in a society to preserve, improve, and perpetuate it. Society cannot sanely discuss its own dissolution any more than an individual can sanely determine his own destruction. It must continue and grow richer in content of lives and of tradition. Tradition is an epitome of all that has gone before; lives carry our tradition forward into the future; together, they

make up the stream of civilization. Whatever interferes with this stream or blocks its course, is antisocial and must be checked. This is axiomatic. To deny this is to remove all purpose and rationality from existence. If the perpetuation and enrichment of civilization is not the aim of our existence, then there can be no worthy aim and the sooner we stop the grim comedy the better.

In line with this thought, I would make a number of suggestions toward building up a positive and constructive social program on the population question.

In the first place, the state must radically revise the education of both its boys and its girls. Our system of education must inculcate national ideals. It is not enough for education to insure efficiency; we must also develop enthusiasms for the common good. Our young men and women must be taught to realize early that we do not live for ourselves alone. The education of our women is especially faulty in this regard. Our schools and colleges with few exceptions direct the thoughts and energies of our girls away from normal home life. Our girls graduate from school and college often without any instruction in what will prepare them to be good mothers and wives. The old virtues of womanhood need restatement to-day; for whatever else women learn in the school, they must be educated for their place as mothers. A democratic education must make sufficient provision for this primary function.

The state must also put a premium upon childbearing. The bearing and rearing of children is costly, both in energy and in funds, and acts as a check on personal ambition and on the enjoyment of the freedom and pleasures of social life. Success as a mother is, in the majority of cases, at the expense of achievement in other fields. The state should reward either substantially or with esteem the women who are willing to bring up families of normal size. It may be found expedient to encourage parenthood by fixing exemption from taxes, municipal, state, and federal, on the basis of the size of the family. This principle has already been acknowledged in our federal tax system. It needs to be largely extended and coupled with much heavier rates of taxation for the unmarried.

But, at bottom, the evil I have described is the result of individual selfishness. An increasing number of men and women do not assume the marital state or, when married, do not raise a family of children because they prefer only to live better than their forebears and to spend more on themselves than would be possible if they had children to raise and educate. The appeal must, therefore, be made to the religious impulse in our individual lives. It will require all the religious power latent in our people to set us right. We must learn to realize clearly our relation to the community about us and the obligations which this relationship involves. The problem of the size of the family, like a whole host of other important social questions, will be solved only when men realize the holy purpose of life, that we are here to add to the sum total of the common good; in a word, that we must leave the world better than we have found it.

In conclusion, let me emphasize the need for *birth release* among the healthy and normal people of our country as a primary national duty. Such release must be conscious and deliberate, the act of will of free individuals who thus express a highly moral purpose.

HOW PROHIBITION CAME TO THE UNITED STATES

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In the winter of 1918 there appeared on the front page of almost every daily newspaper in the land a record that, as it grew from week to week, startled broad awake thousands of our fellow citizens who had not observed or taken seriously what had been happening throughout the United States. The papers of January 9, 1918, recorded that on the preceding day Mississippi had ratified the amendment to the Constitution of the United States prohibiting the manufacture of and traffic in alcoholic liquors for beverage purposes. This first stroke of the bell by Mississippi marking the passing of beverage alcohol was followed quickly by the action of other states. In two months eight of the necessary thirty-six states had ratified; before the end of 1918, fifteen. Twelve months and five days after Mississippi's act the roll of the required thirty-six states was completed by Nebraska. Missouri ratified the same day a few hours later; while in less than six weeks thereafter eight more states ratified. Only Connecticut, New Jersey, and Rhode Island have failed so far to ratify.

WHAT THE STATES HAD DONE TO THE LIQUOR TRAFFIC

To those who were astonished at the swift conclusion of this stage of the American anti-alcohol movement may be added another group whose eyes had been gradually opening for a decade. Their attention had been caught somewhat earlier. When Oklahoma came into the Union in 1907 with prohibition a part of her constitution, it attracted little attention. Relatively few knew or cared about the long, hard battle that was won in this result. When Georgia and Alabama in the same year voted for statewide prohibition they received more notice. Here were two of the old original states taking radical action. But still general public interest slumbered. Its naps were broken the

following year (1908) when Mississippi and North Carolina (the latter by a popular majority of 44,196 out of a total vote of 183,028) swept out the legalized liquor traffic. Tennessee followed in 1909. But still many looked on indifferently—this, they thought, was Southern activity due to local causes, and when Alabama's first law was practically repealed in 1911, they believed it was the ebb of a merely temporary tide. But West Virginia smashed, or should have smashed, that theory the next year by a prohibition majority of 92,342 in a total vote of 235,843.

Meanwhile reports began to seep north and east and west of the favorable results of prohibition; there were great areas in non-prohibition states made dry by local or county option votes or special legislation; and in 1914 the full force of the movement began to be apparent to the attentive. Arizona, Colorado, Oregon, Washington, and Virginia adopted prohibition by statute or popular vote; Arkansas, Idaho, Iowa, and South Carolina followed in 1915, and Alabama rejoined the prohibition ranks stronger than ever. Thereafter the course of events was swift. Michigan, Montana, Nebraska, South Dakota, and Alaska acted in 1916. As yet neither house of Congress had voted with the necessary majority to submit the amendment for national prohibition, although submission resolutions had been pending since December, 1913. But congressional action gave the District of Columbia prohibition in 1917, and made possible a popular vote in Porto Rico, which was promptly taken with a large prohibition majority, while Indiana, New Hampshire, Utah, and New Mexico voted to become prohibition states before Congress took its final act (December 18, 1917) in submitting the amendment to the states. Thus twenty-five states, together with Alaska, Porto Rico, and the District of Columbia had adopted prohibition by legislation or by popular vote before the question of national prohibition was definitely submitted to the nation, and the impetus gained pushed into the ranks of prohibition states in 1918, even while ratification of the national amendment was proceeding, Florida, Nevada, Ohio, Texas, and Wyoming, and gave Hawaii temporary prohibition with a chance for making it permanent. Several states took new popular votes tightening up their laws or

repudiating efforts to weaken them. A dozen years had increased the number of prohibition states from three to thirty, in twenty-two of which there had been a popular vote. Such votes also had made the traffic illegal in large parts of other states.

EVOLUTION, NOT EMOTIONALISM

And still there were those who regarded this movement as too sudden to be permanent, a wave of emotion that might soon pass. Comments from the press of continental Europe even now reveal a similar amazement, especially at the inclusion of beer and wine in the legislation. Yet the evolution of the anti-alcohol movement has proceeded for 145 years along perfectly clear and definitely marked lines of purpose. It is not due to hysteria and emotionalism; it has not been mushroom-like in its growth. Other nations are showing precisely the same stages of development. This process may be and probably will be shortened in their cases by the wider knowledge of the twentieth century of all aspects of the alcohol question and by observation of existing national experiments, which is far easier in these days of ready intercommunication than for our fathers of the early nineteenth century.

Briefly the stages are these: opposition to drunkenness; moderation or abstinence in the use of distilled liquors, followed by moderation in the use of fermented beverages; total abstinence from personal use of all alcoholic beverages; restrictions on the liquor traffic; prohibition of some part or the whole of the traffic; local, state, and national prohibition. Of course the stages overlap. Regulation of the traffic goes along more or less with the changing customs in personal use, but the history of the movement shows an irresistible tendency from mild to stronger measures along these well-defined lines.

INTEMPERANCE IN THE COLONIES

The American colonial situation as regards intoxicating liquors took its coloring from the lands from which the early settlers of the United States came, though the circumstances of migration tended to prevent extremes which were conspicuous in the older

countries. The England of the thirteenth to the sixteenth centuries had become increasingly drunken. Beer and ale, the national popular drinks, were used in great quantities. For centuries ecclesiastical bodies promulgated decrees against this evil, but not till the reign of Edward VI was a beginning made in its restriction by civil authorities. From Elizabeth's reign until the Revolution of 1688 drunkenness is said to have been more general especially among the upper classes than at any previous time. The seventeenth century brought more statutes against drunkenness but practically little improvement in conditions. Lecky relates that in 1688 it was computed that 12,400,000 barrels of ale or beer were brewed, though the entire population was but a little over 5,000,000, and almost a third of the arable land was devoted to barley raising.

Spirits did not become common for beverages till toward the beginning of the sixteenth century when soldiers who had fought in the Netherlands brought home the custom of drinking them, which was further fostered by the Dutch King William III who encouraged distilleries in England toward the end of this century. By 1735 the production of distilled liquors had risen to 5,394,000 gallons from 537,000 gallons in 1684, and a passion for gin drinking was sweeping through the masses which finally had to be met by some stringent restrictive measures that checked the evil to some extent.

It was out of these conditions in Great Britain and Holland that the majority of the colonists up to the period of the American Revolution came to America. Restrictive measures against drunkenness appeared early. Apparently the beverages used in the home countries were used here, but immoderate drinking was deprecated. In Plymouth Colony, records from 1633 tell of drinkers punished in the stocks and fined or whipped for their drunkenness. As early as 1636, Plymouth prohibited the retail selling of "wine, strong water, or beer either within doors or without, except in inns or victualing houses allowed," on which Judge Pitman comments (*Alcohol and the State*, p. 150) that "it is quite evident that our forefathers early learned *what* were intoxicating liquors, even if they did not find out how to manage them."

Massachusetts Colony, declaring in 1646 that "Forasmuch as drunkenness is a vice to be abhorred of all nations, . . . any strict law will not prevail unless the cause be taken away," ordered that no one should sell wine under one-quarter cask amounts. It was to be sold only by taverners licensed to sell by the gallon. The principle of restricting the sale of liquor to licensed persons was early recognized in New York and other colonies.

With the eighteenth century American intemperance became more aggravated. The trading ships brought in West Indian rum and in time the colonists began manufacturing their own. For several years before the American Revolution about 600,000 gallons of rum were exported annually from New England, and rum became the chief trading medium in the African slave trade.

The French and Indian War sent many American soldiers home addicted to rum, which had been included in the rations in the English army. This encouraged the development of distilleries, and a wretched circle of cause and effect was soon in operation. So conspicuous became the drink evil that the First Continental Congress in 1774 recommended "to the several legislatures of the United Colonies immediately to pass laws the more effectually to put a stop to the pernicious practice of distilling, by which the most extensive evils are likely to be derived if not quickly prevented," an early foreshadowing of "war-time prohibition." The extreme poverty of pioneer conditions had passed; taverns and liquor stores had become more numerous and centers of demoralization and vice. John Adams in 1761 described in his small home town nine licensed places in a radius of a mile and a half. Twelve, he wrote, was not an uncommon number in a New England country town.

The clergy in all the colonies were smirched by the drink habits of many of their number. Virginia in 1760 passed laws requiring ministers to abstain from excess of drink and riot. Funerals and festivities were marked by heavy drinking until affairs grew so bad that in 1742 the use of wine and rum at funerals was forbidden by law in Massachusetts.

The Revolutionary War only made matters worse. It stopped the West Indian rum trade with the result* that more rum was made and consumed in the colonies. Again the army rum ration sent home men addicted to spirits. Drunkenness after the war became so common that it was noted as an American characteristic by European travellers—and yet in all the colonies there were laws against drunkenness, and efforts were being made to restrict the traffic by licensing it.

THE CAMPAIGN FOR MODERATION

Only here and there were voices raised against even the drinking of spirits. It was *drunkenness* that was regarded as a vice. The use of spirits in “moderation” was accepted as proper and even at times beneficial. The early Methodists, however, were governed by the rule promulgated by John Wesley himself as early as 1744 which prohibited “drunkenness, buying or selling spirituous liquors, *or drinking* them, unless in cases of extreme necessity,” and by repeated statements in 1780, 1783, and 1800 the Methodist church committed its members and clergy to a policy of opposition to the manufacture, sale, or use of distilled liquors. So also the New England “Friends” in 1784 adopted a special rule against the use of spirits. These, however, were exceptions, and drunkenness was fast getting a hold on all classes.

Then began the American anti-alcohol movement which in 145 years has never long slackened. It is significant perhaps that the first gun really heard was fired by a physician, Dr. Benjamin Rush, one of the signers of the Declaration of Independence. In 1785–87 he published a series of articles entitled, “An Inquiry into the Effects of Ardent Spirits on the Human Mind and Body.” It was the beginning of emphasis upon the effects of alcohol, an emphasis which, as the years have passed, has shifted the onus of responsibility from the weakness of the drinker to the nature of the drink, and in so doing has helped clear away the half-truth that the cause of drunkenness was moral weakness.

Dr. Rush was far from radical according to present standards. He only urged avoiding the habitual use of distilled liquors, and heavy duties and the limitation of saloons as restrictive measures.

But such were the pictures that he painted of what spirits were doing and threatened to do for the ruin of the young nation, and such his appeal to the Christian churches to use their influence against these liquors, that they immediately carried weight. "Ministers of the gospel of every denomination in the United States," he appealed, "aid me with all the weight and usefulness of your sacred office to save our fellow men from being destroyed by the great destroyer of their lives and souls." The essay passed through many editions, was widely circulated and read, and was the great awakening document of that period in America much as was *The Alcohol Question*, by Dr. von Bunge of Basel, of the temperance movement of continental Europe, a century later.

For twenty years thereafter sporadic movements indicated the development of a temperance sentiment which was feeling its way toward some action that would limit the evils of drunkenness. The first temperance organization of members agreeing to act together against liquor was that of the 200 farmers of Litchfield County, Connecticut, who pledged one another in 1789 in the following terms:

We do hereby associate and mutually agree that hereafter we will carry on our business without the use of distilled spirits as an article of refreshment, either for ourselves, or for those whom we employ; and that instead thereof, we will serve our workmen with wholesome food, and the common, simple drinks of our production. (Signed by Ephraim Kirby, Timothy Skinner, David Buel, and nearly 200 others.)

Thus, in the Methodist discipline, in the articles of Dr. Rush, and in the proclamation of the Litchfield farmers appear three of the influences that to-day are enormously potent in the American temperance movement—the church, the scientific man, and the employer.

It was another doctor who started the first temperance society specifically organized with constitution and by-laws to fight intemperance. Dr. Billy Clark, of Moreau, N. Y., stirred by his own personal observations and Dr. Rush's essay, conceived the idea in 1808 of an organization that should entail individual obligation and mutual covenant. The society required abstinence from beverage use of distilled liquors (except wine at public dinners, under penalty of twenty-five cents fine!), forbade intoxica-

tion, the offering of spirits to members, or the urging of other persons to drink.

Four years later, the Bath (Maine) Temperance Society adopted a careful pledge by which the members thus agreed:

We will be at all times sparing and cautious in the use of spirituous liquors at home, in social visits decline them as far as possible, avoid them totally in retailing stores, and, in general, set our faces against the intemperate use of them; conceiving, as we do, that, except in a very few cases, as of medicinal use, spirituous liquors are the bane of morals, and a drain of wealth, piety, and happiness.

These two pledges fairly represent the point of view and motive of the temperance movement up to the year 1825. The churches took action against "excessive and intemperate use of spirituous liquors" (Presbyterian General Assembly, 1811), and recommended "that ardent spirits be dispensed with at ecclesiastical gatherings, and church-members abstain from selling or drinking intoxicating liquors," (Connecticut Congregational General Association, 1812). "We did not then say a word about wine," subsequently wrote Dr. Lyman Beecher, one of the great leaders of the movement of that period, "because we thought it best to attack that which was most prevalent and deadly, and that it was as much as would be safe to take hold of one such dragon by the horns without tackling another; but in ourselves we were resolved to inhibit wine, and in our families we generally did."

The Massachusetts Society for the Suppression of Intemperance, organized in 1813 with an imposing official list of influential men, had as its object "to discountenance and suppress the too free use of ardent spirits . . . , to encourage and promote temperance and general morality." It gathered reliable data about drinking conditions and its report for 1818 declared that there was then in Boston one licensed place for every 21 male inhabitants over sixteen years old, and that one-fifth of all recorded deaths were due to intemperance. Recommendations were made for new laws, "laws to diminish the quantity sold at single sales, to raise the price of liquors and increase the duty on imported liquors, to advance the price of licenses, to limit the number of licenses granted, etc." (Dorchester, *The Liquor Problem in All Ages*, p. 209), all of which is being almost exactly duplicated in

this year 1919 in some of the European countries making their first serious efforts toward temperance reform.

The agitation got the ear of the public and called attention to the growing evils, but, based only on the principle of "moderation," and that chiefly as applied to distilled liquors, it left the way wide open for constantly appearing new drinkers as the old ones dropped off. The chief justice of the Supreme Court of Massachusetts, Isaac Parker, said of the period, "Many, seeing no happy results after many years of effort, retired from the field in despair. I am one of this number." The per capita consumption of spirits was estimated to have risen from 4.7 gallons in 1810 to 7.5 gallons in 1823, during this very period of temperance endeavor.

TOTAL ABSTINENCE FROM SPIRITS AND WHAT IT DID

Then came the next stage, a determination to press for total abstinence from distilled liquors. The argument ran thus: We can't do much with drunkards, but if all temperate people will practice total abstinence from spirits, the drunkards in time will die off and the land will be free from intemperance."

On this basis, the movement took a fresh start. Temperance societies were reorganized; many state and local organizations were started. Special efforts were made in the colleges. Able speakers presented the principle of abstinence from spirits to all sorts of influential associations. State medical societies gave their aid, pointing out the physical effects of alcohol. By 1830, results began to appear. It was time. Investigations conducted by the new organizations had revealed appalling conditions. One town in New York state, for instance, reported that the annual consumption of spirits in a population of 2800 was not far from 9000 gallons. The town had 140 drunkards and 30 drunkards' widows. Under the public sentiment roused by the new agitation, by 1830 there had been formed over 1000 temperance societies with over 100,000 members; fifty distilleries and 1200 liquor dealers had gone out of business; it was becoming unfashionable to drink spirits in company and unnecessary for a host to offer

In 1831 began movements for total abstinence from *all* intoxicating liquors, because, said a report on temperance adopted by the General Conference of the Methodist Episcopal Church, "there seems to be no safe line of distinction between the moderate use and the immoderate use of intoxicating drinks; the transition from the moderate to the immoderate is almost as certain as it is insensible."

By 1835, the American Society for the Promotion of Temperance was pressing the question of the nature of alcohol as a cause of intemperance. Its annual report showed that alcohol was produced by vinous fermentation, and was therefore contained in fermented as well as in distilled liquors. Testimonies from well-known men as to the benefits of entire abstinence from all alcoholic liquors were gathered up and given the public, showing that total abstinence was both possible and safe. This report marks the turning point in the temperance movement in the United States as it concerned the personal use of intoxicants. The Society adopted a resolution approving as a good omen the formation of organizations on the basis of "total abstinence from all intoxicating liquors" rather than exclusively of spirits. And from that period to the present no organization of influence has been formed on the basis of mere abstinence from spirits.

SIGNS OF PROHIBITION

The American Temperance Union, three years later, went a step further, declaring that "the manufacture, sale, and use of all intoxicating liquors as a beverage is morally wrong and ought to be abandoned throughout the world." The first prohibition movement was beginning, and its spirit was foreshadowed in the words "is morally wrong."

Ten years of well-led educational and organization work for even partial abstinence pointed the way for securing release from the evils of intemperance. By 1835 over 8000 temperance societies had been formed; over 4000 distilleries were closed; some 200,000 people had stopped using any kind of intoxicating liquors; about 2,000,000 had ceased drinking spirits, of whom 1,500,000 were members of the societies. The importation of spirits also

fell off a third between 1830 and 1837, altogether about 13,000,000 gallons. The spirits business became regarded as unworthy; social use of alcoholic drinks was no longer regarded as indispensable.

The total abstinence principle thus established was confirmed in the next two decades by the Washingtonian movement to reform drunkards, by the Sons of Temperance, who pledged their members against selling as well as against using all forms of alcoholic beverages, by the Rechabites and Good Templars. Immense amounts of temperance literature were printed and distributed. Steadily public sentiment against the liquor traffic increased; efforts to limit and restrict the traffic went on until in the fifties appeared the first prohibition movement.

Considerable misapprehension exists concerning this period. Opponents of prohibition have quoted the repeal of some of these so-called prohibition laws as evidence of their failure. As a matter of fact the prohibition legislation of the fifties covered a short period and included laws that to-day would be regarded as far from really prohibition laws, and in some of the states the laws never went into effect at all, being declared unconstitutional or defeated by popular referendum. The New York law, in the six months it was in operation before being declared unconstitutional, gave evidence of marked diminution of liquor evils.

Michigan's law of 1850 merely prohibited granting liquor licenses to sell liquor; it did not prohibit selling. The law of 1855 was modified in 1861 to allow the sale of beer, wine, and cider, and under such conditions prohibition could not be expected to give satisfactory results. New Hampshire's law prohibited the sale but not the manufacture of alcoholic beverages. This made possible, later, the anti-prohibition influence within the state of powerful liquor manufacturing interests. Ohio, counted as an early prohibition state, never had in those days a clear-cut prohibition law forbidding all traffic in alcoholic liquors. The constitutional provision adopted in 1851 did not prohibit the traffic but prohibited the granting of license to traffic in intoxicating liquors. The legislature was empowered to "provide against the evils resulting therefrom." Consequently anybody could

sell liquor. There was no prohibition of selling; no license law. The legislature passed various regulative laws, and in 1854 prohibited the sale for consumption on the premises—exactly what Belgium has just done with spirits—but this was very far from effective prohibition, it will be evident. Maine and Iowa retained their laws, though the latter had a twenty-year period ending in 1915 during which the so-called “mulct law” contravened its full operation. Rhode Island, Massachusetts, and Connecticut repealed their laws between 1863 and 1881, and New Hampshire later.

THE WILDERNESS PERIOD OF THE TEMPERANCE MOVEMENT

The very dates of enactment of these laws are significant of the times in which the legislation was born. The mere mention of the decade 1850 to 1860 calls up a vision of national life and interests already shadowed by another great moral, political, and divisive issue—slavery and the preservation of the Union.

The early prohibition movement had relatively few of the scientific, social, and industrial elements that are its strength to-day. Its motive was largely ethical; its practical relation to national life was not clearly discerned. Before prohibition had time to settle into place as established, well-enforced law, the nation was swept into the whirlpool of the antislavery struggle, the Civil War, and the reconstruction period, which diverted attention, money, and effort from organized temperance work. In the stress of those days when the very structure of the nation seemed to be cracking under the strain of one issue, the temperance movement slackened. It was not only difficult but was deemed unwise by many to carry on agitation concerning another question which might cause further division of moral forces. The education of public sentiment which had been going on vigorously for thirty-five years declined. At the same time new factors favoring the use of and traffic in liquors came into operation. The combined result was that in the late sixties and early seventies the temperance movement was somewhat in the position of the children of Israel when they turned back to the wilderness. We had to begin again and were nearly forty years coming back within sight of the “Promised Land” of prohibition.

Several factors contributed to this retrogression. The make-up of population changed rapidly. Beginning in the later forties, economic and political conditions in Europe sent a great tide of immigrants to the United States among whom the use of beer and spirits was ingrained, and with whom there was little or no background of temperance agitation or education. Except in Great Britain and Scandinavia, up to 1850 and very much later there was no marked temperance movement in Europe. Yet the foreign-born population in the North trebled in actual numbers between 1850 and 1880.

Need of money for the war led to the federal tax on liquors against the protest of many members of Congress and, it is said, against the best judgment of Lincoln. They not only regarded the taxation as morally indefensible but saw the possibility of what actually happened, the entrenching of the liquor power in the government revenue system so that the revenue argument became a strong appeal to the taxpayer against abolition of the traffic.

The levying of the federal tax tended to drive out the small dealer and manufacturer. The strong ones combined, and before 1870 the liquor trade was organized for purposes of defensive and offensive activity in protecting its business against new restrictive measures, in breaking down existing restrictions and in extending trade. Thus began a career of activity which eventually became one of the most important factors in the prohibition of the entire business.

Again, as after previous wars, many soldiers came home addicted to drink and consequently unfavorable to prohibition or its enforcement. A generation had grown up uneducated as to the reasons why its fathers had attempted prohibition. The old belief that alcoholic drinks, especially wine and beer, were good gifts of God if not abused was seriously urged by prominent men.

Under the impact of these combined forces state prohibition gradually ebbed. Yet let there be no mistake about the first prohibition era. The laws themselves were imperfect, the machinery for enforcement was often inadequate. In the case of Maine, the pioneer prohibition state, this inadequacy of en-

forcement machinery persisted until a few years ago. Nevertheless, one has only to read the terrible record of conditions as they existed in Maine and other states before even the imperfect laws went into effect, to appreciate the gains in welfare, order, and happiness that that first prohibition period brought.

Eighty-five years of the American temperance movement had illustrated the truth of the saying that the world's progress is made in spirals. Public opinion of various stages swings around and tends to reappear, but always higher up; it does not absolutely repeat itself. The situation in 1870 was both better and worse than in 1785 when Rush's essay appeared. Total abstinence from spirits was practically an established principle among thinking people; hundreds of thousands were practicing abstinence from all intoxicating liquors; prohibition of the liquor traffic had been tried and was holding its own in certain states and in smaller political units. But the moderation theory as applied to beer and wine had revived under the well-applied stimulus of liquor-manufacturing interests and the encouragement of pseudo-scientific men who declared that alcohol was a food, that moderate doses were a source of strength and endurance, that only immoderation was harmful. Although these tenets did not find expression through an organization, they were widely spread and helped slacken further the moral fiber already weary in the reaction from the Civil War. The old prohibition movement grew out of the common-sense experience, observations, and conscience of one generation. The next generation lacked education as to the reasons for what their fathers had done; lacked the modern knowledge of the actual effects of alcohol; saw, without recognizing the cause, the increase in drinking due to immigration and the war; and was misled by its scientific men, many of whom had become imbued with the ideas of wine- and beer-drinking customs while pursuing their studies in the universities of continental Europe, which was as yet, except in Scandinavia, practically untouched by any lasting or extensive anti-alcohol movement.

THE DEVELOPMENT OF THE POLITICAL POWER OF LIQUOR

In addition to these conditions was a factor practically unknown in the early part of the century—the increasing activity of a fast-organizing liquor traffic which constantly sought to extend its trade and to strengthen its hold.

This activity of the traffic became partly responsible for the modern prohibition movement. A member of the editorial staff of one of the great dailies of the Middle West said to the writer a few months ago: "I predicted in 1910 that the liquor traffic would be abolished in ten years. I am no prohibitionist, but we who saw its operations in politics knew that it *had* to go." Official investigations have amply proved the demoralizing effects of the traffic quite aside from the direct effects of the liquor it sold and its constant violation of any law intended to restrict it. Large sums of money were furnished for the purpose of secretly controlling newspapers and periodicals; authors of recognized standing were subsidized to write articles favorable to the traffic for standard periodicals; a plan for advertising and subsidizing the foreign language press of the United States was undertaken; great funds were contributed to political campaigns in violation of federal statutes and the laws of several states; plans were made and frequently succeeded in controlling primaries, elections, and political organizations; clubs, leagues, and organizations with such misleading titles as "Merchants and Manufacturers Association" were formed for secret pro-liquor publicity or political purposes; in order to suppress or coerce persons opposed to the traffic, extensive systems of boycotting such persons or firms were devised; large sums of money were contributed to the German-American Alliance with a view to using it to further their own political purposes; the traffic in liquor became one stronghold of commercialized vice as the use of liquor broke down natural personal restraints upon immoral sexual conduct. It took a long time for the general public to understand or appreciate what was happening, but by its course the liquor traffic helped dig its own grave.

Here also is to be found one explanation for the radical legislation of the past decade. The power of the liquor interests

became strongly entrenched in the manufacturing branches of the trade. As long as these branches could continue operations they would remain an aggressive force against restrictions upon the sale of liquor. This is one important reason, also, why beer has had to be included in the prohibition ban. As long as it can be sold, it leaves uncut the power of the beer manufacturing interests, which, as already stated, have been proved to exert a malign and serious influence upon the thought and action of the nation. This is a feature of the campaign to retain beer which cannot be overlooked by any thoughtful or patriotic citizen.

THE PERIOD OF SCIENTIFIC EXPERIMENT

The last quarter of the nineteenth century was a period of laying foundations and testing methods. Multitudinous ideas for dealing with the liquor traffic by restriction and regulation were faithfully tried. Low license failed. High license only entrenched more strongly the financial and political roots of the traffic. Sunday closing, limitation of hours of sale, removal of attractions from the saloon, and dozens of other restrictions proved but barriers of sand to a traffic which every year became better organized, and, it became evident, afforded no real relief from the evils of alcoholism.

Yet public sentiment grew steadily more intelligent. These practical experiences were gradually demonstrating that the traffic in alcoholic beverages was different from the traffic in any other commodity, serving no need, extending itself at the expense of the individual and the community purely for reasons of profit. And there was new knowledge about alcohol itself. Scientific evidence based on actual careful experiments in Europe and America began to explode old theories of the benefits or harmlessness of alcohol. This experimental work commenced in the sixties, but did not come to full flower until after 1890. It showed that alcohol, instead of imparting warmth, made the user more susceptible to cold; that instead of giving strength and endurance, it lessened power and quickened the onset of fatigue; that it was not a stimulant, but a depressant. Most important of all in its influence upon the anti-alcohol movement was the evidence

obtained that quantities of alcohol no larger than those considered "moderate" by hundreds of thousands of drinkers exercised injurious effects upon working ability and other essential forms of physical and mental activity. This was a body blow to the "moderate" theory that drink was all right if you didn't take too much of it. It hit squarely the idea that drinking was safe if only the drinker controlled himself in its use, for the experiments not only showed that even a "controlled" use might be injurious, but also that one of the very first effects of alcohol was to impair the power of self-control.

These scientific studies of alcohol grew in number and gathered force as the new century came in. To-day the work represents thousands of experiments, conducted with ever-increasing attention to detail and accuracy in the scientific laboratories of practically all civilized countries, but especially of England, France, Germany, and the United States. It was this work that in the past ten or fifteen years has been bringing to the principle of total abstinence and finally to prohibition many of the same type of physicians and university men as that which, after the Civil War, started a generation off on the moderation doctrine. This was partly due, perhaps, to the fact that the younger men who have studied abroad, especially in Germany, became acquainted with the scientific experiments going on there, and the growing abstinence movement to which many of the European scientists gave their adherence and coöperation *after* their experimental work had convinced them of the reasonableness and accuracy of the abstinence standpoint.

THE EDUCATIONAL WEAPON

The greatest single factor in increasing popular knowledge of the scientific facts about alcohol has been unquestionably the temperance instruction in the public schools. This was based upon a simple but logical philosophy: this is a government of majorities; as long as a majority of the people desire what the saloon has to sell, it will be impossible permanently to abolish the saloon; for this majority to act intelligently the scientific facts about alcohol disproving old false ideas must be taught all the

people; the public school is the one great American institution for reaching the people at the formative period of life; the hope of permanent temperance reform lies, therefore, in teaching all the children these facts about alcohol. In this faith the Woman's Christian Temperance Union, led in this branch of its work for over a quarter of a century by Mrs. Mary H. Hunt, proceeded with the then astonishing program of engrafting a wholly new study in the curriculum of the public schools of the entire nation. Twenty years of campaigning secured laws from every state legislature and Congress requiring instruction in the facts of hygiene and temperance in the public schools. A new school literature was brought into being, graded and progressively developed with the advancing sciences of hygiene and alcohol investigations. Courses of study, suggestions of methods for teachers were worked out, and these, with the text-books, have guided the instruction of millions of children in the United States for the larger part of a generation. It was in the highest sense constructive statesmanship when the women thus turned from the effort to solve the drink question by converting the liquor dealer, which was the motive of the Woman's Crusade out of which the Woman's Christian Temperance Union developed, to the slow, patient method of training up a new generation in the principles of hygienic living and intelligent total abstinence. Not only the public schools, but the Sunday schools and children's total abstinence organizations have now for more than forty years been the medium for spreading information of the reasons why the use of alcoholic beverages is inimical to human welfare. Thousands of boys thus taught came to manhood with minds open to the evils of alcohol and ready in due time to pass on to the logical next step, the abolition of the saloon as it became more and more evident that the institution could not be reformed.

For the past dozen or fifteen years the educational campaign in the scientific facts has assumed wide proportions, definitely reaching out for all classes of the public by the most up-to-date publicity methods. Popular literature, lectures, magazine articles, posters, placards, slides, exhibits, industrial and insurance bulletins, and dozens of minor devices have been utilized. One

insurance company sent out a bulletin of facts about alcohol in ten languages to 7,000,000 policy-holders. Education beats few tom-toms as it goes about its work upon a generation. This is why the modern prohibition movement seemed sudden in its dowering to those who were not aware of the revolution that science and education were quietly working in the mind of the nation.

ALCOHOL DROPPED FROM MEDICAL PRACTICE

At the same time another scientific stronghold of alcohol was being weakened—its medical use. The old view that alcohol was a panacea for human ills has largely passed from the medical profession. Opposition to it sprang first from the not uncommon addiction to liquor that followed old-time methods of administration. The London Temperance Hospital established in the early seventies, while never forbidding the administration of alcohol, practically furnished an object lesson of gratifying and significant results without it. Practical experience convinced many physicians that it was often unreliable in its effects; new drugs or new methods of treatment gave them better results. Proof that it acts as a depressant and not as a stimulant eliminated the use of it in many cases where formerly it would have been employed for its supposed stimulating properties. To-day, probably all reputable physicians would agree that it should never be self-prescribed, that if it is administered at all in sickness, it should be as carefully prescribed as other drugs, by a physician understanding the conditions of the case; for years all physicians have been steadily decreasing the amount prescribed; while a large, constantly increasing number had practically discontinued all medicinal use of it, until in 1915 whisky and brandy were dropped from the United States Pharmacopeia as official remedies, and in 1917 the house of delegates of the American Medical Association adopted the following resolution:

Whereas, We believe that the use of alcohol is detrimental to the human economy, and whereas, its use in therapeutics as a tonic or stimulant or for food has no scientific value; therefore, be it

Resolved, That the American Medical Association is opposed to the use of alcohol as a beverage; and be it further

Resolved, That the use of alcohol as a therapeutic agent should be further discouraged.

WHAT INDUSTRY LEARNED AND THOUGHT ABOUT DRINK

To the important factors of science and education in the prohibition movement since 1870 must be added the influence of business, especially of industrial business. Its argument against drink was the necessity for greater safety in transportation and industrial plants, increased efficiency, better health, more regular operation of closely organized industrial systems which depended to a very large degree upon the sobriety of both managers and workers. The railroads were among the first to take steps for promoting this sobriety as protection against accidents and in behalf of better working morale. Practically every railroad in the United States for several years has been operating under a rule forbidding the use of intoxicants by employees while on duty and the frequenting of places where they were sold. Some railroads forbade all use of intoxicants on the ground that the railroad man must always regard himself as on duty, especially after the scientific experiments began to demonstrate that the effects of alcohol might persist for several hours after it was taken.

As long ago as 1897 a government inquiry among some 7000 employers revealed the fact that more than half of them were then taking employees' drinking habits into account, especially when it was a matter of responsible positions such as those of engineer, watchman, signalman, etc. The passage of workmen's compensation laws gave a tremendous impetus to all means of accident prevention and immediately directed attention afresh to alcohol as a cause of accidents. The employer who was responsible for compensation to his injured employee set about to make his plant as safe as possible, but discovered almost immediately he must have safe *men* as well as safe *things*. Awards for compensation to workers injured while under the influence of liquor or after drinking soon brought thousands of employers to the point of giving preference in employment or promotion to sober employees and of using every means in their power to promote sobriety. Hundreds of thousands of educational posters and leaflets describing the injurious effects of alcohol have been circulated in industrial plants in the past decade; non-alcoholic

drinks were supplied or made available to workers at low cost. But this was not enough so long as the saloons remained open offering constant temptation to the squandering of wages with loss of time, inefficiency, increased liability to accident and disease. The result of it all was that the liquor question, so far as industry was concerned, ceased to become a moral question, and became a business problem of industrial management, and complete prohibition of the traffic presented itself to many of the managers of great enterprises as the only solution of an increasingly vexing situation. Labor itself recognized some of the drink handicaps. Even before the railroad companies generally made strict requirements in the matter of intoxicants, the Brotherhood of Locomotive Engineers had imposed an obligation of total abstinence upon all its members, while very many of the trade union societies refused benefits in case of accident, sickness, or death due to the use of liquor.

THE ORGANIZED TEMPERANCE FORCES

It is difficult to give an adequate view of the increasing agitation which for thirty years preceded the opening of the last prohibition period. It increased not only in amount, but in definiteness and effectiveness. Temperance organizations like the Woman's Christian Temperance Union and Independent Order of Good Templars spread into every state, often into the very hamlets, with a membership of more than 250,000 pledged to active work for personal abstinence and the abolition of the liquor traffic. The Prohibition Party, standing for national prohibition, was by its propaganda contributing to the education of public sentiment to the prohibition principles. The Anti-Saloon League was organized in 1893 with the avowed purpose of wakening the Christian conscience of the nation against the liquor traffic and crystallizing it into action for laws that would exterminate the traffic. Politically its principles were omnipartisan; it carried the facts of any political situation to the people, urging them to elect, support, or reelect legislators who would vote or had voted for measures against the liquor traffic, and to defeat others supporting the traffic. As the struggle

against alcohol grew hotter, all these and other forces came more and more into unity of effort, working each in its own way toward the common end of complete prohibition.

LEGISLATIVE NIBBLINGS AT THE LIQUOR TRAFFIC

Legislative experiments were "nibbling" off bits of the liquor traffic here and there, and testing out methods of action. Local option was an attempt to control the traffic by small units of home rule. Thousands of towns, cities, and counties freed themselves of the open liquor traffic with benefit to individual and social welfare. It was both the strength and the weakness of local option that made it a stepping stone to prohibition. Its strength lay in its demonstration of some of the benefits to be obtained by abolishing the traffic. Its weakness was its inability to cope with a traffic organized on a national scale which combined to fight anywhere any limitation of its operations.

In the Southern states the prohibition area spread both by local option and a series of special legislative measures. For instance, in Tennessee rural sections were first "cleaned up" by laws forbidding the manufacture and sale of intoxicating liquors within four miles of a schoolhouse except in incorporated towns. Georgia had a similar law. Little by little, as the benefits of the legislation, imperfect though it was, became apparent, it was gradually extended first to small towns, then to larger towns and cities. The dispensary plan was tried in South Carolina and in Georgia cities, proved a failure, and was abandoned. Kansas adopted state constitutional prohibition in 1889. North Dakota came into the Union a prohibition state in 1889.

The "nibbling" process extended to national legislation. By 1901 the liquor ration and sale of liquor were gone from the army and navy and their canteens, and Congress began in 1902 its appropriations now amounting to millions of dollars for canteens free from the liquor-selling feature, which should afford larger facilities for the soldiers' recreation and amusement. Liquor-selling in national homes for soldiers was prohibited in 1906.

PROGRESSIVE CHURCH INFLUENCES

The churches, through their national meetings, were for the most part placing themselves squarely in favor of prohibition of the entire liquor traffic, and many of them had special boards or committees for promoting temperance principles and activity among their adherents. Sunday schools were teaching temperance lessons every quarter. The use of unfermented wine in communion services had become the practice of the churches of most of the Protestant denominations. A few, such as the Protestant Episcopal Church and the Roman Catholic Church, still retain the use of fermented wine, and due provision is made for it in national prohibition legislation.

EDUCATIONAL VALUE OF COURT DECISIONS

The courts were rendering decisions which, without being unanimous against the traffic, nevertheless showed a trend unfavorable to its continuance. A British student of the alcohol question said, when in the United States last summer, that we hardly realized the educational value of many of these decisions which for years have been thoroughly expounded in the propaganda against the saloon. These decisions set forth the injury done by the liquor traffic, as in the following from the United States Supreme Court:

We cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety may be endangered by the general use of intoxicating drinks; nor the fact established by statistics accessible to every one, that the idleness, disorder, pauperism, and crime existing in the country are, in some degree at least, traceable to this evil. *Supreme Court of the United States, in the case of Mugler vs. Kansas, 123 U. S. 662.*

The court decisions clearly established the right of the people to abolish the traffic and that there was no inherent right in a citizen to sell intoxicating liquors at retail:

. . . . It was not a privilege of a citizen of the state or of a citizen of the United States. It was urged that as the liquors are used as a beverage, and the injury following them, if taken in excess, was voluntarily inflicted, and was confined to the party offending, their sale should be without restriction, the contention being that what a man shall drink, equally with what he shall eat, is not properly matter for legislation. There is in this position an assumption of the fact that does not exist, that when the liquors are taken

in excess, the injuries are confined to the party offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens; and in the self-abasement which it creates. But, as it leads to neglect of business, waste of property, and general demoralization, it affects those who are immediately connected with and dependent upon him. *Crowley vs. Christiansen*, 137 U. S. 86; 11 Sup. Ct. 13.

Nor can it be said that government interferes with or impairs any one's constitutional rights of liberty or of property when it determines that the manufacture and sale of intoxicating drinks, for general or individual use as a beverage, are or may become hurtful to society, and constitute therefore a business in which no one may lawfully engage. *Mugler vs. Kansas*, 124 U. S. 625; 6 Sup. Ct. Rep. 273.

HOW THE OLD AND THE NEW PROHIBITION MOVEMENTS DIFFERED

Thus by 1906 the stage was set for the new state prohibition movement. Unlike that of the fifties, it was based on scientific and industrial facts. There was enlarged vision of its social costs. The sense of moral responsibility was quickened and was a powerful motive, as in the earlier movement, but it was backed by more thorough understanding of what liquor and the consumption of liquor actually involved.

Only a few years of the new state prohibition were required to demonstrate that even this was inadequate for coping with a nationally organized traffic. Good state laws were violated by the activities of forces within the state, aided by national liquor forces. "We expected to have to fight our own illegal dealers," said a West Virginian, a year or two after the state prohibition law went into effect, "but we didn't expect to have to fight the liquor interests of the whole United States." Not until 1917 were the states enabled by federal law to protect themselves adequately against importation of liquors from wet territory. State legislative or electoral contests for prohibition were confronted with these same national forces for retaining liquor.

Yet the beneficial results of prohibition experienced in dry states, despite the handicap of a national traffic, turned thousands of opponents to prohibition within these states to enthusiastic advocates, many of whom did not stop at state lines to announce their conversion, but gave the nation at large their reasons for advocating the dry policy. Larger prosperity, happier, healthier, better cared-for homes, better business, reduction in the social costs of caring for crime and poverty became the general testi-

mony from the dry states, especially as enforcement measures one by one gathered up the loose ends and made violation of law increasingly difficult. Leeway at first given the traffic in allowing the sale of beer or the importation of a minimum amount of liquor for personal use was taken advantage of for illegal traffic and inevitably resulted in more stringent legislation, "bone-dry" laws that shut state doors upon all forms of alcoholic beverages.

Experience early demonstrated that as long as the manufacture of intoxicating liquors was permitted anywhere, it was the stronghold of organized effort to break down prohibition agitation. Thus inevitably came the demand for national prohibition. The measure introduced into the Sixty-third Congress in 1913 came first to a vote in the House of Representatives in December, 1914. While it lacked the two-thirds vote necessary to the submission of a constitutional amendment, it did obtain at this first trial a majority of the votes, 197 for it and 189 against it. The war, with its demands for full man-power, for conservation of food, fuel, transportation, and all human, financial, and industrial resources, threw into international limelight the wastes of power through drink and unquestionably speeded the submission of the amendment in 1917. This time the House adopted the submission resolution by a vote of 282 to 128; the Senate by a vote of 65 to 20; and ratification by the states speedily followed.

LESSONS FOR THE FUTURE FROM THE PAST

When constitutional prohibition goes into effect in 1920, it will mark the final stages of 145 years of temperance effort in the United States. It will not mark the end of effort. The great problems of enforcement and continued education remain. Opposition by the liquor traffic, as demonstrated by the events of 1919, will die hard. For at least a generation, education as to the nature and effects of alcoholic drinks and as to the reasons why the sale of these beverages were abolished must be continued in order to remove traditional misconceptions as to the value of alcoholic beverages, or misunderstanding of the reasons why their manufacture and sale became inimical to a strong national life.

Nor has the United States gone on its way alone. The great sister dominion north of us has prohibited the traffic by provinces. European countries like Finland and Iceland have made prohibition their law. Stringent restrictions are in effect in Scandinavia. Already the movement is becoming international. The same policy of interference with prohibition by the liquor traffic that hastened prohibition in the United States, when "wet" states were centers for breaking down prohibition in dry states, manifests itself internationally. Wine-producing countries threaten commercial reprisals against small nations if the latter by prohibition measures shut out wine; they are undertaking to exert upon the United States pressure to let down its prohibition bars against their alcoholic products.

An early extension of the international movement is, therefore, to be looked for. When it comes, it will be partly due to the necessity of self-defence against subtle pro-alcohol propaganda. American liquor interests dislodged here are already seeking to establish themselves in other countries, like Mexico and China. In Mexico they will have a foothold for interfering with successful enforcement of prohibition in southern United States and, even more important, for fastening on Mexico the power of a traffic organized to extend its trade from which at present Mexico is relatively free. In China the trade openly seeks to replace with beer or whisky the opium habit and traffic which China, despite her political confusion, has consistently labored to throw off. American breweries are already in China in important centers, one of them a great educational center. A bill is before Congress prohibiting American citizens from engaging in a business in American consular districts in other nations which is prohibited at home. This, if passed, will free the United States from responsibility for undermining the welfare of her neighbors. It will not stop, however, the manufacture, importation, and sale of liquor by other nations which are trying to push their products into the place formerly held by opium in China.

WHY INTERNATIONAL ACTION?

For these and other reasons the prohibition movement enters in 1920 upon a distinctly international program. Most of the

European nations to-day are at one stage or another of those through which the United States has passed. With more accurate knowledge of the effects of the beverage use of alcohol, with a more complete understanding of its social wastage, with the restiveness of business and commercial enterprise under the delays and losses which alcohol throws into the operations of international competition or coöperation, the world prohibition movement is likely to progress more swiftly than national movements of the past. But everywhere the order of evolution appears the same—from free drinking to moderation, from moderation to abstinence, from strong liquors to weak beverages, from mild regulations to strong restriction, and finally toward prohibition. This evolution must be borne in mind in watching future developments. Legislation in France or Belgium, for instance, should not be interpreted as ultimate action to be copied by other nations like the Scandinavian countries or Canada where legislation has already gone farther. It is and will be simply one step, following the policy of putting into operation the existing public sentiment at any particular period.

Certain features of the temperance movement have their counterpart in the social hygiene movement. Like physiological beliefs that led to social vice and its consequences we had the belief that alcohol was necessary and beneficial; then that it was harmless if indulged in moderately; then that abstinence was compatible with perfect health; and when this point is reached, the world is ready for whatever constructive measures may be necessary to conserve human life and efficiency from the losses of indulgence. The courses of no two great social reforms are ever exactly parallel, but the anti-alcohol program as it has developed has demonstrated the power of truth, when known and understood, to uproot an old established evil.

THE BUSINESS OF BEING A FATHER¹

There are times when each of us has an unusually vivid and clear conviction of having failed in duty or obligation. I suppose these moments of enlightened self-accusation are valuable and wholesome.

I have recently had such an experience in reading the letters of Theodore Roosevelt to his children. Here was a man, busily occupied in great affairs, with full days, numberless engagements, hour after hour, almost minute after minute, constantly pressed by persons and yet in the midst of this complicated and difficult activity, he found time somehow to write to his children constantly, to interest himself in their affairs and the things going on about him of mutual concern, and give them his best mind and the frequent practical expressions of his great heart. These letters form a record of affection and helpfulness of a father toward children that is not only a rare tribute to the man, but a noble example for all fathers.

The writer of these words has five children. His relationship to them he views with the normal amount of fatherly interest. He is reasonably close to them. He has a passionate desire that they should be well educated, well guarded, given a fair opportunity for development and self-expression in study and work. But frequently, what might be called the business conscience has pushed aside the personal and sometimes for long periods has prevented him from keeping the intimate touch essential to the relation of father and children.

Why is it that men, as parents, should regard the daily world of professional activity as more important than the minuter world of domestic life. In that little world is involved all the future of the family and of the nation. For practical results, there is demanded the best ability that lies in a man. The art of being a father involves not only heart and affection, but brains are needed; the best intelligence is required. A man gives that to his business or his profession. He thinks about his relations to the people associated with him. He considers the qualities and characteristics of his clients or his customers. He is truly concerned with his contemporaries in the same profession or business. But for this business of being a father, he too seldom has left over any effective residue of energetic and devoted thought, crystallizing itself into practical acts, just as those operations in his daily work come to definite performances with definite and known results.

¹ By John S. Phillips, in *The Red Cross Magazine*, December, 1919.

SOCIAL HYGIENE IN FRANCE AFTER THE WAR

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France, perhaps as much as any other country of Europe, suffered from the scourge of venereal diseases during the war. This could hardly have been otherwise with her soil invaded; with her population in the parts which remained free enormously augmented by the influx of refugees, foreign laborers, and allied soldiers; and with all the normal conditions of her national life abruptly changed through the mobilization of her young men, the leaving of a large part of her women in isolation, and the assembling of vast numbers of both sexes in the great munitions factories where they worked night and day, far from their families, and without any of the ordinary checks of modern civilized society. Add to these factors her classical methods of venereal disease control and her total lack of preparedness to meet the problem from a military point of view—in which respect, however, she was in the same predicament with the other European countries in the conflict—and some idea may be formed of the menace to the future of France which, in normal times, is estimated to lose 40,000 individuals a year from syphilis alone, representing a monetary loss of 200,000,000 francs per annum.¹

Statistics are lacking for the increase of gonorrhea and syphilis in the French civilian population during this period of tragic upheaval, but the figures for the army will give some indication of their prevalence in view of the fact that ninety per cent of all cases treated in the hospitals and at the venereal centers were contracted by soldiers behind the lines. Thus, from January, 1916, to April, 1917, the average number of cases for the entire army was 10,358 for bimonthly periods, or 5,179 per month. In May-June, 1917, the total rose to 11,057, and in July-August to

¹ Figures of Dr. Leredde.

14,811. It continued to mount still higher at an alarming rate, especially for syphilis, which in the last two months cited showed an increase of fifty per cent.

Confronted with this imminent peril for the future of France, the government was forced to act, and early in 1916 it began through an understanding between the Minister of the Interior and the Assistant Secretary of State for the Health Service, to lay the foundations for that plan of medical attack which was definitely formulated in the ministerial circular 57, dated June 5, 1917.

This circular, which embodied the findings of a special commission, created a system of *services hospitaliers annexes*. As their name implies, these services, including (1) a free *consultation* and (2) free hospitalization where necessary, were to be attached to general hospitals, but there was nothing absolute or arbitrary in this arrangement, and it was admitted that when hospital locations were for any reasons not available, the *consultation* might be established in any other convenient or suitable quarters. The main points were that the *consultation* should be easily accessible, that it should be conducted by a specialist, and that it should be organized in such a fashion as to permit in the largest measure possible the immediate application of the treatment.

In addition it was suggested that, while devoted exclusively to the treatment of venereal diseases, the *consultation* should be so designated as not to reveal its true character to the general public; that wherever available, use should be made of laboratory facilities for the serological control of clinical diagnosis; and that "discreet publicity" be employed to bring the attention of the *consultation* to all those interested.

For the relatively small number of cases for which clinical treatment would not suffice, hospitalization facilities were to be provided. Admissions judged necessary by the doctor in charge of the annex services were to be facilitated by the abrogation of the law of 1893 on free medical assistance. If a patient did not belong to the commune served by the hospital, the expenses of his treatment were to be borne by the state under the form of a subvention to the hospital derived from the special fund voted

by the Chamber of Deputies. In this way these expenses would not be charged back against his own commune, as would be the case under the old law, with the resultant divulging of his venereal status.

To reduce the hospitalizations to the smallest possible number, hospital administrations were authorized to refund their traveling expenses to indigent patients obliged to travel considerable distances in order to reach the clinic. In this way the sphere of the ambulatory treatment could become greatly extended.

The organization of these *services hospitaliers annexés* has since been completed by a second circular, dated May 20, 1919, while circular 133 had already placed at the disposal of the chiefs of the services the *novarsenobenzol*, supplied without charge from Paris on request to the Ministry of the Interior.

Such are the measures adopted by the French government to meet the menace of the venereal diseases by providing for their free treatment in the civilian population. For the prevention of these diseases it has been content to suggest such modifications in the existing system of the *réglementation* of prostitution as would tend to render this an instrument rather of sanitary than of police control.

For example, mayors and municipalities are "counselled" to extend inscription to *all* women known to practise prostitution, instead of, as at present, limiting it to those brought to the attention of the authorities through some infraction of public order or decency. In this way the fundamental principle is for the first time clearly recognized in France, that it is not only the potentially criminal prostitute who is dangerous to health, but that her quiet and—from the point of view of the police—inoffensive sister is equally likely to become a carrier of the germs of gonorrhea and syphilis.

To remove the odium hitherto attached to inscription, which also carried with it forfeiture of all civil rights, and thus to gain the voluntary adhesion of the women to a plan by which they themselves would directly benefit, it is suggested that the expressions *filles soumises* and *femmes en carte* be replaced by *femmes inscrites sur le registre sanitaire*, and that, while the card itself

should be retained, it might be transformed into a little booklet containing hygienic counsels.

It is interesting to observe that the ministerial circular dated June 1, 1919, which is accompanied by a model form of *règlementation*, makes a special plea for the *maison tolérée*, or *bordel*, invoking in its favor not only hygienic and sanitary, but "moral" advantages:

"Is it not evident," writes Dr. Paul Faivre, inspector general of the Administrative Services of the Ministry of the Interior, "that in according this much to prostitution, we limit to the same degree its flaunting in the street under the eyes of families; diminish for young men the opportunities born of soliciting; protect honest women against the enterprises of men to whom is thus offered the necessary outlet?"

Yet no way is suggested of stopping the steady decrease in the number of these houses in favor of the new type of *maison de rendez-vous*, which the women themselves prefer in spite of the ameliorations effected by law in the conditions which formerly made virtual prisoners of the *pensionnaires* of the old-fashioned brothels.

More modern and progressive is the recommendation to mayors that, being free to impose such conditions as they may judge necessary upon the opening of houses, they abolish in them completely the consumption of alcohol. This recommendation is even written into the model form of *règlementation* referred to above.

So much for the measures themselves. Now for the manner in which they have been carried out. Writing in the latter part of 1917, Dr. Faivre said, referring to the *services hospitaliers annexes*: "The organization . . . is still far from having received everywhere the development which it is, let us hope, destined to acquire. Wherever there have been no special promoters—men of action who have made it their business to realize the intention of the Ministry of the Interior—the instructions of June 5 have as yet been only feebly applied, or not at all."²

² "Prophylaxie des Maladies Vénériennes": *Revue d'Hygiène et de Police Sanitaire*, vol. 39, nos. 9, 10, 11, Sept., Oct., Nov., 1917.

He could, however, report the creation of special venereal clinics in fifty departments. As some of these had more than one *consultation*, the total number was sixty-five, many of which were due largely to the efforts of chiefs of army venereal centers in the regions served, so that the effort was due rather to military than to civil initiative. To-day this number has been increased to 100 without counting Paris, where the *Assistance Publique* has always offered important resources to venereal patients, although one very important addition has recently been made to the existing venereal services, in the new *Institut Prophylactique*. Every department now has at least one *consultation*; but many more are urgently needed; while among those that actually exist, neither the standard nor the functioning is by any means uniform or satisfactory.

The *Institut Prophylactique*, a private institution subventioned by the government, was founded in 1916 and is conducted by Dr. Arthur Vernes, discoverer of the so-called *phénomène de Vernes*, or the science of *syphilométrie*. It conducts a central laboratory for the serological control of the treatment of syphilis, in connection with which it operates two city dispensaries, one located in the rue de la Glacière, the other in the rue Ordener. In addition, it has established the *Centre Prophylactique de Saint-Germain-en-Laye*, serving some forty communes of the department of Seine-et-Oise, certain of which have from 15,000 to 25,000 inhabitants; the dispensary of Nogent-sur-Marne; the service of the Ministry of the Interior at Nanterre (*Maison Départementale*); the dispensary of the *Oeuvre de Placement Féminin*, at 94 rue Boileau, Auteuil; and the clinical services of the prisons—Conciergerie, Santé, Fresnes, Petite Roquette, etc. Some idea of the growing importance of this new institution may be gained from the following table:

1200	new cases in 1916
3000	" " " 1917
5600	" " " 1918

A present average of seventeen new cases a day indicates a probable total of more than 6000 at the end of the current year.

Dr. Faivre finds the cause of the failure to achieve a larger measure of success to reside very frequently in the consideration of particular interests: "Thus, in one large city, the demands of the administration have struck a snag in the fear of displeasing a member of the medical corps related to a member of the municipal government. Elsewhere it is a mayor, himself a doctor, but not a specialist, who believes his interests menaced; again it is indifference, and still again ignorance of the way to proceed, in spite of the precise instructions of the ministry."

On the other hand, Dr. Leredde, the eminent syphilographer and president of the powerful *Syndicat des Médecins de la Seine*, finds the determining cause in the weakness of the plan itself and of the administrative methods generally in dealing with public health problems.

"Thoroughly unqualified to create life, to arouse energies, to group these in such a way as to achieve a single goal of common and general interest, our administrations show themselves singularly capable of preventing initiative, of opposing good-will, of arresting effort. When they are driven to action by opinion, by urgent necessities, they limit themselves to establishing mechanisms without giving a thought to the forces, the wills, the competences, required to set them going. Like the wind of the desert, they sterilize what they touch."³

According to Dr. Leredde, the fight begun against venereal diseases has entered upon a path where it is foredoomed to failure. Nothing has been learned from the fight against tuberculosis, and all the errors committed have been repeated.

What are these errors? First and foremost comes the failure to make of the local dispensary for venereal diseases or tuberculosis a center at once of education and of collaboration. The doctor at its head, selected by the prefect of the department without reference to the local medical profession, has commonly no authority over his *confrères*, no relations with them. He ignores them, and they ignore him. Consequently they do not serve as feeders to the clinic by directing there the stream of indigent

³"*Les Méthodes Administratives et l'Organisation de la Lutte Antisypilitique*": *Cours Médical*, no. 19, Oct. 1, 1917.

patients encountered in their practice. They do not bring there their own patients for occasional consultation and advice. Nor do they avail themselves of such laboratory facilities as it may offer for bacteriological or serological control or research. On the other hand, the head of the clinic, by advertising it in the department and attracting to it by its offer of unlimited free treatment patients of all classes, constitutes himself the active competitor of the local physicians, instead of their collaborator, thus alienating valuable support.

It would be easy to try to discredit this professional criticism of the government's plan, by attributing to it purely mercenary motives. Such obstructive tactics on the grounds of corporate interest have not been unknown in public health fights. But the fact remains that the government itself has as much interest as the medical profession in preventing the abuse of the free treatment offered, while, on the other hand, it is clear that the principle of collaboration laid down by the *syndicat* is both useful and necessary. The venereal problem in France is not one that can be handled and solved by a little group of specialists. If, as Dr. Faivre admits, even the great Paris services suffer through the lack of skilled assistants, how can the smaller cities and the provinces hope to carry on the work? The only way, obviously, is to attract the general medical profession to the clinic, there to complete its education so as to become an efficient instrument in the conduct of a far-reaching campaign.

The need of this collaboration is seen very clearly by Dr. Gougerot, one of the two eminent syphilologists retained by the commission of the Ministry of the Interior for its advice and information. Having helped to frame the government plan, though it by no means embodies all his ideas and suggestions, this active propagandist has worked whole-heartedly for its acceptance and for the last three years has carried on indefatigably a campaign of education in the medical journals of France. It has been his aim to interpret or complete the official program. Practically he presents a program of his own—one that is strong precisely where that of the government is weak, namely, in the matter of prevention.

While Dr. Leredde aims his criticism largely at the organization of the medical attack, Dr. Gougerot pays particular attention to the problems of prostitution. Here the results accomplished have been so far negligible. The ministerial circular of June 1, 1919, limits itself to "counseling" the municipalities to adopt the modifications in the existing system of *réglementation* there outlined. Dr. Gougerot would have its provisions promulgated by prefectural edict, as in the earlier circular of May 30, 1917, on the same subject. "For we all know by experience what too many municipalities do with these counsels."⁴

To insure real efficiency in the attack against *all* sources of contagion, including prostitution, he proposes the attribution to the chiefs of the *services hospitaliers annexes* and their collaborators, of the functions now assigned by the mayors to special medical officers, too often indifferent or incompetent. In short, "the chief of the annex service should centralize the whole anti-venereal fight of his sector" He "should be a technical 'antivenereal' agent with respect to the prefect or the mayor holding the right of initiative, and in my opinion it would be desirable for the chief of the annex service in the chief city of the department to have general direction of the secondary departmental annex services in order better to realize unity of action."

Here speaks the medical officer of administrative military experience. The plan proposed was carried out by him in the 9th region (Tours) where he also distinguished himself by his advocacy of educational and medical prophylaxis along American lines in the French army. Both of these he has carried over with him into his civilian program where they became central factors in his proposal of a *réglementation perfectionnée*. In this the prostitute herself is made a means of disseminating hygienic counsel and of applying prophylaxis, both before and after.

It is interesting to note that, in his detailed presentation of his plan in the *Annales des Maladies Vénériennes* (Dec., 1918-Jan., 1919) Dr. Gougerot characterizes this as designed for the "period of transition" and manifests a desire throughout to conciliate

⁴ "De la Collaboration des Médecins dans la Lutte Antivenérienne et des Moyens d'Exécution": *Journal des Practiciens*, vol. 33, no. 30, July 26, 1919.

the conflicting *réglementariste* and *abolitionniste* points of view. Like that of the administration, his plan looks to the substitution, for the most part, of a sanitary for a police inscription. For those prostitutes submitting "docilely" and on their own initiative to inspection and treatment, there would be instituted a "*système de douceur*" absolving them from the rigors of *réglementation*, which would thus be reserved for the *indociles*, or refractory, and then only until such time as abolitionist measures could be perfected and applied without danger to the community from too abrupt a change. Dr. Gougerot's views are shared by others among his colleagues. One of them remarked to me recently, "You know, we are all abolitionists at heart."

The final objection to Dr. Gougerot's project of a *réglementation perfectionnée*, despite its careful attention to detail and very evident sincerity, appears to me to be found in the pretension that *any* such system can afford real protection against infection by prostitutes, and in the fact that any claim to this effect, however guarded, is bound to create an impression of false security, especially among the young and inexperienced—the very ones most in need of such protection. How much wiser to abolish all supervision, even sanitary, and thus be able to insist without restriction upon the dangers always and inevitably presented by prostitution.

A widespread campaign of education would seem to be the best program for a "period of transition," and it is this feature of Dr. Gougerot's plan, together with his social measures, involving an attack against quacks and charlatans, and the intervention of societies like that of Madame Avril de Saint-Croix for the rehabilitation of prostitutes, that creates the greatest confidence in his leadership.

"Education," he writes, "is the most important part of the program for the attack against venereal diseases. In fact, we are persuaded that if the public really knew the danger of these diseases, it would take, on the one hand, real precautions not to expose itself to this danger; to protect itself if exposed; to keep careful watch on itself after every hazard; to seek advice on the appearance of lesions; to undergo treatment persistently.

On the other hand, it would itself demand those prophylactic measures which at the present moment run counter to its prejudices."

According to Dr. Leredde, the great opportunity to begin this work of public education was lost when the Ministry of the Interior failed to prelude its attack against venereal disease with a campaign of widespread publicity. "An occasion presented itself to act in the broad daylight, to inform public opinion and the press, to publish the documents that the commission must have assembled . . . on the disasters due to syphilis, on the rôle which this disease plays in the depopulation of our country, second only to tuberculosis and alcoholism. The moment was an excellent one to begin the fight from above, openly, officially, against the prejudices connected with this malady that embarrass in an extraordinary manner the action that should be taken. A large publicity given to the projects and even to the debates of the commission—a public discussion—would have been the natural preface to the war against syphilis."

The responsibility for this silence, must, however, be attributed in part at least to the press and to the public. The mediaeval taboo against the discussion of venereal disease still holds in full force in France, where the papers refuse to mention it or the people to discuss it—at least openly. There are two classes only that will tolerate reference to it in print or in public discussion: the intellectual élite that reads such novels as Charles-Louis Philippe's *Bubu de Montparnasse* and *Le Coeur Virginal* of Remy de Gourmont; and the workers, represented in literature by Pierre Hamp, author of *La Victoire de France sur les Français*.

A distinguished Paris venereologist who for a time during the war was stationed at Marseilles told me that his efforts to start an anti-venereal campaign in that city were met with extreme cordiality by heads of the *syndicats* (trade unions), and that as a result he was able to carry on the work directly in the factories.

It is in the bourgeoisie, and especially in the upper bourgeoisie, that the greatest opposition is met, for the reason, no doubt, that syphilis is essentially a bourgeois malady, and that any active

campaign would bring the whole question uncomfortably close to too many respectable households. In such circumstances the great press is bound to preserve a tactful silence or to resort to unscientific subterfuges, as when a paper of the standing of *Le Journal des Debats* referred to the *spirochète de l'avarie*!

Still, if the big journals are too big to recognize venereal disease openly and frankly, there is a minor weekly or fortnightly journalism which, representing a smaller investment and being independent of the larger public for its support, enjoys a somewhat greater freedom of expression. Such papers as *La Vie* and *Le Progrès Civique* by no means rule out direct references to *la syphilis* and *le blennorrhagie*, while such special organs of non-medical groups as *La Vie Française* and *L'Union Morale* invite frank and open discussion of the subject. Unfortunately, however, they are without any very considerable circulation or influence.

What is needed to-day in France more than anything else, from the point of view of an active campaign against venereal disease, is a powerful and adequately financed organization that will devote itself exclusively to this subject, and carry on a campaign of publicity and education independently of the press or other established organs of expression. The framework of such an organization exists in the *Comité National de l'Education Physique et Sportive et de l'Hygiène Sociale*; but at present the term "social hygiene" in France is of too general import to permit of that concentration upon a single phase of the problem which experience in America has shown to be vital and necessary.

Not that the *Comité National* has by any means neglected the subject of venereal disease in its wide program for the physical rehabilitation of France. It has carried on special investigations in the devastated regions, printed or distributed posters, and last spring it invited Dr. Gougerot to deliver six lectures as part of a course on social hygiene at the *Musée Pédagogique* in Paris. The Musée itself invited Dr. Gougerot to prepare sets of slides and lecture outlines for free distribution. This he has done—one set for men, the other for women. There are eighty slides in the former, and of each set there are ten series. It remains now merely to make use of them on an adequate scale.

In the transformed *Foyers du Soldat*, subsidized for three years by the American Y. M. C. A., and in the *Foyers des Alliées*, or clubs for working girls fostered and controlled by the American Y. W. C. A., exist two types of organizations admirably adapted to pioneer experiments in the field of venereal and general sex education, and efforts are now being made through the central direction of both, at Paris, to introduce a program based upon American ideas and methods. An abridged translation of the film, "The End of the Road," has already been tried out in several of the Foyers du Soldat, and is soon to be given a showing before a specially selected audience of women and girls in Paris. The Foyers des Alliées, moreover, are already engaged in carrying out, on their own initiative, several of those social measures on the side of recreation which even a medical man like Dr. Gougerot recognizes as essential features of any effective campaign against prostitution and venereal disease.

The work is difficult in France—more difficult perhaps than anywhere else in the world—because of the two great forces, traditionalism and individualism, so firmly entrenched there, and so obstructive of any measures of collective social reform. But to-day there exists the strongest of all possible motives for Frenchmen and Frenchwomen to aid in opposing these forces wherever necessary. This motive is patriotism. With war losses of more than a million, France is confronted more acutely than ever with the problem of depopulation. A congress at Nancy has recently been busy discussing the question of *natalité*. Of almost equal importance is the question of *mortalité*. If it is true, as the savants are beginning to assert, that, including stillbirths, the annual losses from syphilis are greater even than from tuberculosis, those legislators, publicists, and journalists who insist upon preserving the ancient taboo, *malgré tout*, will be morally guilty of a *défaitisme* as insidious and sinister as that which at one time threatened to sap the national power of resistance during the war.

A COMMUNITY PROGRAM FOR PROTECTIVE WORK WITH GIRLS¹

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The morally endangered and the waywardly inclined girl are found in every community, and will long remain one of our most perplexing social problems. More fated than her brothers to suffer from dangers of a sex nature, the perils and plights to which she is especially exposed touch, as a rule, this side of her life. Seldom responsible as the aggressor in her early acquaintance with depravity, she is usually the passive victim of unfavorable environment and outer forces of evil. Upon her, in her youth and ignorance and helplessness, are visited the tragedies which seem forever to run through the ages.

Young girls will continue to grow up with low moral standards just as long as they are reared by unfit parents, among harmful home surroundings; they will continue to become lax in manner and conduct just as long as their ideals and habits are shaped by undesirable companionships; they will continue to venture into paths that are slippery just as long as it is human to crave attention and excitement; they will continue to stumble into pitfalls just as long as feeble-mindedness and adolescent instability deprive them of judgment and ordinary means of self-defense; they will continue to be despoiled and corrupted just as long as vicious men and women lurk and scheme to exploit those who are unprotected. Thus it is that out of innocent, inexperienced girlhood, scores and hundreds of recruits are each year drawn into the ranks of commercial or clandestine prostitution.

Yet just because these background causes are to a great extent controllable, it is within the power of each state and community, from decade to decade, to lessen the numbers succumbing to

¹ Presented before the American Prison Association, New York City, October 24, 1919.

these undermining forces. In the light of present-day knowledge and of the modern arts of social prevention and reformative treatment, each commonwealth and municipality is called upon to adopt a rational program for the safeguarding and reclaiming of its unfortunate girls. The challenge goes forth to develop and maintain everywhere a comprehensive, well-coördinated campaign, aiming at both prevention and restoration, and applied through both private initiative and governmental effort. State laws, judicial procedure, administrative activities, and the resources of private agencies, must function hand in hand.

The proposals here made as to the apparent essentials of such a program are stated, more or less dogmatically, as a basis for discussion and as suggested next steps to be taken. The scope of the paper is limited to girls of the juvenile court age.

A. PREVENTIVE MEASURES

1. *Alert Community Interest.* The interest of the citizens and social agencies of each community in the girl problem should be kept at such a pitch as will promote the discovery of as many as possible of the girls who are morally endangered. An endeavor should be made to reach all such cases at an early stage in order that, whenever the facts permit, the needed inquiries and treatment may be applied without having to invoke court action. To this end the active coöperation of school authorities, church, settlement, and charity workers, recreation leaders, and other social agencies ought to be enlisted.

2. *Protection against Family Neglect.* Some suitable child-protective agency, as a society for the prevention of cruelty to children, or a governmental office or child welfare board, using approved social service methods, should give special attention to the safeguarding of young girls exposed to family neglect and improper guardianship. This service is of cardinal importance, because most of the evils affecting girl life arise from bad home conditions. It should include, in extreme instances, the removal of the girls from wretched surroundings, and in the milder cases, the surrounding of the girls with protection while they continue, at least for the time being, to reside at home. Disciplinary and

reformatory supervision over the parents can, in many cases, prevent impending calamities and save the girls to good and useful womanhood.

3. *Checking Incipient Waywardness.* Some agency, like a children's aid society, or a well-conducted big sister organization, should stand ready to befriend and assist those girls who are imperiled, as a result not so much of unfavorable home circumstances, as of their willful tendencies or indiscreet behavior away from home, and whose conduct seems susceptible of improvement by kindly personal efforts, without the intervention of any official process.

4. *Women Protective Officers.* Women protective officers and police-women, if trained or experienced in the social technique of coping with the girl problem, can render effective aid through patrol work in public places. While their task includes some detective and law-enforcement duties, their primary object is prevention and rehabilitation. The simple return of a girl to her parents with a warning, when found loitering upon the streets or in a dark park late at night or in some other precarious situation, is, as a rule, of only temporary value, and should often be followed by repeated home visitation and many-sided welfare assistance. The answer to the question as to whether these women protective workers should confine their energies largely to scouting and investigational duties, or should strive in addition to furnish this subsequent supervision, varies in different localities according to the personal qualifications and adequacy in the number of such officers, and to the degree to which this latter service can more effectively be rendered by other social agencies.

5. *Housing, Social Life, Recreation, and Religion.* Decent housing, with due concern for privacy in sleeping and toilet accommodations, are a fundamental bulwark against the breaking-down of modesty. It behooves each community to encourage and afford to its girls abundant, wholesome social life and recreation, for these are a most potent means of character development and preservation. The quickening of the higher sentiments through religious nurture will ever be one of the mainsprings of right conduct.

6. *Sex Instruction.* Due attention ought also to be given to tactful instruction of both parents and girls concerning sex matters and the dangers confronting unguarded girlhood.

B. GENERAL PROTECTIVE LAWS

1. *Age Jurisdiction.* Each state should provide facilities making it practicable for the juvenile court to exercise jurisdiction over neglected and delinquent girls up to their eighteenth birthday. Those of 16 and 17 just as truly merit this consideration and protection as their younger sisters. About twenty-four states already empower such courts to deal with girls up to or above this age.

2. *Border-line Cases of Neglect.* The laws defining child neglect and improper guardianship ought to enable the juvenile court to exercise jurisdiction over girls who may be neglected and jeopardized only slightly, without waiting until the conditions grow aggravated and some tragedy takes place.

3. *Age of Consent.* The age of consent should not be lower than the eighteenth birthday. Some states, apparently more concerned about protecting vicious men from deserved punishment, than with shielding helpless girls from assault, still carry on their statute books man-made laws which legalize the fiction that a girl as young as 12, or even 10 years, is mentally and morally competent to realize all that it means to give up her chastity.

4. *Community Protection.* Legislation should seek to promote the maximum of moral protection for girls while outside their own homes. Embraced under this heading would come statutes regulating child labor, employment bureaus, lodging-houses, the admission of girls to dance-halls, theaters and other amusement resorts. It is the fundamental duty of each locality to see to it that community conditions, subject to governmental inspection or control, shall be as wholesome as possible. Private agencies can contribute to the enforcement of such measures.

C. JUVENILE COURT INQUIRY

1. *Non-court versus Court Cases.* While girl cases deserve to be carefully sifted, lest they be taken to court unnecessarily, there

should be no hesitation about initiating judicial proceedings whenever such a recourse is essential. In case of seeming conflict between the interests of the girl and those of her parents, the former should be the paramount consideration.

2. Preliminary Investigation and Juvenile Court Complaint Bureau. A painstaking inquiry by a social investigator into the antecedents, environment, habits, and needs of each girl brought to the attention of the juvenile court is a prime necessity. The juvenile court should have a complaint bureau, where sympathetic and intelligent discretion may be exercised in deciding whether the girls there complained of shall be arraigned formally before the court. In courts having equity jurisdiction, the probation officers investigating such petitions can often develop means of safeguarding the girls, without such a drastic step as an official charge before the judge. These inquiries, together with proper resourcefulness on the part of the investigating officers in obtaining needed help from different social agencies in the community, are needful, regardless of the nature of the charge. Many of the complaints will inevitably come from parents who, lacking judgment and a right attitude, often seek court action unadvisedly.

3. Medical and Mental Examinations. A physical examination of girls coming within the court's purview is a valuable means of determining their bodily status, the influence of bodily factors upon their conduct, and any medico-legal disclosures giving evidence of assault. The laboratory examination of smears and Wassermann specimens should be done by an expert in whose skill entire confidence can be placed. Inasmuch as so many girls involved in court cases are feeble-minded or psychopathic, clinical facilities should also be at hand for their mental examination and observation. This does not mean a half-hour questioning and a jumping at conclusions, but an intensive inquiry by an experienced psychiatrist or psychologist as to their condition and characteristics, not only intellectually, but also emotionally, volitionally, and socially. The law should provide such legal authorization as may be demanded in order to enforce such physical and psychological examinations.

4. *Juvenile Court Hearings.* The hearings before the juvenile court are, of course, supposed to be attended by a minimum of publicity and of suggestion of criminal proceedings. Just so far as practicable the summons system should supersede arrests; the hearings should be in chambers; the testimony and detailed record of the cases should be guarded from indiscriminate public inspection, and accounts of the happenings should be kept out of the newspapers.

5. *Temporary Detention.* For girl defendants and witnesses requiring temporary detention pending consideration of their cases by the court, suitable quarters should be provided in either a privately conducted shelter or a municipal juvenile detention home. Such institutions ought to be homelike in appearance and atmosphere, and provide ample segregation, so as to avoid harmful mingling. In selected cases, carefully chosen private family homes may be utilized for this purpose.

6. *Women Officials.* Home investigations and interviews with the girls, as well as medical examinations, should be conducted by women. While there are certain advantages in having a woman judge or referee hear the testimony, the question of the sex of the judge is not so important as is the personal fitness of the judge, in other respects, for the performance of his or her duties. Let it be urged, however, that at some stage of the inquiry, a trained woman of the right personality should talk with each girl sympathetically and in detail concerning her experiences and habits, in order to ascertain her special needs, and the identity of any adults requiring prosecution, and incidentally, of any girl companions in need of being shielded and assisted.

D. PROBATION AND PLACING-OUT

1. *Probation.* Probation work with girls is more difficult than with boys, owing to the greater exposure of girls to sex exploitation. Girls on probation rightly belong under the supervision of women probation officers. Probation officers cannot expect to accomplish effective results if they spend most of their time in court, if they are overloaded with cases, if they visit their probationers only seldom, if they fail to extend concrete, practical

aid, or if the probation lasts, on an average, for only a few months.

2. *Moving to Other Neighborhood.* In many cases where probation would otherwise be inadvisable, owing to the risks which would be incurred through returning the girl to her former environment, it may nevertheless be proper to try probation, if the family can be induced—with or without charitable relief—to move to another locality.

3. *Placing in Private Families.* Judges, probation officers, and big sisters frequently place girls of adolescent age in private families, under probationary supervision. Naturally it is harder to place girls who have had sexual experience, or who have wayward tendencies, than those not thus handicapped. It is always attended by uncertainty as to outcome, and even under the most favorable circumstances should not be attempted, unless the probation officers or others doing the work are specially fitted to perform this technical service. There is often a tendency to allow this so-called placing-out work to degenerate into the careless placing of girls in working homes, where their schooling is liable to be forgotten, and where, regardless of their capacity or inclinations, they become only domestic servants. Juvenile courts can usually accomplish better results by transferring such children as may be suitable for foster families to organizations specializing in this service. In carefully selected cases and when the work is carried on prudently, the placing and boarding of girls in private families is naturally to be preferred to institutional care.

E. INSTITUTIONAL CARE AND PAROLE

1. *Institutional Care.* A larger proportion of girls than of boys who come before the courts requires institutional care. Each state or community should maintain ample accommodations, properly classified, for the various types of girls requiring such treatment. The commitment should always be made in a manner consistent with respecting the religious faith of the girls and their families. Institutions for delinquent and neglected girls ought, in this day and generation, to be equipped and managed in such a fashion as to be of real help to the girls, without

subjecting them to serious stigma or other detriment. The personal influence and training to be had in such a place are the things of most moment. The most hopeful places are, as a rule, in the country and offer a close resemblance to family life, with ample opportunities for self-expression and the development of self-control and other desirable habits.

2. *Custodial Institutions for Mental Defectives.* It is extremely urgent to have sufficient accommodations for the feeble-minded and other defectives. Any such condition, depriving a girl of needed powers of self-protection or making her a menace, should be adequate ground for warranting her commitment.

3. *Hospital Care for Venereal Disease.* Hospital and clinical facilities available for the treatment of girls suffering from venereal disease should avoid mingling them with older and more hardened women.

4. *Investigation of Applications for Parole.* Applications from parents and others for the release or parole of girls from institutions and foster families back to their own homes, or elsewhere, always invite painstaking consideration, to the end that no girl may be prevented from going home, if that is the best environment for her; and that no girl may be allowed to return home, if such a course would be unwise. A sound decision concerning this matter can be reached only after intelligent study and observation of the girl's tendencies and limitations, and a most searching up-to-date investigation of the family history and the environment to which it is sought to have her returned.

5. *Paroling Authority.* In some places, the authority over the parole and release of girls is vested in the respective institutions and other child-caring agencies to which they have been committed. Elsewhere it remains with the juvenile court, which retains a hold over the girls, as wards, throughout the period of their commitment. In a few places, this authority is reposed in a state or local administrative board. Each such plan has its advantages and its disadvantages; the scheme best for one locality may be inexpedient in other places. The plan adopted should be the one least susceptible to political and other improper

influences, and offering the greatest likelihood of intelligently linking up the knowledge possessed by the institution with an unbiased, comprehensive study of the family and home. In states where there are only a few institutions, each one large enough to employ sufficient trained investigators, the work may properly be handled by the institutions. With an increase in the number of institutions and varying standards of efficiency, better results are apt to be secured by having the inquiries and decisions made by the juvenile court or an administrative board. Although experience with administrative child welfare boards has thus far been limited, we should be open-minded in watching for the fruits of their labors. It would seem not unlikely that, in the long run, these administrative boards will be found to do this work in a better fashion than will either the institutions or the courts.

6. *Parole Supervision.* The body passing upon these paroles and releases should maintain a friendly surveillance over those released. This oversight should be furnished through a local woman worker, using methods akin to those found in successful probation.

7. *Placing-out.* This same paroling authority should also carry on placing-out work, covering not only the girls eligible for free homes, but also those put in boarding homes and working homes. The policy should be elastic, aiming always at the highest welfare of the individual girl and offering each girl the best advantages for which she is fitted. No girl should be kept an inmate of an institution if she will be better off outside. While institutions are not intended as incarceration depots, they are not supposed on the other hand to be either employment bureaus for household drudges or wholesale adoption agencies. Naturally the delinquent girls are generally less adapted for family life than those committed because of neglect. The movement of the girls from institutional into family life will on the whole be promoted by having the placing work administered by an outside board rather than by the institutions.

F. PROSECUTION OF ADULT OFFENDERS AGAINST GIRLS

1. *Prosecution of Adult Offenders.* Each community should possess some agency, governmental, quasi-governmental, or private, equipped to give special attention to the prosecution of parents and other adults guilty of sex crimes and other offenses against girls. Any gaps left by the laws relating to the more commonly recognized offenses in this field should be covered by liberal laws with respect to adult contributory delinquency, neglect, and dependency.

2. *Law Enforcement against Parents and Relatives.* Increased vigilance is needed in nearly every community in holding parents legally accountable for seriously neglecting, and for impairing the morals of, their daughters. Especially important is it to enforce the criminal law when parents directly or indirectly contribute to corrupting the morals of their girls, as through any obscenity or the illicit cohabitation of a parent with a paramour. In far too many places the local officials, blinding themselves to the effects of such misconduct upon young girls in the home, habitually wink at such parental immorality. Special care also needs to be given to motherless girls who are left to live with fathers, uncles, and older brothers, of questionable character; for the amount of incest in every community is much greater than ordinarily supposed.

3. *Rape Prosecutions.* A good index of the interest which any community takes in the welfare of its girls may be found in the attitude assumed by the courts and prosecuting authorities in their dealings with cases of forcible and so-called statutory rape. It cannot be gainsaid that in some localities girls who have attained the age of 14 or 15 are viewed by many men as more or less legitimate prey, and that they can frequently be seduced with comparative immunity, insofar as the local prosecuting and judicial authorities are concerned. Experience has proven that these laws can be enforced if vigilance and courage are persistently used. It is a mistaken notion that for the girls' sake it is best to let these cases go unprosecuted; the suppression of

these experiences may lead to serious mental conflicts in later life, as well as to other evils which are being recognized by modern psychology.

4. *Needed Reforms in Handling Rape Cases.* It is certainly deplorable if, in the endeavor to protect innocent girlhood against adult offenders through law enforcement, the conditions surrounding the use of the girls as witnesses result in punishing not the culprits, but their girl victims. We have for years been demanding that delinquent children shall be protected from undue notoriety and contamination through our modern juvenile court system; let us now turn our attention to throwing similar safeguards about girl witnesses who, in testifying against those who have violated their chastity, still have to be run through the mill of our inherited adult criminal court procedure and practice. The use of the expression that a girl has been "ruined" should be tabooed. Women workers should play a larger part in the handling of such cases; the proceedings should be conducted with the utmost privacy consistent with the rights of the men or women charged with the crimes, and accounts of these affairs should be kept out of the newspapers. Instead of requiring a girl to relate her sordid story, first to a police officer or protective society agent, then to a district attorney, then to a magistrate, then before a roomful of grand jurors, and then to the trial court, where she may have to be grilled and shamed by a cross-examining attorney, all this supplemented by numerous adjournments in the courts and a prolonged stay in the place of detention, we should devise some short-circuiting process. The personal presence of the girl as a witness before the police magistrate, the grand jury, or the trial court can often be eliminated. For example, a deposition can at times be substituted for the personal appearance of the girl before the grand jury; pleas to a reduced charge can with propriety sometimes be accepted in lieu of exposing her to the notoriety likely to result from a trial. The best recourse of all would be to have such cases tried in the juvenile court, as was recommended at the child welfare conference held in Washington this spring under the auspices of the Federal Children's Bureau.

3. *Fines and Capital Punishment.* The imposition of fines should be abolished in cases of sex crimes against children. In states where the penalty for rape is capital punishment, some alternative penalty is needed, lest the effect of such a drastic punishment, as the one and only penalty, shall be to nullify the operation of the law in the great majority of cases.

G. CASES OF PREGNANT AND CHILD MARRIAGE

1. *Protection for Pregnant Girls.* Unmarried girls who become pregnant are entitled to the most considerate care and protection. Many are entirely innocent victims. Such a plight constitutes a special warrant for bringing their problem before the juvenile court for thoughtful quiet inquiry, and for the working out of plans for the safety and benefit of both the girl and her child.

2. *Affiliation Proceedings.* In the needed revision of our unfortunately named "bastardy" proceedings which most states have inherited from bygone ages, provision should be made for an official inquiry, preferably in the juvenile court, into the paternity of all infants born out of wedlock. In the absence of satisfactory reasons to the contrary, financial support for the child from its adjudicated father should be insisted upon.

3. *Medical Care and Maternity Homes.* While skilled obstetrical care is one of the first requisites in cases of unmarried mothers, these girls should at the same time be shielded against harmful mingling with promiscuous women patients of the types often encountered in the maternity wards of public charity hospitals. Small, home-like maternity homes should stand ready to receive these girls and here again segregation from harmful associations needs to be seriously looked after.

4. *Custody of the Infant.* The question as to whether a young girl who does not marry the man in the case shall be compelled or allowed to interrupt the happiness of having to retain the custody of her unwanted offspring, deserves to be viewed from many sides. It is desirable so far as can be done, to conserve the interests of the girl, of her child, of her family, and of the community, all at the same time. No fixed rule should be followed. *Keeping the fact that infant health is seriously improved by*

maternal nursing, the circumstances of the assault upon the girl and other facts may at times dictate a prompt and permanent separation of the girl from her offspring. This delicate question should be determined not by parental prejudices or snap medical judgment, but only after due deliberation, participated in by those having special knowledge of child welfare and the unmarried mother problem. The way in which the girl victims of these tragic misfortunes are at times farmed out, with their babies, to become household servants, and ultimately to drift for themselves, is often censurable. If the girl keeps her child, as she probably should in most instances, she then becomes a subject for prolonged friendly oversight by a woman worker, versed in the difficulties of this kind of service.

5. *Question of Marriage of Pregnant Girl.* The discovery of the condition of pregnancy in an unmarried girl, particularly among certain peoples, is very likely to lead to the willingness or desire on her part, or that of her parents, to try to mend matters by marriage to the putative father. While the condition of pregnancy frequently constitutes one argument in favor of matrimony, each case needs to be inquired into from all sides, in order to prevent the supposed remedy from proving to be a source of misery and tragedy. It is usually better in the cases reaching officials, institutions, and social agencies, for the girl not to marry her assailant.

6. *Control over Child Marriage.* All marriages of girls under sixteen or eighteen years of age should be subject to preliminary inquiry and to a certain degree of public control. When the jumble of marriage laws which disfigure the statute books of most of our states is overhauled and at least partly straightened out, as is likely during the next few years, one of the spots where increased vigilance is needed will be those sections having to do with control over child marriages. This applies not only to girls who are about to become mothers, but to all girls within the juvenile court age contemplating, or likely to be forced into, marriage before they reach the age of, say, 18. Statutory enactments cannot change human nature, and we cannot expect all marriages to rise to the level of rationality. But certain practical

steps can at least reduce the number of ill-advised elopements, of marriage licenses issued upon the basis of perjured statements, and of so-called forced marriages. No girl under 18 should be allowed to marry without a marriage license issued upon the approval of the juvenile court.

7. *Marriage as a Compromise Measure in Rape Cases.* The above safeguard would be of special benefit in cases where men charged with rape and similar offenses seek to escape from just punishment by inducing the trial court to permit them to marry their victims. Experience abundantly demonstrates that such marriages usually turn out most unhappily.

H. GUARDIANSHIP

1. *Guardianship.* Many girls, especially those 15, 16, and 17 years old, while not needing institutional care, do need some form of guardianship which their own parents, on account of death or disability or improper character, cannot furnish. Here is an opportunity for useful service by the juvenile court in developing a greater use of the personal guardianship law, applied with the aims and methods of social service.

I. COÖRDINATION OF EFFORT

1. *Coöperation of Agencies.* An element of much importance is that all agencies, public and private, shall understand each other's missions and methods, and shall work together harmoniously. Teachers, clergymen, policemen, industrial welfare workers, physicians, and social workers should remember that since each girl's life has a thousand facets and reflects the influences playing upon it from every angle, her present well-being and future career can usually be guaranteed only through calling upon coöperative agencies for needed help in discovering all the facts, and in providing the requisite treatment.

2. *The Male Side of Prevention.* The necessity of doing something to lessen the menaces of misconduct toward girls by men and boys must not be overlooked. This implies not only law enforcement and corrective treatment in the cases of those guilty of overt offenses, but also the overcoming of harmful tendencies

in those not yet law violators. It means, in particular, suitable recreational facilities for men and boys, and the inculcation among them of an enlarged and better-informed respect for sex and womanhood.

3. *Family Court.* It is desirable that just as many aspects of this problem as are vitally related to and belong within the judicial sphere should be brought within the domain of one and the same court. Instead of having the juvenile court, the domestic relations court, the criminal courts, and whatever other tribunals there may be, each imperfectly handling a particular segment of the problem—one court, for example, dealing with the girl victim of bad home conditions, and another court at the same time wrestling more or less blindly with the parental angle of the family situation—it would be far better to consolidate the jurisdiction over all these kindred social matters within a single court, to be known as the family court. Such a judicial agency, properly equipped and applying approved methods, could then study and treat each case in an all-round, most effective manner.

CONCLUSION

Here ends this enumeration of planks for our platform. Most of the suggestions are familiar through past repetition; the others, even those still somewhat in the realm of experiment or development, are backed by a growing body of opinion among the persons laboring in this field. Most communities have been too prone to attack the problem feebly and at random. An element too often lacking has been the mobilization of the various agencies and forces for a concerted plan of vigorous action along broad, carefully thought-out lines. In view of the magnitude and seriousness of the girl problem, and in view of the marked interest aroused by it during the war period, may we not hope that more than one state and locality will during the next few years wage a campaign in behalf of these girls upon the basis of a more comprehensive program and with redoubled energy? This and nothing less can discharge our human and social duty.

MORALE AND SEX

Scare-talks on the dangers of infection no doubt did once, and still in some cases do have great effect, but there is little new here now even to the average private, and familiarity with this sort of thing has immunized the souls of most so that it has little effect. The ideal, too, of keeping oneself pure for the sake of wife or posterity still has its effect, although this has perhaps of late been rather overworked. Its appeal ought of course to be very strong. Dissuasion on religious grounds probably counts with more soldiers, and here we must admit that the priest has shown himself in general far more effective than the Protestant clergyman. I believe that the most effective appeal of all, however, can be made on the basis of body and mental perfection. Every young man has athletic sympathies, and if he can be shown that purity is the best way of keeping the body at the very top of its condition and of laying in a larger store of reserves against every emergency, an essential step can be taken to make him a practical idealist in this field. But we must not forget that the chief reliance will always have to be placed upon diversions and physical regimen, because we are dealing here with an urge that has its origins and deploys largely far below the threshold of consciousness. At no point does morale coincide more closely with morality. As transcendental sanctions are losing their power, we must build up on a natural basis a new prophylaxis and be able to show that anything is right or wrong according as it is physiologically *and socially* right or wrong, and precisely this the new sex psychology is now engaged in doing.

Only the few intelligent officers or graduates will find help, and they will find great aid for themselves and for a few of their more intelligent friends whom they can influence, in the new and larger interpretation of sex that psychoanalysis has revealed. Normality of the function that transmits life involves more and more emphasis upon secondary sex qualities, more spiritualization of sex, a realization that moral, social, religious, and intellectual life, and not only that but sanity, emotional, volitional, and intellectual, depend upon the proper regulation of this function. War is lost or won chiefly upon the development of secondary sex qualities, and this principle roots deep and blossoms high.

¹ From "Morale in the War and After," by President G. Stanley Hall, *Psychological Bulletin*, November, 1918.

FEATURES IN THE NEW JERSEY PLAN

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New Jersey early felt not only the necessity for putting across the general program of the United States Public Health Service for combating venereal diseases, but also the urgent necessity of having tangible evidence at hand which would show conclusively the effectiveness of the campaign as a whole and the value of each part of the work. In other words it was considered that in the expenditure of federal and state funds, the officials in charge should be held not only accountable but also responsible, and that in order to demonstrate that the funds had been wisely used, it would be necessary to have available tangible evidence of the results obtained. In the working out of this plan for getting the greatest return possible for every dollar spent, two features have developed that are more or less unique in the extent to which they have been carried in the fighting of venereal diseases.

I. METHODS USED IN CITY WORK

New Jersey inaugurated what is termed the "intensive city campaign" with the basic idea that concentration of all the forces of the Bureau of Venereal Disease Control directed for a brief period of time in any particular city would initiate a campaign for the eradication of these diseases which, by its own momentum and with the minimum amount of guidance by the Bureau officials for a few months afterwards, would return results of a definite nature and of a tangible character. These results could be used, to a certain degree, as an index of the thoroughness, practicality, and desirability of the work. They would also have the additional advantage of making very apparent to the city officials the need of this work and of making them realize that after all it was their responsibility.

If the work of combating venereal diseases is to be put on a solid and permanent foundation, it is imperative that the state shall be prepared to take charge of the work within its boundaries and to a great extent relieve the federal government of its present control. In turn, the state must pass on to the individual cities and communities this responsibility, and devote its attention largely to the formation of policies and the direction and supervision of the work, leaving the details and the necessary machinery for the carrying on of the work in the hands of local authorities. In order to accomplish this it is essential that the coöperation of the city officials shall be enlisted.

In the state of New Jersey practically every city having a population of 10,000 or over has manifested through its board of health a desire to coöperate and to share in carrying on this work. In fact some of the cities have asked and desired only a moral support from this Bureau, since they appreciated that arrangements for raising sufficient funds and means for carrying on the work with the best results could be obtained only if the clinic was known as being directed and under the control of the federal and state authorities.

The harmonious coöperation of federal, state, and city agencies in carrying on any special work without duplication has impressed the people as being unusual and given them great confidence in the work that is being accomplished. However, there is always a minority who feel that the ever-increasing power of governmental agencies and their branching out into new fields is the most undesirable tendency of the present age and threatens to curtail the possibility of personal aggrandizement and personal liberty. This objection is overcome by interesting some civic organization in active coöperation and participation in the work with the government officials. Great care is exercised in choosing an organization composed of representative men of unquestionable character whose motives for backing a great public health movement cannot be questioned. The endorsement of the work by such a representative body of people at once adds influence and calls for a more careful consideration of the work by the business men and the citizens. This is not necessarily an organization

already formed, such as a chamber of commerce, rotary club, etc., but may be a special group of men whose opinion carries weight and who are assembled for this one purpose. With the city officials and the local board of health and some civic organization coöperating with the Bureau, we have sufficient local color to create a feeling of city pride and interest in the success of the campaign. After this preliminary work, the ground work is laid for the inauguration of the campaign.

The Bureau has very limited funds and the manner in which these can be expended is fairly definitely stated in the agreement between the federal and the state government. The city health departments are always short of funds and frequently are on the budget system and have no way in which the appropriations of the present year can be directed into new channels of usefulness. The coöperation and sanction of the work by some local committee gives us a new source from which to draw funds for the work of that locality. If a group of business men are not willing to assist financially in carrying on necessary propaganda in their own city for a movement for the control of venereal diseases, it is very apparent that the state representatives have utterly failed to convince these men of its value, and it is not the purpose of the Bureau to start a campaign until it is assured that the idea has been "sold" to the city officials, board of health, and the committee of prominent men.

There can be no question as to the possibility of controlling venereal diseases by the American plan, and with representatives who are tactful, enthusiastic, industrious, and competent, it is a comparatively easy matter to put the purpose and aims of the Bureau across, or in other words, to make the "sale." After this result has been gained it is possible to commence the actual working of the city.

The local committees not only supply funds but lend their names to be used in all forms of publicity; for example, in writing to the industries of the city we are able to assure them that the work is endorsed by these men. They are familiar with local conditions and can very effectively direct us to the individuals in the local fraternal orders, civic organizations, and churches

who will give us a favorable audience and who will be influential in bringing the more recalcitrant men to our way of thinking.

If the work is to be successful in a large way, it must be directed toward each and every citizen. It is both impracticable and undesirable to attempt to carry the message to special classes only. These diseases are prevalent among all classes and all conditions of people and are communicable diseases. We are endeavoring to have them treated and considered as such; and the reasoning of the laity demands, and rightly so, that we shall be consistent in our words and actions.

In the talks the subject is handled in a perfectly frank and open manner without any sentimentality or "sob-stuff," or any appeals other than those directed to the individual from an economic or hygienic point of view. There is absolutely no preaching nor does the subject of morality enter into the discussion. There is unquestionably a moral side to the problem, but it is within the province of federal, state, or city health officers to consider this only in so far as it directly affects the health of the community. A comprehensive public health program does, however, involve the consideration of the problem in its biological, sociological, and economic aspects. These are points of view that cannot be ignored if the subject is to be treated in a comprehensive manner that will result in a practical control of the diseases.

The talks at factories are brief, usually ten to fifteen minutes. The speaker gains the attention of the audience very easily, probably largely through a morbid curiosity as to how the subject is to be handled. After the statistics of the prevalence of the diseases are reviewed and he enters into a discussion of the causes, this attention continues and develops into interest, which is augmented by the enumeration of the effects of these diseases, into a desire to know more about them. With a consideration of the curability and preventability of the diseases, the interest of the men becomes intensified into a resolve to receive proper treatment if infected, to become informed upon the menace if at present ignorant, and to teach or make available for their families such knowledge as may be necessary to decrease the possibility of becoming infected. These brief, clear, logical talks have

demonstrated beyond a doubt that "a pound of logic is worth a ton of words."

The lectures are on a more elaborate scale. The subject is treated more completely and more fully. An opportunity is given to develop it and to impart sufficient knowledge to make the people intelligent coöperators in the work. These talks are always illustrated either by motion pictures or stereopticon views. This Bureau has used "Fit to Fight" and "Fit to Win," but after experience with these films and careful consideration of them from every point of view, it has decided that they do not present the subject in the most desirable manner.

The animated anatomical film produced by the American Social Hygiene Association is purely instructive and of great value. It makes much stronger appeals to the men than does the film "Fit to Fight." The first reel shows the anatomy and the way in which the germs get their foothold on the vital organs and the manner in which the inflammation spreads. The pathology of venereal diseases is so well illustrated in the diagrammatic pictures that when the reel of the clinical cases follows, the observer has a feeling that he understands the subject to a degree beyond his expectations. Frequently we follow this by a two-reel picture, produced by the City Health Department of Trenton and loaned to us, which shows the methods of treatment and portrays some of their clinical cases. Films with local color have great value in making the people realize that these diseases are always present in their own community and not a thing to be considered in a purely academic manner. More liberal use of films like these would be very effective in educating the people. For women the film, "The End of the Road," has been shown and is considered to be of educational value as well as entertainment. It is understood that the American Social Hygiene Association is now preparing a film for women similar to the animated anatomical one for men.

II. PUBLICITY

It is now generally recognized that the control of venereal diseases depends upon treatment and education, but it is felt by

this Bureau that the value of treatment and free clinics is largely a matter of publicity, that is to say, the familiarization of the people with the facts that these diseases are common, contagious, curable, and preventable. In so doing, the state makes the necessity and the facilities for treatment common knowledge, with the result that the majority of infected individuals go to their family physicians for treatment.

Education depends upon publicity. As Americans desire to bring these diseases under control, it is imperative that the masses of people shall become educated. This information cannot be disseminated by means of public schools or churches, lectures and talks in industries, or distribution of pamphlets alone, but by means of all of these combined with a general publicity campaign.

Perhaps no other part of the work is more delicate or more intricate than the field of publicity. Although it is generally recognized that we should fight these diseases in the open and such a procedure is endorsed and approved by the federal government, state, and city officials, nevertheless, there are many features and many points of view to be considered in the publicity and educational matter on these diseases. There is a time and place for everything, but the media through which certain phases of the work can be discussed are very limited and inadequate; however, by the use of such media as are available in the same manner in which business houses would use them, namely, for selling our idea, the control of venereal diseases, we are able to spread sufficient knowledge to create a desire to learn more of the facts of venereal disease control.

Money spent in newspaper advertising brings very good returns and is considered one of the best forms of publicity. In New Jersey during an intensive campaign within a city, full-page advertisements are run at frequent intervals, supplemented by half-page and quarter-page advertisements, with a small advertisement giving the location and hours of clinic inserted daily and continued for several months after the campaign is over, in order to gain and to derive the cumulative effect of consistent advertising. Our advertising is absolutely open but not of an offensive character and is supplemented by liberal use of news items and



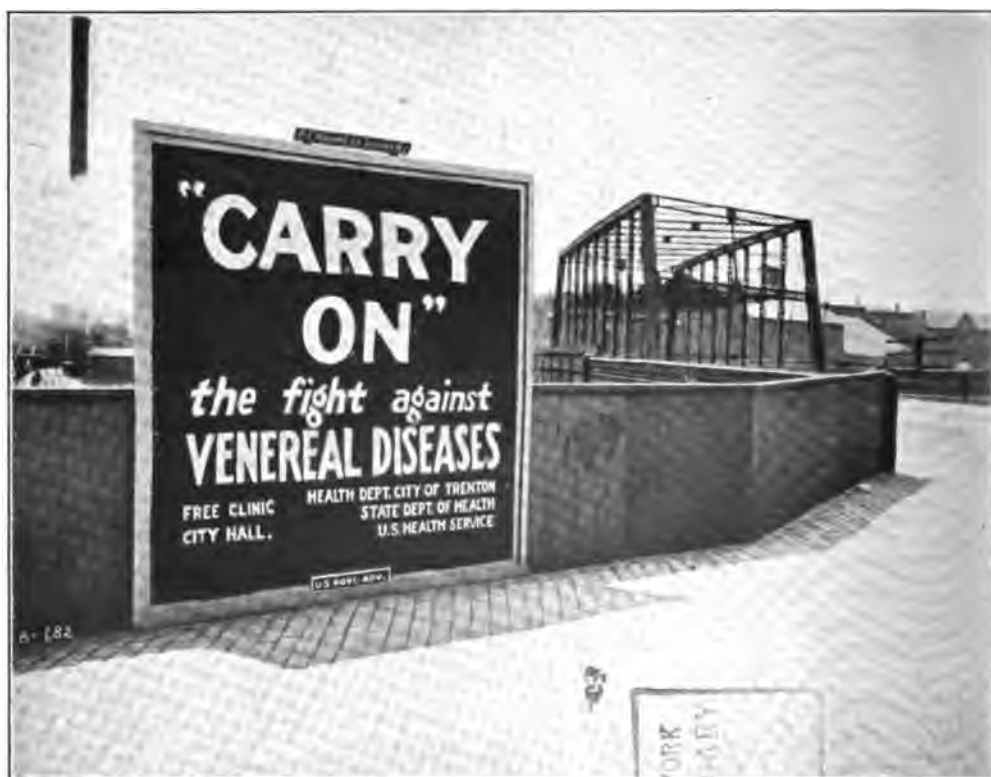
STREET-CAR IN A NEW JERSEY TOWN, SHOWING CARD ADVERTISING FREE CLINICS



BILL-BOARD DISPLAY ALONG THE PENNSYLVANIA RAILROAD BETWEEN TRENTON AND NEWARK



GENERAL VIEW OF DISPLAY AT UNITED STATES POST OFFICE, TRENTON, NEW JERSEY



DISPLAY AT PENNSYLVANIA RAILROAD STATION, TRENTON NEW JERSEY

educational articles. Frequently the editor voluntarily writes pointed editorials. Probably no state has advanced to a greater degree than New Jersey in the education of its newspapers. The terms venereal diseases, gonorrhea, syphilis, and chancroid can be used in practically all of our papers and create no feeling of antagonism whatsoever.

Newspaper publicity is supplemented by numerous other forms; for example, motion picture houses are asked and usually found willing to run slides, free of charge, announcing the campaign for the control of venereal diseases and the location of the government clinic for free treatment. Billboards have been used with success, and attractive cards have been placed in street-cars, a method which proved to be of considerable value. With proper consideration as to the use to which the various forms of publicity are to be put, it is possible to employ every form of advertising which is used by any business house without unduly offending any person or causing unfavorable comment. We are now placing animated pictures in display windows in the city where the intensive work is being conducted. By using all of these means simultaneously, we are able to impress the city with the determination of the Bureau to carry on the work in the open and to bring these diseases under complete control. The result is the creation of a public opinion which endorses our program *in toto* and makes possible the enacting of city ordinances and their effective enforcement. The laity recognize the necessity for the work and are willing to appropriate the funds needed by the cooperating local authorities.

Probably one unusual characteristic of the literature which has been sent to press during the last few months from this Bureau is the elimination of vulgar terms in speaking of gonorrhea, syphilis, and chancroid. It may have been necessary at one time to use these names, familiar to some extent at least to the man on the street, but in an educational campaign conducted according to the outline above it is absolutely unnecessary and very distasteful. To many people it merely means the learning of three or four names for one thing without knowledge as to which is preferable. In the talks and lectures, these terms are given in

order that the people who happen already to know them may connect them up with their right medical terms. The words coined or in general use by the public can never carry the accuracy and specificity of the words which are used in medical science, and there can be no reason for the continuance of these words in the vocabulary of any person.

It was stated in the beginning that this method of procedure was adopted with the idea of putting this Bureau on a practical business basis, in order that we might have definite and tangible results to report. The increased attendance at the clinics and the great increase of patients seeking advice and treatment from physicians as indicated by the constantly increasing number of samples sent to the State Hygienic Laboratory for Wassermann tests have justified our publicity, as has also the favorable public opinion that has been aroused for the work and the requests that have come from city officials to carry the campaign into their cities. One may question the wisdom of having inaugurated such a plan as has resulted in invitations to the Bureau to send their representatives to establish clinics, secure hospital facilities, and conduct similar campaigns in the various cities to an extent which cannot be successfully met by the limited personnel of the Bureau, working under a definite and limited budget which cannot be increased even though the demand has been created. This difficulty is partly overcome by increasing our request for financial assistance from the public-spirited men of the community. This is the only point in which there is apparent failure in the adaptation of the methods used by business houses to this public health movement; namely, that although the business warrants an expansion and increase, adequate funds for its support may not be available.

The realization that there is a large area in the field of social hygiene which an official agency cannot conveniently cover has led a number of prominent citizens of New Jersey to undertake the formation of a social hygiene society, whose success would be cordially welcomed by the State Department of Health and the Bureau of Venereal Diseases. These citizens believe that a new subject such as social hygiene cannot progress far beyond

public opinion, and that public opinion requires education, which manifestly should not be given wholly by the official agencies concerned with the work. In other states a volunteer organization has proved invaluable, and the character of the men and women who are behind the New Jersey organization gives assurance that this state will equally benefit from the enlightened activity of its private citizens.

A ROMAN GENTLEMAN¹

From my grandfather, Verus, I learned good morals and the government of my temper. From the reputation and remembrance of my father, modesty and a manly character. From my mother, piety and beneficence and abstinence, not only from evil deeds but from evil thoughts; and further, simplicity in my way of living, far removed from the habits of the rich.

M. AURELIUS ANTONINUS

¹ This quotation from the *Meditations* of Marcus Aurelius adorns the wall of Sibley College of Engineering, Cornell University, Ithaca, New York, where it is seen daily by hundreds of students as they enter the building.

THE WOMEN'S COURT IN ITS RELATION TO VENEREAL DISEASES

W. BRUCE COBB

City Magistrate, New York City

In civil life, just as in the army, the threat of the so-called "social evil" is ever with us. According to many opinions it ever will be, just as it has continued throughout the ages, as the necessary accompaniment of indiscriminate sex relations.

But of this let us take note: that never before in the world's history have venereal disease and its great productive cause, commercialized vice, been so closely or scientifically studied or with better promise of definite results. Not only has medical science furnished marvelous methods of cure, but the world war has yielded a wealth of data that is a revelation, not only in its relation to military affairs but to our normal, everyday civil population.

From the vantage point we now occupy there opens up a vista of probable amelioration, not only for future generations, but even for the present one, to an extent which would have been regarded as unbelievable ten years ago.

Conceding the traditional conservatism of courts of law, I should be ashamed to be compelled to admit that they had not shared in this progress and awakening. Happily, however, I can say that the Women's Court of this city has done a great deal to keep pace with the onward march. If one familiar with the workings of this court ten years ago were to go there and study them now, a great change would be observed.

Ten years ago we were hardly out of the stage when prostitutes were merely fined—a method quite ineffectual to lessen their activities even in the slightest degree. Then came the cry to keep our streets clean—"outward order and decency." Then the cry to keep our tenements clean—a form of "inward order

and decency"—all of which was the forerunner of "inward order and decency" not only in the tenements and homes of our people, but in their very bodies.

Of course, whatever restricts or lessens prostitution tends to combat venereal disease—if not to eradicate it, at least to keep it in bounds or diminish it. This may be done by long imprisonment for the hardened offender and by probation or reformatory processes for the less hardened.

These methods will doubtless be necessary for a long time to come, but without the helping hand of medical science they are bound to be ineffectual in achieving the best that can be achieved. Actual medical treatment for both body and mind is essential. Indeed, feeble-mindedness and venereal disease offer a doubly dangerous combination as a source of contamination.

In 1910 there was passed in New York state a law which provided that women found guilty in the Women's Night Court (now fortunately a day court) of prostitutional offenses were to be forthwith examined by a woman physician in an adjacent room. The physician then made a written report to the magistrate and, if infected, the offender was committed to a public hospital for a minimum period and a maximum of not more than one year. If cured before the minimum period, the prisoner was transferred to the workhouse for the rest of her term. If not cured she remained not only for the minimum term but as long thereafter, up to one year, as might be necessary to complete her cure.

This law, however, was destined to early failure, since it was declared unconstitutional by the Court of Appeals in June, 1911, in the case of *People ex. rel. Barone, v. Fox* (202 N. Y. 616). The Court of Appeals thereby reversed the decision of the Appellate Division of the Supreme Court, adopting the dissenting opinion of Mr. Justice John Proctor Clarke (144 App. Div. 649), who said:

"I cannot avoid the conclusion that a woman coming within the provisions of the section receives a sentence not for the offense for which she was brought into court and upon which she has been convicted, but based upon her condition of health, in regard to which she has not had a hearing."

It would not be of interest here to follow from that time the various changes of laws and policy of the Women's Court with respect to sentences or other treatment. It is enough to say that after a scheme of an automatic indeterminate sentence, the law again vested in the magistrates the usual discretion as to length of sentence. These sentences, graded by agreement among the four magistrates rotating in the court, were in proportion to the number of times the offender had been previously convicted. They greatly held in check the evil of prostitution and earned New York the title of the "cleanest city."

So much was this so that in time it became possible to be more lenient and also to give increased attention to individual treatment, especially in probation work, without allowing the evil to gain headway.

In 1915 came the Parole Commission Law, which has been upheld by the courts in a series of interesting decisions (e.g. see *People ex. rel. Berger v. the Warden*, 176 App. Div. 602 and cases there cited). This law is still in full force and vigor. So far as it relates to prostitutional offenses, it provides that one who offends twice in two years, previous to the present conviction, or three times during any time previous thereto, may be sentenced to an indeterminate period not to exceed two years in the workhouse. It gives full scope to the finger-print system, as a means of proving previous convictions. Finger-printing was, in fact, provided for in 1910 for the Women's Court and has at all times been of extraordinary value in ascertaining a defendant's previous record. Indeed, it has become indispensable to the work of the court, which could only function in the lamest fashion without it.

The Parole Commission Law is preëminently a reformatory measure, though at the same time it makes possible a lengthy period of detention and removal from society of the hardened offender. Through a system of study of the character and environment of the individual, coupled with good behavior marks while in the workhouse, a prisoner may earn parole or even discharge, according to what she seems to merit.

At the time this law went into effect it was predicted that a possible two-year detention would deter from a second offense or

drive from the city, many of these offenders. For a short time this seemed to be the case, though no permanent decrease has been established.

That the Parole Commission Law possesses splendid features is not to be gainsaid. As just stated, it keeps the hardened offender from contaminating society for a considerable period, and it gives wide opportunity for reformatory measures for those susceptible of reform. Lastly it gives a splendid opportunity to rehabilitate them all physically and to cure them of venereal disease.

It may now be asked what facilities for cure were afforded before and at the time the Parole Commission Law went into effect. They were and still are as follows: at the workhouse scientific modern hospital treatment is given those who are convicted there and prove to be infected. Workhouse statistics show upwards of 80 per cent to be so infected. This treatment is excellent for those who are committed long enough to be cured, but short-term prisoners often have to be freed before the cure is complete or, sometimes, even fairly begun.

As to those sent to Bedford State Reformatory and to certain of the semi-private institutions, adequate treatment was and is furnished. On the other hand, other semi-private or charitable institutions have to rely on the public hospitals to care for such cases. This leaves much to be desired, especially as only the very active cases are apt to be so sent.

As to those placed on probation, no means of cure were afforded up to very recently. Indeed it often was unknown whether they were, or were not, victims of disease. Up to recently, it was rarely known whether a person was infected until she reached the workhouse or reformatory, since there was no physician to examine after conviction and sentence. With affairs in this state, it can readily be seen that medical treatment was accorded to only part of those convicted.

In 1917 came our entry into the great world war and with it the training camp activities and the wonderful efforts put forth to keep the army "clean." As New York City became more and more thronged with soldiers and sailors it became apparent

that the Women's Court had an increasing amount of work and that the prisoners comprised an appalling number of first offenders. These were drawn to New York partly through the lure of the uniform and partly through the workings of the law of supply and demand. The girls came from all parts of the country and their earnings were vastly greater than in pre-war times. It was soon seen that the policy of comparative leniency which had, up to the war, kept the streets and tenements in fair order, would not do any longer, and the court realized it must adjust its policies to meet new conditions.

When the federal authorities made clear the immensity and seriousness of the problem—from the army viewpoint—a close coöperation was established. Lines were drawn more strictly on probation, and workhouse sentences were lengthened so as to increase detention, complete cures, and at the same time keep the offender from her prey. Even the Parole Commissioner was appealed to, so as to prevent the possible release of old-time offenders.

Close on this came the demand for legislation, not only to secure proper medical treatment of convicted prostitutes, but of all that class generally and of men guilty of kindred offenses under the law. It was early realized that, due to the Barone case, declaring the law of 1910 unconstitutional, any such legislation must be in the form of a health measure pure and simple, so that a person's punishment or incarceration might not be measured primarily by his or her condition of health. In other words, compulsory treatment must be in a hospital or by a private physician and for the disease and not as the result of a court commitment.

We had long had a provision of the vagrancy law that permitted commitment of those suffering from an infectious disease acquired through debauchery and requiring charitable means to restore them to health. But this had failed utterly in practice, as defendants generally were able to prove that they did not require charitable aid.

On April 17, 1918, a new article for "the regulation of certain contagious diseases" was added to the state public health laws. Thus the health aspect of commercialized vice came to take

its true place in law enforcement. Not only is this law a legal measure designed primarily to combat venereal disease, but it operates largely through the medium of the magistrates' courts, especially the Women's Court. By its terms both men and women who are reasonably open to suspicion of disease may be examined and treated either by the board of health or, at the option of the suspect, by a licensed physician. Women convicted of prostitutional offenses, as well as men guilty of related delinquencies known to the law, must be examined by a board of health physician immediately on conviction and may not be released until this is done.

By an amendment made in 1919 even those *arrested* for such offenses must be reported by the court for the purpose of examination, on the theory that they are reasonably subject to suspicion by the fact of arrest. This latter has seemed to some of us a dangerous extension of power and one which the board of health may well hesitate to exercise. In theory of law, a person is not only presumed innocent until convicted, but in like theory he or she may well be the victim of mistaken or unjustified arrest. To subject a possibly decent man or pure woman to what is to many a humiliating experience in being so examined, would possibly stir a revulsion of public feeling that would undo much of the good this beneficent legislation would otherwise accomplish. Such an exercise of the police or health power may indeed be of doubtful constitutionality. At least the health officer acts at his peril in a given case, even though we bear in mind that decent men or pure women are rarely, if ever, arrested. Again, the medical examination of those actually convicted reveals a positive reaction in only a little over 50 per cent of all cases, so that on the face of it, it is safe to say that perhaps less than half of those merely arrested would show signs of disease. Consequently, at least half would prove to have been erroneously subjected to suspicion. It would seem that until the time when we shall all be examined, as part of a general clinical examination imposed upon all members of society, it is going pretty far to uphold this amendment.

Turning to the operation of the law as to those *convicted*, its effects are bound to be productive of splendid results, and are so now. In a specially equipped medical examination room, near the court, every convicted woman is promptly examined, and the magistrate in two or three days is furnished with a report of her condition.

But when it comes to her actual disposition he is much hampered. In the first place, these examinations are not always conclusive in all the cases returned negative. It is at present impracticable to secure a sufficient number of reactions in the space of time allowed, as only one test can be made. Hence many infections, especially among old offenders in whom the disease is latent, are not revealed, when they would be by repeated or continued examination and observation. This accounts in part for the workhouse statistics showing a higher percentage, viz., over eighty, to the court's fifty. Further, the magistrate still hesitates to make the defendant's physical condition the principal factor in fixing sentence, even though the law now gives a right to be heard by a magistrate as to the accuracy of the finding of infection.

In practice the disposition of the defendant's case works out in these ways: If the woman comes under the Parole Commission Law she receives, of course, the indeterminate sentence of a possible two years, and if diseased she may be compelled by the commission to remain at the workhouse hospital until cured. If she is not subject to the indeterminate sentence and not a fit subject for probation or a reformatory, she is sentenced to the workhouse for a definite period, measured according to her general deserts, and which, more often than not, is insufficient to bridge over the period necessary for her cure.

If not cured when her time is up, she is transferred to the board of health hospital, where her cure may be taken in hand again and where she is virtually a prisoner, though not legally subject to prison discipline or to compulsory employment. This is apt to cause discontent, demoralization, and even riot. If the defendant goes to a reformatory she will doubtless remain long

enough to be cured, provided that particular institution affords proper facilities.

Now it frequently happens that a first offender, who is in every other way deserving of probation, is diseased. In fact, she often becomes badly so at the very outset of her career. It is futile in the great majority of cases for her to be treated by a private physician as the law allows, since the sort of physician she would generally go to is all too often not to be depended on or, if he is, she is not to be depended on to follow faithfully his treatment. These cases are frequently placed on probation on the express condition that the probationer submit to treatment in the board of health hospital, there to remain until cured. This, however, owing to the general conditions bound to prevail there and to incomplete segregation, is apt to expose her to the morally contaminating association of the many hardened offenders to be found there.

The total result is a great deal of confusion and misdirected effort and even failure of effort. Those who go to the board of health hospital after a short term in the workhouse and then go forth are in no way subject to any follow-up treatment, medical or otherwise, and there is generally a speedy relapse into the old conditions.

It seems to me there is only one way out of these present difficulties, and that is by amendment to the Parole Commission Law so as to create an indeterminate sentence of at least one year for all offenders who do not come under the two-year provision and who are not fit subjects for probation or the homes and reformatories. I believe such legislation would be entirely constitutional since the woman's physical condition would be only one of many factors for the parole commission to consider in fixing her period of detention. When she reached the workhouse she would not only be subject to treatment for venereal disease, if she had it, but for any other physical ailment, whether drug addiction, tuberculosis or what not. Her mental condition would be thoroughly diagnosed with special reference to feeble-mindedness. Finally, her environment, police record, and character would be studied and on all these her period of incarceration

would be based. If feeble-minded, she could be committed to a proper custodial institution. At the proper time and in a proper case she could be paroled and subject to a proper follow-up or even be entirely discharged. Power would remain in the court, of course, to send less hardened offenders to homes and reformatories, care being taken that such places provide proper medical treatment. Lastly, decent means of medical treatment would have to be devised for the girl put on probation.

Speaking generally and looking over the field of Women's Court work, I think I may say both of the present and future, that it is a positive benefit both to the prostitute and to society if she be apprehended and convicted. Prone to disease, often destined to an early grave after a life of many miseries and of great degradation, her connection with the Women's Court usually gives her, her one big chance. I mean not only her chance of reformation and restoration to society morally and physically cleansed, but I also assert, that, if an old offender, it is better both for her and for society that she be separated from society for an extended period. If feeble-minded, as many undoubtedly are, she may then be studied, permanently isolated and cared for, and cease to be a menace to herself and to others.

Hence the police cannot be too diligent to secure proper evidence against and to apprehend such persons, provided they exercise scrupulous care not to do an injustice, even by an arrest. Not only the police, but the magistrates must do their part, affording fair trials and due process of law, however, and having ever before them the seriousness of convicting a possibly innocent woman. How well they have done this is proved by the fact that no well-established case of such erroneous conviction has been revealed, despite recent clamor over certain reversals in the Appellate Court.

And this brings home to us that where appeals are had—and they should be freely had—not only the district attorney should fairly and diligently represent the people's side, but the appellate judges should endeavor understandingly and justly to view the work both of the police and the trial court. If this fails, law enforcement may fail, and with it comes a reversion to the old-time conditions that we now abhor.

Then, too, let the police as diligently enforce the existing laws which apply to the male offender. Not only the professional exploiter or procurer, but the male who solicits should be punished. Indeed it may well be said that the man who deliberately consorts with an all-too-likely infected prostitute, aiding in the spread of disease and perhaps bringing it into his own family circle, must soon be made to feel the arm of the law.

I confess I am not ready for a combined court—a so-called Morals Court—in New York, where all offenders, male and female, are to be brought and herded together. Sometimes, where a man and a woman are involved in a single transaction, more exact justice may be done by trying them together, but I would restrict this to a very small class of cases. It is, undoubtedly, a disadvantage to split up a single case between several tribunals. So far as possible, however, I would have men's cases disposed of elsewhere. I prefer to see the Women's Separate Court kept separate as far as can be. I think it can do more to reform and reconstruct as a women's court.

As to the whole problem of commercialized vice, it appeals to us as never before as a health problem, even transcending the moral aspect, and the necessity of effectual law enforcement is no less apparent. It must be irrespective of sex as well as race or creed, but let us be sure we do not too far outstrip solid public opinion or practical means in seeking new laws and new remedies.

SOCIAL WORK AND NEUROSYPHILIS¹

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It is several years since the need for the social worker was recognized in work with patients suffering from syphilis. Many general hospitals have follow-up workers for specific cases. The War and Navy Department Commissions on Training Camp Activities provided for the follow-up of men discharged as non-infectious but not yet cured. The Division of Venereal Diseases of the Surgeon General's Office, in connection with its clinics in extracantonment zones, demanded "at least one female social worker." It is to be noted that the majority of cases treated through these agencies are in the early stages of syphilis when the urgent question of treatment to remove symptoms and examination of families in order to prevent contact with open lesions is well recognized. The need of social work with neurosyphilitics and their families, though possibly less apparent, is none the less real.* By neurosyphilis is meant syphilitic involvement of the central nervous system, as for instance, in general paresis and locomotor ataxia. The symptoms as a rule appear from five to thirty years after the initial lesion. The neurosyphilitic has gone a long way from his original infection, but treatment is still a vital issue. His family are not likely to be infected by open lesions but are subject to many pernicious results of early syphilis.

The syphilis work at the Psychopathic Department of the Boston State Hospital emphasizes the examination of families of neurosyphilitics although it includes the examination of families of congenital syphilitics and of syphilitics with some other mental disease. The type of case coming to a clinic dealing chiefly with neurosyphilis necessarily includes early cases with

¹ Read at a meeting of the New England Society of Psychiatry, March, 1919, Worcester, Massachusetts.

the possibility of its later development. Congenital syphilis comes within the scope of the clinic on account of its mental and neurological effects, such as feeble-mindedness and epilepsy. Thus the function of the social worker is not only to arrange for treatment of known syphilitics and neurosyphilitics but also for the examination of their families, so that all found to need treatment may receive it.

The medical and social approaches to the problem are closely allied. In dealing with the patient, the doctor makes the necessary tests and examinations, decides whether further tests are necessary, whether treatment is worth while, and where it shall be given. The social worker sees to it that all the doctor's recommendations as to examinations, treatment, and home care are carried out. She confers with the doctors on any medico-social problems; talks over social difficulties with patients regularly at the medical clinics, and sees that the social problems are adjusted.

Again in the family work the doctor and social worker must coöperate. The social worker deals with three groups—the married, the unmarried youth, and the unmarried adult. In group one, when the original patient is married, the spouse and children are examined. In group two it is suspected that the patient may be a congenital syphilitic; the parents and all other children under eighteen are therefore examined. With group three, the unmarried adult, the social work is relatively simple. Assuming that the syphilis was acquired in adult life, no family examination is entailed and all that is necessary is to see that the patient himself is adequately cared for.

In dealing with the first two groups, considerable social effort is involved in persuading the families to report to the hospital, where they are turned over to the physician, the psychologist, and the out-patient historian. An examination is made; a family history is taken for adults—with reference to possible infection, history of pregnancies, occupation, income, and status of spouse; and one for children—with regard to development, diseases, education, work, recreation, and character. Often one examination is not sufficient for diagnosis and the worker arranges to have

the relatives return for repeated or periodical examinations. If syphilis is found, arrangements are made for treatment.

A valuable by-product of the work is the opportunity for co-operation with outside agencies for adults and children—public and private, medical and relief, religious and educational. Agencies ask to have tests or treatments arranged for patients in whom they are interested; often it is advisable to confer on the disposition of problem cases; sometimes outside agencies help pay for treatment when the case has been brought to their attention; often an agency which has been dealing with a family for years and has well-established relations, will gladly coöperate in urging the family to report at our request; again we send out patients to other agencies for complete medical or social examination and treatment. The latest phase of coöperation is the reporting to the Board of Health of every case admitted to the hospital showing evidence of syphilis. The follow-up on infectious syphilis is done by the Board of Health.

The volume of the work is considerable. Figures for the two years, 1917 and 1918, show that the social worker dealt with 301 families of syphilitics, of whom 70% reported to the hospital for examination. In 40% of the families every member reported. Among these families 579 individuals were summoned for examination. Of these 69% were actually examined and an additional 10% came but were not examined for special reasons.

As a result of this examination of families, much undiscovered syphilis—both congenital and conjugal—is found. Of 394 individuals examined, 21% showed a positive Wassermann reaction, while an additional 20% were doubtful under observation. Of those found to need treatment, 51% were treated at the hospital and 40% were referred elsewhere for treatment.

It must be remembered that while the examination is medical in character, its results cannot be conserved without the aid of the social worker. Experience has shown that a high percentage of success is secured only by the persistent follow-up and persuasion of the social worker. Without such a follow-up many families ignore the appeal to report to the hospital. It is obvious that the physician cannot handle this part of the work. The

value of such a routine family examination, brought about by the social worker, is shown by the following cases:

Case one—A man of forty-eight came to the hospital saying that "he was going to take his family to Russia for a stroll" and that "he had a job in Philadelphia at \$175 a week," etc. He was diagnosed a general paretic and committed to an institution as a case discovered too late for treatment. The history showed that two sons had died—one at fourteen years and one at nine days—and that there had been one miscarriage and one stillbirth. The living relatives were examined. The two oldest children were found to be syphilitic and were put under treatment. Without this examination the familial syphilis would not have been suspected.

Another angle of the family examination is presented when the original patient is a juvenile.

Case two—A young Italian boy of eighteen came to the hospital with a speech defect, unsteadiness in standing and walking, etc. After observation a diagnosis of cerebrospinal syphilis was made. The family history showed that the father, a chronic alcoholic, was dead; one son had died at eleven months of diphtheria; another at eighteen months of scarlet fever and pneumonia; a third at twenty-two of pulmonary tuberculosis; a fourth at twenty of pneumonia and heart trouble; the fifth child was the patient; the sixth, a girl, was apparently well except for bone disease of the knee; the seventh child died at fourteen months of spinal meningitis; there was one miscarriage and one stillbirth. The ravages of the disease are shown by the miscarriages and early deaths. An examination of the mother and only surviving sister showed the presence of syphilis.

Case three—A young man of twenty in his early years had been very promising. He completed three years in high school where his scholarship was good, he played football, etc. Suddenly he began to have headaches and complained of eye trouble. He was taken out of school and started working but was unable to hold a job on account of rapid deterioration. He came home, where he could not do the simplest household tasks. When brought to the hospital he was found to be a general paretic. There was a suspicion that it might be congenital; so the mother, father, and three brothers were examined, but were entirely well. There still remained one brother who refused to come in for several months. When he finally appeared and was tested, a positive Wassermann resulting, it was found that he had contracted syphilis in early youth, that he had lived in the same room as the patient, and had undoubtedly infected him by chance contact. The brother had been married for seven years but had no children. He was immediately put under treatment.

Syphilis is often found by the routine Wassermann as a concomitant to the chief trouble.

Case four—A man of fifty was brought to the hospital for threatening to kill his wife. His heredity showed that his father had committed suicide in an attack of insanity. The patient was married at eighteen and divorced a few years later. There were three children, their present whereabouts and ages unknown. The patient remarried at the age of forty. About this time he began to drink and contracted syphilis. His second wife bore three children, one of whom died of pneumonia. About the time of admission to the hospital

he drank to excess and frightened his wife so severely that a miscarriage resulted. On examination of the family, the wife and one child were found to be syphilitic. The patient was discharged and all three were put under treatment, while the patient remained under social supervision in order to keep him away from alcohol.

As a result of treatment, patients have been able to return to home and work, while without treatment the large majority of them would have remained in the hospital until death or would never have become economically fit. Here again we see the need for the social worker. We are dealing principally with neurosyphilitics who may not have the intelligence to coöperate voluntarily. They must constantly be persuaded of the value of treatment. With the long-drawn-out treatment necessary to accomplish anything for the neurosyphilitic, we are faced with the impatience of the family in whom must be inculcated a sympathetic attitude toward the patient and a renewed interest in his treatment. Theoretically the physician is willing to do this in the clinic. Practically he has no time for it and it becomes the duty of the social worker. The following is a case in point.

Case five—A man of forty-three was diagnosed general paresis and urged to have treatment. He was not willing and was lost to the hospital after his wife had, however, been tested, found to be syphilitic and referred to another hospital for treatment. No further follow-up work was done. Nothing was heard of the man for two years, when he and his wife appeared with ten cents in their pockets. The patient was disabled for work, he had no income, had contracted debts, had taken to drink, and was continually quarreling with his wife. Free treatment was given to him. The case came under the care of the social worker, who found a job for the husband, arranged for the gradual payment of the family debts, persuaded the husband to give up drink, and adjusted the home situation so that the former constant quarreling ceased. The family morale was at such a low ebb at the time the treatment was started that without the constant interest of the social worker and the consequent alleviation of family difficulties, the medical care could not have been successfully continued.

If treatment of congenital syphilis is to be of value, it must be over a long period of time, and the social worker must keep the patient in touch with the doctor.

Case six—A boy of five came to the clinic with a speech defect, a positive Wassermann, and considerable mental deficiency. He was extremely restless in school, had many phobias and was wild in his actions. After three years of treatment his speech was improved, his Wassermann was doubtful, he was less retarded mentally, and his behavior was normal.

It is obvious that the examination of the families of syphilitics should be made at the first possible moment after infection. Unfortunately this is done only too infrequently, and a number of years ago it was not done at all. When the patient is seen as a neurosyphilitic, perhaps many years after his infection and in a stage that is hardly infectious, it must be remembered that he may have been married at a time when he was quite infectious. As evidence of the necessity of this examination, the following figures are given from a recent comparative study at the clinic of 160 families of general paretics and 72 families of syphilitics (non-paretics).² Of 226 individuals examined in families of which one parent was a parietic, 33 spouses and 19 children (23% of the total) were found to have a positive Wassermann. Of 91 individuals examined in families of syphilitics who showed no evidence of involvement of the nervous system, 13 spouses and 18 children (35%) gave a positive reaction. This is one in five in the first group and more than one in three in the second. In the population at large, the rate for syphilitic infection is given as 5 to 15 per 100. Of yearly admissions to the Psychopathic Department, 12 to 14% show positive reactions. It is apparent that the rate of 23% occurring in the families of neurosyphilitics is considerably higher than is found in any random series of cases. This high percentage of conjugal and congenital syphilis was not produced by a preponderance of syphilis occurring in a few families. In the entire group, a positive Wassermann reaction was found in 27% of the families.

A closely related study is the comparison of the number of children per family among syphilitics and the community at large. Our syphilitic families have been compared with married graduates of Harvard and Yale from 1850-1890, as college graduates as a group are supposed to have few progeny, and with more than a million families reported in the Massachusetts census for 1905. We find that the families of paretics have a ratio of 1.7 births per family, those of syphilitics (non-paretics), 2 per family, while the college graduates rose to 2.55, and the census families to 4.4.

² "The Family of the Neurosyphilitic," Harry C. and Maida H. Solomon. *Mental Hygiene*, January 1918.

Using these same groups, 34% of the families of general paretics and syphilitics (non-paretics) were sterile; while only 19 to 23% of the marriages of the college graduates were infertile.

Much syphilitic damage is represented by abortions, miscarriages, stillbirths, and early deaths. In the paretic group of 160 families we find a total of 133 miscarriages, abortions, stillbirths, and deaths, compared to 213 living children, of whom only 194 were without defect as far as known. In the non-paretic group of 72 families, there were 82 miscarriages, abortions, stillbirths, and deaths, and only 108 living children, of whom 90 were without defect. Stated in terms of families, 33, or 20% of the 162 families of general paretics, and 21, or 29% of the 72 families of syphilitics (non-paretics), showed abortions, miscarriages, and stillbirths. Thirty-two, or 20% of the first group, and 18, or 25% of the second group, had dead children. A positive Wassermann reaction appeared in 45, or 25% of the families of general paretics, and in 19, or 20% of the families of non-paretic syphilitics. The ratio of living children per family was only 1.3 and 1.5 respectively. Only 26% of group one and 25% of group two showed no defect as to children or Wassermann reaction. These figures show conclusively that the family stocks of neurosyphilitics have been greatly deteriorated by syphilis. By the time the patient has become a neurosyphilitic, so long a period has elapsed since the disease was considered infectious that the familial damage is often overlooked.

In this connection we may note Thibierge's findings, in *Syphilis in the Army*, that in France there is a large increase in syphilis among married women, due to the long absence of husbands, diminished income, and infections by husbands who have acquired syphilis while in service. The foreign problem of conjugal and congenital infection is likely to assume large proportions in the years to come.

Various special problems arise out of the work. It must be remembered that we are dealing frequently with syphilis which has been dormant for years. Thus if treatment is instituted, it means that it must continue over a long period of time to be of any avail. Where is the money coming from to provide adequate

treatment for our patients? Our figures for 1917 and 1918 show that a total of more than \$8,000 was collected for salvarsan at the Psychopathic and other state hospitals working with neurosyphilitics. Forty-one per cent of this amount was paid by patients or their friends. The large majority of the patients were poor to start with, their incomes had been diminished or cut off by industrial disability over a period of months and years, and their payments represented a considerable sacrifice. Relatives often contributed, but often could not. An occasional employer was interested enough in his employees to help with money, or the patient received a sick benefit from a lodge. State hospitals paid for a large amount out of their budgets. Twenty-seven per cent of the treatment was paid for directly from an appropriation of the Massachusetts Commission on Mental Diseases. A small percentage of the amount was contributed by public and private relief agencies which we try to persuade that the detection and treatment of syphilis is an integral part of their preventive work. Many societies coöperate generously; others demur, saying, "The money for such work should come from the state"; "Our board could not give *medical aid*"; "The man is paying for his sins." This same self-complacent board will doubtless help the family when the patient is committed to an institution and the family is destitute.

Long before we entered the war and the increased interest in the venereal diseases came about, Massachusetts was far-seeing enough to realize that free treatment as well as free diagnosis was its duty and its opportunity. In 1918 Massachusetts began supplying certain clinics with small amounts of arsphenamine. At the present time it is supplying all authorized clinics with free arsphenamine not only for infectious cases, but also for chronic forms, including neurosyphilis. Thus the difficult problem of finance no longer applies to Massachusetts. Other states, however, must still face this problem. Our war experience has resulted in the manufacture of arsphenamine by licensed companies in this country. As a result, the cost of the drug has decreased and the patients pay less than formerly. We hope that the time will come when this problem of expense of treatment will

be taken over entirely by state governments, and a legislative grant will establish free clinics for neurosyphilitics as well as infectious syphilitics, and authorized doctors will be supplied with free arsphenamine as they are with free antitoxin.

A minor problem brought out by the work is that of how to persuade the workingman to sacrifice some of his time to come to the clinic, and how to get seemingly well relatives, who are syphilitic but without obvious symptoms, to take treatment. The solution here, as with other clinics, seems to lie with the personal influence of the doctor, the persuasive power of the social worker, and the setting of convenient hours for the clinic. The converse to this problem is how to secure a job for a man who has to report regularly during working hours. The only answer is the socialization of the employer.

The economic implications of syphilis and neurosyphilis are serious. The care of cases of neurosyphilis in insane hospitals reaches high figures and means a large tax on the community. Congenital syphilitics fill our feeble-minded, deaf, dumb, and blind institutions, and are a considerable problem in children's hospitals. Victims of locomotor ataxia become industrially incapacitated, and many are cared for in state farms and hospitals. The economic loss to the state of New York through syphilitic mental diseases was estimated by H. M. Pollock to be over \$5,000,000, calculated in terms of cost of maintenance and loss of earnings. A neurosyphilitic may become industrially disabled so that he falls below his former earning ability, and may be permanently incapacitated. He may become a burden upon the home so that the wife and older children must go to work or receive charitable aid. If he is committed to an institution, the home is no longer the basis of family life, but is apt to be broken up, and the children placed out or adopted.

The possible remedies are medical and social. More efficient early treatment of syphilitics will lessen the number of neurosyphilitics. Prompt treatment of neurosyphilitics will put off the time of incapacity and institutional care. But even so, the results of late treatment are not perfect, and the patient rarely reaches his former industrial level. The social worker can do

much to encourage the patient over a long period of treatment by finding out just what industrial qualifications he has and securing a job which will aid him to retain his self-respect and help support his family. In early syphilis, the man is not incapacitated and the family unit is retained. As has already been pointed out, in neurosyphilis the family is apt to be broken up and the wife forced to earn her living. The social worker can help make these new conditions easier by encouragement and plans for readjustment.

Other important questions are those of how much frankness shall be used in talking of syphilis as such, when the patient or relative shall be told that syphilis is present, who shall tell one or the other, and when the policy of silence is advisable. If a patient having neurosyphilis is fairly competent mentally and is worth treating, it is essential that he be told just what is the matter with him. A long period of treatment is necessary to gain results, and the social worker's task of following up a patient for regular treatment is trebled when the patient does not know why he is coming to the clinic. It is most unsatisfactory to speak of some vague disease as a basis for urgent, irksome, and frequent treatment. If the patient improves rapidly, he is confident of a cure and is apt to fail to report; if he sees no light ahead, he may think it is all foolishness and disappear. A serious talk with the patient and a statement as to cause and effect will obviate much difficulty and insure more regular attendance. Then if the patient is remiss, the social worker has sound grounds for argument and persuasion. A mere statement that "it is best for you," or "the doctor knows" will not suffice. There can be no real coöperation in treatment over a period of many months without this knowledge.

On the other hand if a patient is so unclear mentally that one cannot explain the situation and it becomes a case of being "sent in" by the wife or mother, it is well to explain matters to the relative. The same arguments as to increased coöperation hold here.

So far we have only looked upon this from the standpoint of the patient to be treated. There is, of course, the family aspect. The social worker often has difficulty in persuading the family to

be tested. As one woman remarked, "If I knew what you wanted and *why*, I would bring in all my seven children, but I want to know the reason why they are being tested." In such a case I think the patient should be advised to explain to the spouse. If the patient is unable or unwilling to do this, the doctor should be ready to assume the responsibility of authorizing the telling of the immediate family, with the end in view of discovering unsuspected innocent syphilis and averting future tragedies.

This brings us to a consideration of the neurosyphilitic and marriage. A doctor's hesitation to divulge the fact of neurosyphilis to the future mate shows an individualistic rather than a community point of view. The chances of conjugal infection from neurosyphilis are slight, yet at best a neurosyphilitic is not apt to be a satisfactory husband in the light of probable loss of mental capacity and inability to support a home. Let the future spouse be supplied with all the facts as a basis for judgment. Syphilis need not figure in the discussion as a moral disease or stigma. All information should be given verbally as a protection against legal action for slander.

We must now consider the question, *Who* shall inform the patient or relative of syphilis, the physician on the case or the social worker? The properly trained social worker should be able to do this without harm to the patient or the organization represented. Unfortunately many workers have not sufficient medical training to give this information correctly and accurately. One slip can cause untold trouble. Moreover many organizations will not stand behind this type of information if given out by the social worker. The most satisfactory results are obtained if the physician with whom the patient or relative has already been in touch tells them about the syphilis. The patient does not care to have many confidants, and it is desirable to have the doctor who treats the case make the contact. At times the doctor cannot see the patient or relative, and there is a choice between not telling and delegating the authority. The social worker should receive in each such case permission from the doctor to give out the information necessary in order to bring about treatment or family examination. Many doctors hesitate to give

this permission, fearing some family trouble as a result or some accusations against the organization. There is always a modicum of risk, but I feel that the time has come when the doctor must assume this risk. It implies chiefly confidence in the social worker's intelligence and skill, and willingness to stand by the principle of telling the truth. There can be no real advance in the work unless this is done. The federal and state authorities have set the precedent of more frankness and it seems to me that the doctors and hospitals should follow suit. No family upheavals nor any undue unhappiness has resulted from our handling of several hundred cases in this manner.

There are, of course, times when it is best not to mention the existence of syphilis. If a patient is non-infectious and too ill to treat; if such a patient has a wife too old for testing or treatment, nothing is gained by telling. Heartaches should always be avoided when there is no social necessity. Again, certain social situations make the immediate disclosure ill-advised, as for instance, a pending action for divorce, or an approaching pregnancy. As in all social work, common sense must be applied before the facts are brought to the doctor for a decision. If this is the policy, no ill results will follow.

How can these results of syphilis—familial and economic—be combated? By *diagnosis*, made possible by family examination, the spread of the disease can be checked; symptoms can be anticipated, and hope can be offered for healthy children if treatment is applied to the parents before the children's birth. Much can be accomplished by *coöperation* between the doctor and the social worker, social agencies, social legislators, employers, and employees, and by *education* of the public to the recognition of syphilis and neurosyphilis as a family and a social rather than an individual problem.

THE CHILD'S MIND À LA FREUD¹

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The problem of the psychological and educational phases of sex has always been the most perplexing for the social hygienist. About it the least tangible knowledge has prevailed. Partly for this reason, but mostly because of the difficulties involved, he has shunned it in favor of what seemed the more practical problems of the prevention of prostitution, and the spread of the venereal diseases. In view of the fact that the amount of prostitution has most assuredly decreased in the past decade, and that federal, state, and municipal health bodies are beginning to cope with the venereal diseases, the emphasis of the social hygienist upon these aspects of his problem may be justified. Yet to consider these the alpha and omega of his duties, and to remain smugly content with these achievements, would indicate a very limited point of view. For after all, prostitution is but one phase of the ever-present problem of sex; and though social forces may be so twisted and misdirected as to encourage the practice of prostitution, yet in the last analysis, the ultimate cause of the latter must be sought, not in extraneous social and economic forces, but rather in the elemental instincts and emotions with which man is endowed. It is in the understanding and control of these that final resort must be placed in the battle against prostitution.

It would not be correct to say that this has been entirely overlooked both in theory and practice; for discussion pro and con as

¹ Reviewing the following books:

The Child's Unconscious Mind. By Wilfrid Lay. New York: Dodd, Mead & Co., 1919. 329 p.

The Mental Hygiene of Childhood. By William A. White. Boston: Little, Brown & Co., 1919. 193 p.

A Study of the Mental Life of the Child. By Hermione von Hug-Hellmuth. Washington: Nervous and Mental Disease Publishing Co., 1919. 154 p.

to the advisability of the teaching of sex hygiene has been rife. Unfortunately, however, many of the contributions have been of but slight value, and the reason for this is obvious. Any thoroughgoing analysis must be based upon a knowledge of the significance of sex, and its evolution, both in the race and in the individual. Until recently, there had been but a meager array of scientific facts from which to generalize as to the meaning of sex. Without such a basis of verified fact, it was useless to speculate as to the problems of sex hygiene. This is clearly evident, for example, in discussions concerning the proper age at which a knowledge of sex should first be imparted to the child. It has been presupposed that up to a certain age the child has never speculated over the mysteries of sex, but that an intense curiosity concerning them then suddenly manifested itself. By common consent this age was generally placed at puberty; and since this corresponded with the years the child spent in the last elementary grades and the early high school terms, the conclusion naturally followed that sex hygiene should be taught in these classes.

In recent years more scientific methods have been pursued. Dr. Exner's well-known study is characteristic of this period. By questioning a large group of college students, he sought to determine the age at which they first became aware of the facts and significance of sex. This is most assuredly a proper scientific method; for if the age could be ascertained with approximate accuracy, it would furnish an answer to the question as to the proper period for sex instruction. Unfortunately the method is dependent entirely upon crude memory; and as the latter is notoriously fickle, the error involved is correspondingly great.

All this while, there had developed in a totally different field of science a method and a body of fact that bid fair to revolutionize psychological and sociological science. I refer to the investigations of Freud and his school in the realm of the psychology of the unconscious. Quite apart from their ultimate value, it is not too much to compare the intellectual stimulus resulting from his studies and writings with that brought about by Charles Darwin in the field of biology. Psychology is being rewritten to-day in

the light of Freudian research. It is to this branch of science that the social hygienist will have to turn in the future in order to solve his problems in the field of sex hygiene.

Freud's contributions to psychology followed very logically from his investigations in the field of the functional neurosis. It was his analysis and treatment of a case of hysteria that drew his attention to the significance of the unconscious in human behavior. By a method that he termed psychoanalysis, which consisted in the utilization of the law of the association of ideas, Freud discovered that the chief etiological factor in his hysterical patient was long-forgotten unpleasant emotional experiences that had been repressed into the unconscious. These experiences had not escaped the individual, but residing in the unconscious, colored all her conscious activities and resulted in nervous strain and breakdown. When these apparently forgotten experiences were recalled to memory and exposed in their true light, the abnormal symptoms disappeared automatically.

The discovery of the repressed idea in the unconscious led Freud to an examination of the nature of repressed ideas in general. He then discovered that repression was a defensive mechanism, utilized by the individual in ridding himself of unpleasant experiences in general. Furthermore, groups of ideas became associated with emotional reactions. Such a system of ideas, tinged with an emotional basis, Freud called a complex. Most of our behavior is determined by these complexes, but as man dislikes to admit that his behavior is not consciously determined and directed, he resorts to what is known as rationalization to explain his actions based on the complexes; that is, after behaving in a certain manner, he seeks a rational explanation of the motive for the behavior.

Freud posited the propelling force of behavior in the wish. These wishes may be classified in two fundamental categories, (1) as they relate to the individual, and (2) as they relate to the race. It is in his interpretation of the latter category, that we find Freud's great contributions to the psychology of sex. It is here, too, that he has been greatly misinterpreted, for his critics ascribe a very narrow meaning to the term "libido" which Freud

uses so widely. His critics generally assume this to mean the gross form of sex, whereas, as Freud uses it, the term is synonymous with the race-preservative instinct. About this instinct there have developed certain religious and economic beliefs and dogmas, resulting in various forms of taboo. Consequently the free expression of the wish is inhibited. When the wish is in conflict with one of the various forms of the sex taboo, it cannot be fulfilled. However, because of the fundamental nature of the sex and race instincts, the unfulfilled wish cannot conveniently be disposed of. Being of such importance in the struggle for existence and race survival, the instinct has become highly emotionalized. Consequently, wishes of this category, being associated with very emotional complexes, give rise to an intense craving for satisfaction. When the latter is prevented, the wish must be disposed of in some manner, and the mechanism resorted to is repression. The unfulfilled wish is therefore repressed into the unconscious. In a normal individual the process then pursued is what is known as sublimation; in other words, the energy thus undisposed of is transferred to some other field. In this way the libido is often transformed into some such field as poetry or music. However, in abnormal individuals, or those predisposed to nervous breakdown, the repressed wish cannot be so disposed of and, as a result, remains in the unconscious, reacting in some such way as the hysterical patient mentioned above.

In his analysis of numerous cases of neurosis, Freud discovered that almost always the inciting cause was a repressed wish, sexual in nature. Furthermore, through the psychoanalytic procedure, he demonstrated that the repressed experience very often occurred in childhood. This seemed so at variance with conventional belief to the effect that the child had no experience of a sexual nature, that he investigated the problem, and published the results in his *Three Contributions to the Theory of Sex*, a volume that should be known to every social hygienist.

Freud demonstrated that the germs of the sexual nature were present at birth. He traced three periods in the development of sexuality: (1) the infantile or pre-inhibitory period, lasting to the third or fourth year, (2) the childhood period, up to puberty,

and (3) the adult period, or that of object love. The first period is termed pre-inhibitory because the free expression of the sexual nature is not impeded by feelings of shame, disgust, or modesty. The sexual phenomena are represented by sensations of pleasure resulting from the stimulation of certain erogenous zones, such as the anal, oral, and urethral orifices. The stimulation of these zones arises through the process of alimentation. These sensations are later reproduced, altogether apart from their original associations, and for their own sake. They are caused by the stimulation of the genital organs through secretions and excretions, and are reproduced through hand or thigh rubbing. In the infant, too, are found certain impulses called perversions when encountered in the adult. The infant expresses both sadism and masochism, delighting in inflicting pain both upon others and itself. It is a confirmed narcissist, finding pleasure in viewing its own body, and also shows the corresponding impulse toward exhibitionism. The sexuality of the infant is first centered about himself, and is called autoerotic, a term suggested by Havelock Ellis. This is soon transformed however into object love, and gives rise to what is known as the Oedipus and the Electra complex. The boy finds his object love in the mother, the girl in the father. It is at this period that there arises the child's jealousy of the father and children who usurp from him the sole love of the mother.

Between the third and fifth year, inhibitions are gradually brought to play upon the child, preventing the free expression of his sexual nature. By shaming him, for example, his elders teach him not to expose his body. Thus for the first time he is brought into contact with social aspects of the sex problem and is taught how to adapt himself to social conventions and taboos in connection with it. In this second period, the child gives play to sexual themes, especially those regarding birth. Far from being totally indifferent to such phenomena, he builds up themes, often rational enough and based upon fairly exact observation, as to the nature of procreation, gestation, and parturition. The stork story is not so easily accepted as we used to think.

Thus, what at first appeared to be a period of complete ignorance and disregard of sex turns out, upon examination, to be one of teeming activity. And if it were not for prudery, based upon some of our senseless sex taboos, this conclusion might have been arrived at deductively long before Freud's demonstration of its truth. Now as we look back at the trend of thought concerning the subject of sex, it seems inconceivable that one should be required to await the advent of puberty before being initiated into sex knowledge. The intensity of the struggle for existence in the long course of human evolution made it essential that the sex instinct receive priority both in inheritance and in development.

Thus the problem of sex hygiene becomes one with the development of childhood. The two are very largely synonymous. In view of these facts, it becomes ridiculous to urge that the teaching of sex hygiene should be begun at such or such an age. Its manner of development necessitates the parent's assuming the status of teacher in such affairs; the time of instruction should vary with the development of the spirit of free inquiry on the part of the child. Sex hygiene is not something to be taught to groups as though it were analogous to algebra or history. To be of any avail such instruction must be personal, and there is no one so well prepared for this as a well-instructed parent who intimately knows and understands his child.

These observations are based upon readings of the three books mentioned at the beginning of this review. They have each interpreted the problem of sex hygiene in the light of Freudian psychology. *The Child's Unconscious Mind* is addressed to teachers and parents and is largely a plea to the teacher to recognize the influence of the unconscious in guiding the activities of the child. The average reader will not find this volume as readable or as instructive as the author's former volume entitled *Man's Unconscious Conflict*. It is written in a very heavy style, and though pretending to instruct the teacher as to the significance of the unconscious and the methods of utilizing it in the classroom, it is doubtful whether many teachers will receive assistance from it.

The two remaining volumes are well worth reading. Dr. White's small book is a clear-cut analysis of the development of sex and its rôle in childhood, and sets forth concisely Freud's views on the subject. There is so much so praise in the book that one may criticize one or two of Dr. White's statements without detracting in any way from its value as a whole. The brilliancy of Freud's analysis has tempted many to find a sexual explanation for some phenomena that may be explained as easily in other ways. For example, Dr. White interprets the crouched position assumed by some psychotics as reversion to the position occupied within the uterus at a time when they were protected against the difficulties of the environment. It must appear obvious, however, that this position is assumed, not because of any such utilitarian value, but purely on physical grounds, as the foetus thus takes up the least volume. This same exaggeration is encountered in Dr. von Hug-Hellmuth's work, in which she explains many insignificant acts as sexual, at a time when it is doubtful that a child has attained sufficient intellectual development to relate sex, in the narrow sense implied by Dr. von Hug-Hellmuth, with the given act. Dr. White further criticizes the doctrines of eugenics on the ground that many psychological characters deemed inherited are actually acquired in childhood, being then repressed into the unconscious, and later repeated as though instinctive. This is certainly a plausible argument. But the way to settle it is to examine unrelated individuals reared in the same environment (i.e., an orphan asylum). Do these children in later years exhibit the same psychological mannerisms and traits? If they do, then many of the conclusions of the Galton-Pearson school will have to undergo revision. At any rate mere assertion cannot be accepted as proof.

In conclusion the following suggestion may be offered. Further progress in the knowledge of the psychology of sex (especially in infancy and childhood) depends upon accurate observation of a group sufficiently large to avoid the errors of selective sampling or generalizing from the exceptional case (as one fears Dr. von Hug-Hellmuth has often done). At a time when children are being taken to school at very early ages, especially in Montessori

schools, it is possible to observe their behavior carefully and accurately. Is it not likely that on the basis of such observations, further conclusions may be reached, of value not only to the teacher or psychologist, but to the social hygienist as well?

BOOK REVIEWS

TODAY'S WORLD PROBLEM IN DISEASE PREVENTION. By John H. Stokes. Washington: United States Public Health Service, 1919. 136 p.

This is an important book. It is written by a medical authority. It presents accurately and effectively a vast store of facts on the problems involved in the control of syphilis and gonorrhea. The author has evidently had a wealth of clinical experience from which to draw and has given much thought to the psychological and social problems underlying lax morals. Yet, while glimpses of the tragic are seen here and there, this is no book of horrors and it offers no solace to those in search of lurid views or aphrodisiac details.

About two-thirds of the book is taken up with a description separately of syphilis and gonorrhea, the minor genital infections being dismissed in a few paragraphs. The remaining pages are devoted to a study of the psychological, social, and economic factors back of these diseases, and to a review of the measures now being carried out by most of the states and the national government for combating the spread of these diseases. The author has succeeded in giving his medical descriptions with almost no technical terms other than the correct names of the various parts.

"Public ignorance of the facts" is cited as "an outstanding and basic factor" in permitting syphilis and gonorrhea to continue still to spread. The war resulted in a great awakening of the nation to this peril. The government now has a Division of Venereal Diseases in the Public Health Service. "Medically we are armed to the teeth" against these diseases. The war, too, has made "tremendous contributions to the idealistic solution of sex problems." What is especially needed now is the diffusion of the essentials of available knowledge to bring about "a partnership between intelligent and well-informed public opinion and the physician as leader." The solution of the problem, like other problems of public health, will come as a result of "the widest coöperation and the broadest understanding."

The value of present methods of medical prophylaxis, and also their limitations, are definitely recognized. The author concludes that

"the strongest safeguard against syphilis and gonorrhea which a man or woman can have is not knowledge of risks of infection or familiarity with means of avoiding them, but sound character."

He scorns the conception that these diseases are "guardians of the moral life, painful but just chasteners of iniquity." "Syphilis and gonorrhea have long officiated in the rôle of morals policemen. They have never shown evidence of enough efficiency in the form of a reduction of the rate of exposure to justify their tremendous cost to the world." Neither does he "hold that because 60 per cent of men have had gonorrhea, 60 per cent of men are outside the pale of decency and honor." His conclusion is, "The human genital infections are parts of a biological problem, not a moral issue They are dangerous contagious diseases."

In his able discussion of idealism in relation to the control of the sexual impulses, the author stresses the positive side. "A man may stubbornly but without enthusiasm defend himself from temptation What the vast body of men and women need to have shown them is the fact that there are indirect expressions of the sexual instinct which will enrich both themselves and the world." But there must also be the power of resistance, developed by lifelong habit. "The 'Everlasting No' in the sexual life must be bred in the bone, not merely put on as a garment."

The writer takes an unmistakable position in favor of the constant repression of commercialized prostitution and the extinction of the liquor traffic. "The influence of alcohol in promoting sexual indiscretion has been exploited without scruple by the liquor interests of the world, and furnishes alone an adequate reason for their extinction." Eroticism may be the trend of the times, "But profitable eroticism has no excuse for being."

There are certain faults in the book which it is hoped will be remedied in future editions. The sentence construction is at times long and involved, and bizarre language sometimes clouds the thought instead of clarifying and pressing it home. His repeated criticisms of the medical profession are unnecessarily severe, and will tend to breed distrust in the only physicians available in many places. If most physicians are so ill prepared to treat syphilis and gonorrhea, it is in the faculties of medical schools, in the staff meetings of hospitals, and in the medical societies great and small, that the battle should be fought, without gloves, and helped along by the goading of an intelligent and

aroused public opinion. Let the public be taught what treatment to demand, not what epithets to hurl.

The writing of this book by Dr. Stokes, and his gift of it to the United States Public Health Service for publication and distribution was the fruition of coöperative efforts begun by the Committee on Venereal Diseases of the Council of National Defense and the Federal Council of the Churches of Christ in America, and continued by the Division of Venereal Diseases of the United States Public Health Service. It was desired to distribute to American clergymen an accurate, brief, and readable "source-book" of information regarding the venereal diseases and the problems relating to their control, so as to develop more intelligent public opinion in the churches and communities. It is to be hoped that the Public Health Service may be able to give it a far wider distribution than originally planned for.

P. B. J.

CRIME AND CRIMINALS. By Charles Mercier. New York: Henry Holt & Co., 1919. 290 p.

Because no problem in the modern state is more difficult of solution than that of crime and criminals, we grasp each new contribution to the field with eager anticipation. This volume is an effort to set forth the factors responsible for crime in general and crimes in particular.

Crime, Mercier defines as "conduct injurious to the society to which the criminal belongs—a preponderance of the self-regarding conduct over social conduct," and criminal conduct is due to *two* forces—instinctive impulsion and stress of circumstance, or what Giddings terms "circumstantial pressure." One, he holds, is as important as the other in accounting for the origin of crime. By use of a *reductio ad absurdum* he disposes of the doctrines of Lombroso, and the rest of the Continental criminologists who contend for the physical stigmata of the criminal, as well as those contemporary writers who ascribe the root of all evil to poverty or fear of poverty. The value of Goring's work is minimized in the opinion of Mercier because laboriously compiled statistics are wasted effort when "common sense" annihilates the enemy!

These strictures must weary the expert in statistical method, than whom there is no more merciless critic of his own work. Goring, at least, is not so insistently egoistic as Mercier. The latter says, "I am the only writer upon praxiology (the science of conduct) and perhaps the only person who recognizes that there is such a science." Again he

reiterates, "My book, *Conduct and its Disorders*, stands alone as the only study in existence of the subject." How about Healy's *Mental Conflicts and Misconduct*, not to mention several other American contributions of note?

Mercier appears to pride himself on his adherence to older modes of thought. His disdain of the inductive method is no less extreme than his defence of the deductive. For him, apparently, they are not inseparably interrelated. But that is not surprising when we see that his psychology is still a "faculty psychology" of the earliest brand. As the primary departments of mind he gives desire, intellect, feeling, will, and memory, dismissing contemporary doctrine summarily as "mere fashion." Only twenty-one pages are devoted to the mental factors in crime and those pages conclusively demonstrate that the author is not competent to discuss them.

His chapters, on Private Crimes, and on Family and Racial Offenses are the most progressive and therefore useful in the book. Here he divorces himself from many traditional viewpoints and exhibits a satisfactorily eugenic attitude in his criticism of the lamentable deficiencies of the law, as it relates to infanticide, abortion, etc.

Mercier is not too sanguine on the elimination of crime. He sees the limited possibilities of reform in multiplying institutions, but very vaguely and inadequately treats his only alternative proposition of preventive education. We are left to work that out for ourselves.

M. C. G.

PSYCHOLOGY OF THE NORMAL AND SUBNORMAL. By Henry H. Goddard.
New York: Dodd, Mead & Co., 1919. 349 p.

The outstanding merit of this book lies in its succinct statement of problems and of experimental evidence underlying modern conceptions of the distinction between normal and abnormal minds.

Since mental processes are conditioned by the nervous system the author presents first of all the essential facts concerning the anatomy and development of the nervous mechanism. This enables him to give convincing demonstration that the difference between the brain of a mentally arrested and that of a normal individual is found not always in the gross structure (convolutions and size) but in the microscopic condition and the chemistry of the neurones.

The theory of mental levels is discussed, contrasting in the various grades of intellectual development the functioning of perception, volitional, and habitual action. His treatment of psychometry is incidental

and marked by its brevity, the author devoting the major portion of the second part of the volume to pedagogical applications, cautions, and recommendations anent the handling of defectives. Coming from the exceptional experience of an authority one cannot but give his conclusions weight, and in addition the author is an extraordinarily clear and attractive writer.

M. C. G.

THE EROTIC MOTIVE IN LITERATURE. By Albert Mordell. New York: Boni and Liveright, 1919. 250 p.

"Freud," says Mordell, "is a genius whose performances astonish one as do those of a wizard," but he does not add that both are masters of illusion. We are tempted to call attention to one point of difference—viz., that the "expert" in psychoanalytic applications may deceive himself, while the expert in wizardry, never.

We are familiar with the assertion that dreams are the vehicles for this expression because all waking life demands suppression in compliance with accepted standards and criteria. Now we are told that not only in actual sleep are the inhibitions imposed by social life removed, but the work of every author is the unconscious disguise of certain features in his own personal life. "They are artificial dreams inspired by the same causes as real dreams are."

This transference of the sexual interpretation of symbols from the realm of sleep to that of art is simply dogmatically asserted to be justifiable, notwithstanding the protest on the grounds of defective logic, which Mordell anticipates. The famous poems about birds are of necessity sexually symbolic. Tales of serpents and dragons in ancient literature and even Kipling's undue interest in machinery must all evince a sexual meaning.

Another cornerstone of Freudian theory is the importance attached to infantile sexual life. When intense attachment for the mother is prolonged into adulthood, it is abnormal. Accordingly, the presence of the Oedipus complex is disclosed in Cowper's poem, "On the Receipt of My Mother's Picture" and, indeed, in all the writers whose mothers can be found to have died in their sons' childhood. The list includes Lafcadio Hearn, Poe, Moliere, and Thackeray. These are regarded as cases of psychoneurosis, the etiology of which is given as traumatism of sex life in past childhood, while Schopenhauer, Byron, and Ruskin are regarded as examples of true neuroses which are caused by abnormalities of present sex-life.

Browning is credited with having less neuroticism than any other English poet of the nineteenth century, because of his normally moderate affection for his mother and his happy marriage to Elizabeth Barrett. Again, the relation between brothers and sisters as a phase of incest is scrutinized for its effect upon authors, notably Renan, Wordsworth, Lamb, Byron, and Shelley.

Mordell's classification of names and works is undeniably interesting, but none the less unconvincing to the critical eye. We have come to feel that it is a pity that such an elaborate and phenomenally consistent system does not, on the whole, admit of genuine scientific proof.

M. C. G.

THE THIRD AND FOURTH GENERATION: An Introduction to Heredity. By Elliot Rowland Downing. Chicago: University of Chicago Press, 1918. 164 p.

LECTURES ON SEX AND HEREDITY. By F. O. Bower, J. Graham Kerr, and W. E. Agar. London: Macmillan & Co., Ltd., 1919. 119 p., 46 illus.

HEREDITY AND ENVIRONMENT IN THE DEVELOPMENT OF MEN. By Edwin Grant Conklin. Princeton: Princeton University Press, 1919, third revised edition. 361 p., 101 illus.

"The present study," says the preface to *The Third and Fourth Generation* by the editor of the series, "is an attempt to consider frankly and seriously the scientific facts regarding the problem commonly called 'eugenics.' The religious significance of a reverent and thoughtful understanding of this highly interesting subject is at once apparent when one thinks of the perfecting of human society as the goal of the divine plan. The scientist, as such, will not of course discuss the spiritual significance of the evolutionary goal. That is where faith goes beyond ascertained knowledge. But faith must not operate apart from knowledge. Nothing can be more important in religious education than to train young people to use the careful methods of science in ascertaining the facts upon which their conclusions, not less in morals and religion than in other fields, are always to be based."

The volume is therefore intended primarily for the use of young people in the churches who are studying social subjects. But, to disarm possible criticism, it should be said that the book is not handicapped by this fact.

The contents of the book consist almost wholly of information regarding heredity, little space being devoted to eugenics. There are a

few misleading or inaccurate statements, such as the remarks about Negroes on page 96, and unfortunately several of the statements regarding venereal diseases.

The book probably contains a little more technical detail about heredity than is necessary for an audience of beginners. It contains no new points of view, but is "orthodox" throughout. On the whole, however, the author has shown sound judgment in what he has included, and in weighing the various facts and theories that he presents. It is one of the best elementary presentations of the subject of heredity that has yet appeared.

Lectures on Sex and Heredity, delivered in Glasgow, 1917-18, by Professors Bower, Kerr, and Agar, are intended "to convey in as simple terms as possible the leading facts relating to sex in animals and plants, together with suggestions bearing on the use and effect of sexual propagation." They are well done along conventional lines, but contain no novelties. They are probably too detailed and technical for any but a serious student, despite the authors' evident attempt to be simple.

Dr. Conklin, professor of biology at Princeton, deals with his subject from a somewhat narrow biological point of view, and although he gives a great deal of authoritative and valuable information on the cell and its development, his book is far from being a satisfactory text-book of eugenics. Little attention is paid to the sociological consequences of heredity and environment, and the treatment of the subject of heredity is by no means sufficient. The book has been entirely revised since its first appearance five years ago, but it is not yet up-to-date on many of the topics that are of most interest in social hygiene.

P. P.

A TEXT-BOOK OF UROLOGY. By Victor Cox Pedersen. New York: Lea & Febiger, 1919. 991 p.

In the purely technical phases of this book we are not interested. For the general physician or surgeon and the specialist there is a great deal of value from the standpoint of social hygiene. Two chapters are of peculiar interest. Chapter VIII, devoted to the general principles of diagnosis, brings out in extraordinary detail all methods that should be used by every competent, conscientious physician, in his clinic or private work. Of necessity, the physician who is as thorough in his method of history-taking, physical examination, and laboratory confirmation of findings as the technique outlined in this chapter by

Dr. Pedersen, will contribute positively to the control and elimination of gonorrhea. To quote the author:

The social importance of correct diagnosis requires recognition of the nature of the infection on account of its communicability in most varieties of urethritis, and determination of the location, penetration, and complications of the disease, because this knowledge is the basis of treatment in the comprehensive sense and of curability. The persistence of the infection is the one deciding element of cure and marriageability and of the possible transmission of unsuspected disease in wedlock. These principles apply to both males and females and become of grave importance when one recognizes the destructive character of gonococcal invasion in both sexes and remembers that the sexual act involves in its close personal contact the primary means of infection and that its normal frequency only multiplies this means. These facts are the reasons why venereal infection should be treated as a special field of medicine in the hands of trained experts, when such are available, and the reasons why even these specialists should spare no scruple or conscientiousness to reach a final diagnosis in every case before treatment, during treatment, and before discharge from treatment.

Chapter IX, devoted to the general principles of treatment, discusses the subject under such headings as preventative, abortive, palliative, curative, and symptomatic. No sharp lines can be drawn, as methods described under one head do in their application and effect overlap other headings, but the whole subject has a positive relation to the control and eradication of venereal disease. Under preventative treatment is a discussion of prophylaxis, both personal and social. While the discussion of social prophylaxis, which should be the equivalent of the broad subject of social hygiene, is not complete, it is a distinct advance to find a text-book designed for students and practitioners in any way discussing the subject.

A. N. T.

SKIN AND VENEREAL DISEASES. By Oliver S. Ormsby and James H. Mitchell. Chicago: The Year Book Publishers, 1918. 238 p.

This is Volume VIII of the Practical Medicine Series, on the year's progress in medicine and surgery. It consists essentially of a record of discoveries and progress relating to skin and venereal diseases, together with reports of unique and interesting cases. The book is of interest chiefly to physicians treating skin and venereal diseases, its recommending feature being that it sums up, in a few compact pages, all important progress made in this field in the past year.

The army program for combating venereal disease and its success, based on the study of Colonel Snow and Major Sawyer, is commented upon at some length. The efficacy of the prophylactic treatment as

applied in the army is demonstrated by data published by Captain Thrush, of Camp Dix. A description of the straddle stand, introduced by Major Clark, for facilitating the treatment of gonococcus infections in males, commands attention. The medicinal treatment by mouth of gonorrhea was investigated by medical officers of a British army venereal hospital. The conclusion reached was that such treatment alone, without supplementary urethral irrigation, is to be discredited, because results were not as good or reliable as in cases treated by combined medicinal and irrigation methods, which were carried on at the same time. A study of the complement fixation test for the detection of gonorrhea, made by Krotoszyner, convinced the investigator that the test is valueless for practical purposes.

The recommendation is made that medical schools establish special departments of syphilis under the direction of a staff consisting of a chief of clinic, assistants, a serologist, a technician, a man trained in neurologic and ophthalmoscopic examinations and an assistant trained in general medical diagnosis. The necessity of a follow-up system for syphilitic patients is explained and urged. The need of instructing the medical student in the sociologic question of syphilis and marriage, and the rules formulated which should guide the practitioner in deciding when the individual may marry, is clearly pointed out.

The compilation of the book was evidently completed before the government's civilian program for combating venereal disease was in full swing, for there is no discussion of the important work now being carried on by the United States Public Health Service, the Interdepartmental Social Hygiene Board, and the state boards of health.

H. E. K.

VITAL STATISTICS. By George Chandler Whipple. New York: John Wiley & Sons, Inc., 1919. 517 p.

MORTALITY STATISTICS OF INSURED WAGE-EARNERS AND THEIR FAMILIES. By Louis I. Dublin. New York: Metropolitan Life Insurance Co., 1919. 397 p.

Statistics have the popular reputation of being dry and uninteresting and their use complex, intricate, and hard to understand. It is true that in the use of some statistics, complicated mathematical methods and conceptions are involved, but their common uses require only the simplest reasoning and ordinary arithmetic. Statistics are facts expressed in figures and when this is kept in mind and their universal use and value in almost every field of endeavor are considered, they become intensely interesting.

In his recent book entitled *Vital Statistics*, Professor Whipple has done a real service in making available for students of public health in a clear, concise manner the fundamentals of statistics and statistical methods. Vital statistics have been defined as the bookkeeping of humanity. They deal with the vital capital of a nation and it is of the utmost importance that accurate records be kept and utilized to the best advantage for the betterment of humanity.

The book is written primarily for public health officials and will be indispensable to this group. It will, however, be found useful to sanitary engineers, nurses, sociologists, and medical students.

The author may be justly criticized in that he has failed to emphasize the relative importance of the venereal diseases as a public health problem. A brief paragraph on the reporting of venereal diseases and a transcript of the reporting system adopted by the Massachusetts State Department of Health are the only mention made of this important problem. That nearly all of the states have adopted the model laws approved by the Surgeons General of the Army, Navy, and United States Public Health Service requiring the reporting of the venereal diseases, and by name in many states, has been omitted and apparently overlooked when the author writes of reporting. "In a few places it has been attempted," he says, and again, "For social reasons it is undesirable to have the names of the victims reported."

In *Mortality Statistics of Wage-Earners and Their Families*, which was commented on in the October, 1919, issue of *SOCIAL HYGIENE*, Dr. Dublin, statistician for the Metropolitan Life Insurance Company, has made an analysis of more than 635,000 deaths among policyholders of the Industrial Department for the six-year period, 1911 to 1916 inclusive. The report is a comprehensive treatment of the entire field of mortality as related to wage-earners and the general population for the individual diseases and causes of death enumerated on the death certificates received.

Unfortunately for social hygiene workers, nothing new has been added to the meager statistics on the venereal diseases; although this is a criticism of the reports rather than of the book.

R. R. H.

RIGHT AND WRONG AFTER THE WAR. By Bernard Iddings Bell.
Boston: Houghton Mifflin Co., 1918. 187 pp.

The militant former dean of Fond du Lac cathedral here sketches, without attempting scientific accuracy or completeness, a primer of

ethics for socially-minded churchmen. Dividing societal life into problems connected with the hunger urge, problems connected with the sex urge, problems of the local community, and national and international problems, he applies the Socratic method and presents his conclusions in the form of theses which he would have the church adopt as working principles.

The author's general approach is posited on a radical revision of our economic life, with which we are here but indirectly concerned. In feminism, "a philosophy . . . which maintains that a woman is as free as a man to live in any way she may see fit," he discerns little of the *bête noire* which has harassed many frantic defenders of the family institution. Placing "the end and aim for being of marriage" in "the welfare of the progeny, not the pleasure of the parents, he takes rational ground which colors his entire outlook on group relations. The church should not make the blunder of identifying the chief enemy of the family with equality of the sexes when "our fundamental social institution is receiving dazing body blows every day from that economic system which is commonly called capitalism"

Dean Bell pleads, as would we, for "full, clean instruction on matters of sex," preferably in the home, but failing that, by church, school, or other institutional means. Personal individualistic purity has become an out-worn motive, but the thing to be stressed is the fundamentally social purpose of sex. His views on birth control seem not to have been wholly formulated, an evasion for which he himself takes to task the church as a whole. Abolition of commercialized prostitution he finds the only effective way of dealing with vice, in agreement with the majority opinion of American social hygienists. Development of adequate recreational facilities and of opportunity for the natural association of the youth of both sexes are but logical outgrowths of his other premises.

A certain inability of the author to follow through the implications for the race as a whole of some of his positions is all that prevents this book from becoming a very acceptable guide to social living. In its treatment of sex problems, it points in the direction of true advance.

K. M. G.

SOCIAL STUDIES OF THE WAR. By Elmer T. Clark. New York: George H. Doran Company, 1919. 283 p.

The author, a Y. M. C. A. representative who made "intensive social investigations in certain of the allied nations," does well to admit

in his preface that he is "perhaps guilty of an unwarranted rashness when he submits another contribution to the multitude of discussions which have covered so many phases of the great world war" His essays are neither intensive nor social, they reveal naught but bromidic conventionality of outlook, they leave the reader with no focalizing center in a blurred panorama of the chaos which is Europe.

One chapter only, that on "Immorality in Europe during the War," is of interest to readers of SOCIAL HYGIENE. "The most apparent fact," he says, "in connection with the war is this great increase in immorality. In every European city vice is rampant." The breakdown of sex restraints which is everywhere in evidence among the belligerent populations is variously explained. The withdrawal of the effective male group from the community life for the greater or lesser portion of five years is recognized as the prime factor. The hordes of women refugees, the absorption of women into industry, the relatively high pay, the general spirit of questioning unrest, the subtle machinations of "*le vice allemand*"—all must bear their share of blame. Unspeakable excess stalks abroad in high places, it appears. As the wife of a British major expressed it, "We are under such a strain that we have simply agreed to set aside our old conceptions While the war continues we are seeing nothing and thinking nothing."

Mr. Clark offers no solutions for this black labyrinth. He seems paralyzed into immobility. The church he finds voiceless—a mere implement of nationalism. The home is direly threatened. Any move toward lessening the legal and social rigors of illegitimacy is looked upon with suspicion, and the "lowering of the stern attitude against the fallen women" is a "risky thing." One or two positive ideas he does throw out in a half-hearted manner: provision of some sort must be made for the rehabilitation of prostitutes, and the author recognizes that the problem is ultimately one of education.

K. M. G.

ALCOHOL AND THE HUMAN RACE. By Richmond Pearson Hobson.
New York: Fleming H. Revell Co., 1919. 205 p.

Characterized by several extravagant statements, this book delivers an unequivocal indictment against the beverage, alcohol, and the liquor traffic generally. How Lieutenant Hobson's interest in the liquor question was captured is entertainingly related in his foreword. As a member of congress from Alabama he was urged by political advisers in 1908 to oppose the prohibition amendment for the state of Alabama,

which was then pending. This advice he was inclined to follow, but the thought that his mother, if living, would doubtless have favored the amendment led him to examine the subject thoroughly before committing himself. As a result of his preliminary investigations he discovered with a distinct shock that alcohol is essentially a toxin causing degeneracy in all living matter. He continued his studies assiduously, and has ever since been an enthusiastic champion of prohibition.

The book is divided into two parts, the first dealing with Alcohol and Individuals, and the second with Alcohol and Society. The central theme of the first part is woven about the fact that alcohol is a protoplasmic poison, having a deleterious effect on all tissues of the body and exerting a harmful influence on practically all physiological and psychological processes. Pathological changes due to alcohol are described with clearness and without undue use of technical terms, though in some instances, perhaps, the pictures are overdrawn.

In the second part, Alcohol and Society, the author develops an interesting parallelism in which the nation is compared to the human organism and the individual citizens to organic cells. Just as alcohol poisons and eventually destroys the body through degeneracy of individual cells, so the integrity and well-being of the nation is lowered because of deterioration of its alcohol-imbibing citizens. He carries this line of argument too far when he says, "Remove degeneracy and there will be no more necessity for wars within the human species than within any other species in nature. Put an end to degeneracy, which is only another way of saying put an end to drink, and war will cease from the earth." As no attempt is made to prove that the German nation was more thoroughly "alcoholized" than the nations of the Allies, the following quotation may safely be branded as a loose statement, viz: "It was inevitable that a thoroughly alcoholized nation should turn all the forces of nature to the purposes of destruction, that the philosophy of might should assert itself, and that the Hun should reappear on the earth with the policies of ruthlessness and wanton destruction characteristic of past barbaric ages."

The student of social hygiene will be somewhat disappointed in failing to find an adequate discussion of the relation of alcohol to prostitution and venereal diseases, though there are frequent references to these phases. The modern belief that alcohol encourages laxity in sex morals is expressed in a discussion of the effects of the drug on the reflex centers: "The early narcotic effect (of alcohol) upon centers of

inhibition and control removes ordinary restraint and promotes speeding up of functions in various organs before the full narcotic effect can reduce this speed." By its weakening effects on the will-power, alcohol strikes at the controlling influences and by inducing nerve fatigue makes it impossible to generate sufficient nerve energy for effective volition and resistance to temptations of sex promiscuity. Quoting such authorities as Dr. Douglas White, of England, Dr. August Forel, of the Continent, and Dr. Haven Emerson, of America, alcohol is charged with being the chief cause of immorality and of venereal diseases.

The remedy proposed is twofold: education, which strikes at the demand, and prohibition, which strikes at the supply. Though the two should go hand in hand, the former is recognized as the more fundamental and the necessary forerunner of the latter, which, however, is regarded as an absolute necessity for the world.

H. E. K.

THE TRAFFIC IN BABIES. By George Walker. Baltimore: Norman Remington Company, 1918.

It is difficult to realize in this day of child welfare work that there are conditions in American cities which seem to represent the most extreme disregard not only for the health, but even for the life of children. Reading the report of the investigations carried on by the Maryland State-wide Vice Commission as embodied in the book entitled *The Traffic in Babies*, one is brought face to face with the fact that for a price, it is possible to secure not only one person but many people who will perform abortions, separate a child from its mother at birth, or even strangle a new-born infant. Institutions exist which will permanently relieve parents of children that are not wanted, for a comparatively small sum. The mortality in these institutions varies from 75 to 95 per cent, while of infants nursed by their mothers less than 10 per cent die. Not only is this a fact, but nurses, physicians, social workers, and clergymen are willing to assist in separating children from their mothers at birth with the object of putting the infants into such institutions—an act that means death at least seven times out of ten.

One of the most startling exposures of this investigation is the actual purchase and sale of infants. A case is related where a midwife sold a new-born infant to a woman, with an agreement that if the infant did not live, she would replace it by another without additional charge.

In the state in which this investigation was made, a law has been passed which should partially remedy these conditions. There are, of course, laws dealing with criminal abortion. The question arises as to whether these horrible practices are as prevalent in other states and cities as they were in Maryland and Baltimore at the time the investigation was made. It would repay investigators in the field of social hygiene to check up on the traffic in babies in the other great cities of America.

W. C.

LES MALADIES DES SOCIÉTÉS. By J. Héricourt. Paris: Ernest Flammarion, 1918. 278 p. Bibliothèque de Philosophie Scientifique.

Starting from the sociology of Herbert Spencer, Dr. Héricourt observes that a society is like a living organism, that it is subject to diseases in the same way, and of similar origin, namely (1) invasion of the organism by parasites; (2) contamination by the absorption of poisons; or (3) functional disorders.

Of the four social ills that he describes, the author places two (tuberculosis and syphilis) in the first class, one (alcoholism) in the second, and the fourth (sterility) in class three.

The book presents little that is new or of original value, but in its treatment of syphilis it shows a considerable advance in viewpoint over the ante-bellum opinions of many French physicians.

Before the war, says Dr. Héricourt, one-third of all French men were infected with syphilis, and during the last few years this figure has been increased by an amount variously estimated at a third of a half. In the latter case, it must be supposed that 50 per cent of all French males now have syphilis—a figure that, it is to be hoped, is much too high. In any event, syphilis is considered by the author to be the most serious ill from which society suffers.

In his section on sterility, Dr. Héricourt does not discuss physiological barrenness, which he says is not particularly common, but voluntary sterility or excessive birth control. In the large cities, he asserts that the number of abortions equals the number of births annually. He sees in feminism the cause of all ills of this sort, and proposes such remedies as plural voting, by which a father would have a vote for each child; higher tax on bachelors and small families; baby bounties and maternity rewards; and modification of the laws governing inheritance.

The author realizes that many of his suggestions are of questionable value, but replies that the evil is so great and so pressing that every means, even the smallest, should be employed to stop it.

P. P.

THE DRY ROT OF SOCIETY. By Marian Cox. New York: Brentano's, 1919. 158 p.

In reading this interesting book of Marian Cox's, I am reminded of a contention of a literary friend, that a period in prison is a necessary preliminary to great success in letters. He based his argument on the dismal experiences of Bunyan, Sir Walter Raleigh, and O. Henry, thereby demonstrating that if one choose the right illustrations and refuse resolutely to look at all others, one may prove anything.

In the same way Marian Cox exploits various theories regarding drink, love, and war. One is in doubt as to how seriously she takes herself in advancing her bizarre arguments. But Marian Cox speaks as a seer and not as a scientist. Hers is the passionate as opposed to the empirical view of life. She is apparently captivated by an idea, follows it with admirable daring to its potential conclusion, and in the next page or next essay, her mood having changed, she contradicts herself with the utmost simplicity and naiveté.

Some one has called Marian Cox the female Shaw. The likeness is not apparent, except in the spectacular heterodoxy of her views. Shaw always makes out a good case for his theories, which the author of *The Dry Rot of Society* does not. The latter punches your nose without a smile; the former digs you in the ribs with a wry expression on his face. Both stir you out of your self-satisfaction, but Shaw makes you laugh, while Marian Cox irritates your complacent soul.

I amused myself by reading the essay on "Fools of Love" to a number of cultivated ladies, not blinded by unsophistication. They were unanimous in calling the author insane. A group of men, to whom I read the same essay, was delighted and flattered. They had not before realized the strength and enviableness of man's position—"busy, elusive, self-contained man."

Marian Cox has style. Rarely does one find greater dash and scintillation than is employed throughout this slim volume. Epigrammatic brilliance, wealth of vocabulary, and beauty of structure make *The Dry Rot of Society* a notable book.

As for the substance, the thought, perhaps it would be better to substitute "about" for "of" in the title. A few quotations will illustrate both style and content:]

Prohibition will require a vast army of revenue officers, police, and spies to enforce the law, thus providing employment for far more millions of people than are to be dis-employed by the nation-wide edict. . . .

Man has been subjected exclusively to the culture of war; woman, exclusively to the culture of love. . . .

To be romantic is to be fated to disaster; to love is a tragedy of waste; to be loved a comedy of anachronism. . . .

Woman has thought about love so much that it has given her gout of the brain. She has indulged her sentimentality about love with such success that it has given her fatty degeneration of the heart. Love has become woman's Olympian madness, her sublimated folly, her voluptuousness of self-destruction,—and now that the modern male in the vast majority has become scarce, ineligible, unattractive, or celibate, her lonely pursuit has become something febrile and neurasthenic and full of desolate ardors like a seeking for God.

W. C.

TEMPERAMENT AND SEX. By Walter Heaton. Boston: R. G. Badger, 1919. 144 p.

When an author of a book on sex begins as this one does by saying that his writings on "these intimate subjects" were first written for "private circulation only," the reader's anticipation is tempered by doubts. The chances are that he will not find anything really intimate in them or anything that warrants circulation either private or public.

The author's intentions in this case were probably very good ones. Had he developed the fruitful thesis that great art springs out of a deep and broad experience of sex, we should have been more grateful. He sincerely believed that he had rendered a great service in telling certain of his friends and associates to learn more about sex and to enjoy more of what he terms "the greatest and most alluring of the passions."

And he probably did help a good many persons by suggesting in personal interviews that they should read certain books on sex and that they, in one way or another, should live a more normal and satisfactory sex-life. But when he attempts to tell people how to do this, he falls down miserably. There is little or no indication that he knows what constitutes a satisfactory sex-life; his scattered remarks imply that there is little besides sense in sex and little besides sex in love. It is an astounding fact that nowhere in the whole book does he let it be known that sex is concerned with the reproduction of life! And it is only by accident that the reader occasionally gets a fleeting impression that love sometimes has an aspect of spirituality!

The author pleads for a sex instruction which makes possible "a greater enjoyment of the sexual life without any possibility of detri-

mental features clouding the horizon." His minimizing of the reproductive function of sex causes us to suspect that he includes offspring as one of the possible "detrimental features" clouding the horizon.

In the opinion of one reader, Mr. Heaton's book is philosophically unsound, scientifically untrue, and spiritually unwholesome.

K. H.

SEX-LORE. A Primer on Courtship, Marriage and Parenthood. By Mrs. S. Herbert. New York: Macmillan Company, 1919. 147 p.

The author of this "primer on courtship, marriage, and parenthood," states in the preface that "in spite of the many books published which deal with sex, there is none that can be given to young people with complete confidence." To the author's index expurgatorius of sex books, the reviewer deliberately consigns *Sex-Lore* as one of the dozen worst sex primers yet written for young people.

This sweeping condemnation is based upon: (1) the introduction to parenthood through chapters on animal courtship, human courtship, animal mating, and human marriage; (2) a large amount of useless and even misleading historical or ethnological matter in every chapter of the book; (3) many inaccurate biological statements; (4) many unpedagogical descriptions; (5) many dangerously suggestive statements, especially historical.

From the reviewer's point of view, the worst feature of the book is the abundance of historical matter which is worse than useless in sex education of young people. No possible good can come to young people of to-day from a recital of the historical or traditional facts concerning primitive sex customs, for example, pubertal initiation, barbarous methods of courtship, tribal marriage, patriarchal marriage, polygamy, polyandry, primitive marriage ways and rites. On the contrary there is a great danger in the suggestiveness of many primitive sex customs which are described in this book. The proof of this statement is the fact that much unprintable story-telling among vulgar men is based upon primitive sex customs which this book presents for young people.

It is certainly dangerous ground. Let us have done with trying to help young people solve the present-day problems of sex by filling their minds with recitals of the crude, outgrown, and often vulgar sex customs of the long ago. The sex historian may have a reason for existence in the realm of ethnological research but not in the sex education of young and impressionable people. The history of sexual customs and the

scientific description of sexual perversions should be kept out of sex education.

Aside from some inaccuracies, *Sex-Lore* might be read with interest by many well-balanced people over twenty-five years of age; but the reviewer cannot recommend it for the sex instruction of young people.

M. A. B. (Reprinted from *The Survey*).

PETER MIDDLETON. By Henry K. Marks. Boston: R. G. Badger, 1919. 370 p.

Henry K. Marks, in *Peter Middleton*, attempts a fictional portrayal of the dangers attendant upon the old policy of secrecy and ignorance in regard to venereal diseases, and the trail of misery that follows in the wake of the infected person who fails to receive proper treatment and information as to his responsibility for others' safety.

Peter Middleton, a singularly innocent and unworldly young artist, married to a thoroughly selfish woman with no sympathy for his art but a growing contempt for the weakness of his character and the smallness of his income, contracts syphilis while naively seeking to give his wife grounds for the divorce she desired. A doctor with unquestioned standing in the social world, but with no apparent sense of responsibility to the patient, pronounced him a victim of "too much Great White Way," but assured him that he need not worry as he could be very quickly cured. Three weeks later, the superficial symptoms having disappeared, Peter joyfully telephoned the doctor that he was cured.

Peter's horror at being told that he has "it"—the word syphilis is nowhere mentioned in the book—was short-lived, for after his "cure" he apparently never gave the matter a second thought, although the reader is allowed a shocking glimpse of an actress who was infatuated with him for a time and who became infected after spending a "holiday" with him in Switzerland. Later he married an innocent girl and the memory of his old infection was brought to his consciousness again when a doctor who really knew his business told him the reason for his wife's miscarriage and condition of health.

The book can hardly be commended as a cheerful or a probable piece of literature. None of the characters arouses much sympathy. Peter himself, with a sensitive, aesthetic nature, with fine instincts and no sensuality, suffering acutely over discordant colors and at times deeply humiliated over his financial dependency, always lacked sufficient strength to do the thing his instincts prompted. His first wife, feeling the lack of domination in his character, succumbed immediately to the

charms of Bromley, a coarse character with money, a keen knowledge of human nature, and very well aware of his power. Dr. Lissinger—a mysterious, motherly woman, of whose life and character one is given only too fleeting glimpses—was the only person who made any intellectual or spiritual appeal to him, and while he seemed to desire her companionship, he lacked the strength to go on with the stimulus she gave him, and married Melanie, a girl whose middle-class family caused him much aesthetic suffering. Finally, after being declared cured of paresis and discharged from the hospital, he could think of only one way to escape the weariness of life—so he failed to dodge a passing truck.

O. C. W.

AN AMERICAN IDYLL: The Life of Carleton H. Parker. By Cornelia Stratton Parker. Boston: Atlantic Monthly Press, 1919. 190 p.

"The true, intimate chronicle of an everyday married life has not been written," Walter Gallichan declared a short time ago. "Here is a theme for genius; for only genius can divine and reveal the beauty, the pathos, and the wonder of the normal or the commonplace. A felicitous marriage has its comedy, its complexities, its element, too, of tragedy and grief, as well as its serenity and fealty. Matrimony, whether the pair fair well or ill, is always a great adventure, a play of deep instincts and powerful emotions, a drama of two psyches. Every marriage provides a theme for the literary artist."

Mrs. Parker, in making a contribution to fill this gap, has not dealt in fiction. She has chosen to reveal her life with Dr. Carleton H. Parker, a young California economist who died early in 1918 at the height of his powers. The result is very nearly unique.

True, it was not a commonplace marriage that Mrs. Parker describes. But it was lifted out, far out, of the commonplace by the will of the two partners, not by any forces of society or environment.

Few writers on the topic would have so much to tell; few would tell it so well. Mrs. Parker has made a real contribution to the literature of social hygiene.

P. P.

THE ANATOMY OF SOCIETY. By Gilbert Cannan. New York: E. P. Dutton, 1919.

Gilbert Cannan is representative of the younger British school of letters. That is to say, he has stylistic facility, the sophistication of disillusionment, sensitiveness to the undercurrents of contemporary

life, and imaginative release. *The Anatomy of Society*, his first book of essays, is the inquiry of a profoundly dissatisfied soul into the present ordering of social organization. In ten unconventional chapters it plays over the whole surface of human relations. Those on "Marriage" and "Women as Citizens" body forth a somewhat tenuous philosophy of sex which finds in our artificial restrictions upon the true marriage of the spirit (it must be remembered that Mr. Cannan speaks from the background of English marriage and divorce law) the potent source of a majority of our sexual evils. Here he has said little that has not been said before by pioneering feminists. It would be carping, when the truth of the author's larger insights must be acknowledged, to suggest that Mr. Cannan's mind is of the type which transcends the overburdened wineskins of our institutional vintage without offering the technical grasp upon reality which is essential to their transformation. This is the penalty society must pay for its willingness to divorce the artist and the ethicist—its "unacknowledged legislators of the world"—from the scientific expert. Perhaps, in the long run, both are satisfied.

K. M. G.

BRIEFER COMMENT

MATRIMONY—ITS OBLIGATIONS AND PRIVILEGES. By Mona Baird.
London: Health Promotion Ltd., 1919. 123 p.

Another addition to the multitudinous books of advice for young people, with no particular originality and much harmless advice.

THE SOCIAL GOSPEL AND THE NEW ERA. By John Marshall Barker.
New York: Macmillan Company, 1919. 232 p.

A temperate exhortation for social action by the church, with well-balanced chapters on public health and sex relations.

THE ANTI-VICE CRUSADER AND SOCIAL REFORMER: A Treatise on the Social Evil. By Ralph Beaton. Corsicana, Texas: Privately published, 1918. 191 p.

A well-intentioned but hopelessly sentimental booklet describing the horrors of prostitution and the advantages of purity.

TALKS TO PARENTS. By Joseph P. Conroy. New York: Benziger Brothers, 1919. 173 p.

Stories of child psychology from the Roman Catholic standpoint.

SEX CONTROL. By John William Conway. Kansas: The Norton Champion, 1919. 118 p.

A series of pseudo-scientific articles on sex determination, reprinted from a weekly newspaper.

USING THE RESOURCES OF THE COUNTRY CHURCH. By Ernest R. Groves. New York: Association Press, 1917. 152 p.

A handbook for rural church workers, written from the sociologic point of view, with emphasis on the conservation of physical and mental health, and of recreational, family, and community life.

VENEREAL DISEASES: THE PRACTITIONER'S MANUAL. By A. C. Mag-
ian. St. Louis: C. V. Mosby Co., 1919. 214 p.

A not too reliable text-book for the profession.

SOCIALIZING FOR THE NEW ORDER. By James Franklin Page. Rock Island, Ill.: Privately published, 1919. 104 p.

A résumé of the leading juvenile welfare organizations.

POOL, BILLIARDS, and BOWLING ALLEYS AS A PHASE OF COMMERCIALIZED AMUSEMENTS IN TOLEDO, OHIO. By Rev. John J. Phelan. Toledo: The Little Book Press, 1919. 195 p.

A well-planned statistical survey, published under the auspices of the Social Service Commission of the Interchurch Federation of Toledo for use as a text-book in churches.

JUSTICE AND THE POOR. By Reginald Heber Smith. New York: Carnegie Foundation for the Advancement of Teaching, Bulletin 13, 1919.

An illuminating revelation of the unequal pressure of the law on the social classes.

NOTE AND COMMENT

Venereal Disease in Australia. Dr. J. H. L. Cumpston, director of the quarantine service of the Commonwealth of Australia, is the author of a "service publication," issued by the Australian government, on "Venereal Disease in Australia." It contains the report of an investigation conducted by Dr. Cumpston at the behest of the Royal Commission on Navy and Defence Administration, which in its fourth progress report, presented March 13, 1918, recommended that steps be taken "to collect and record all the experience which has been gained in the prevention and treatment of infectious diseases and in measures of hygiene generally, and to publish this information for general use." The commission strongly urged the adoption of some means of applying for the benefit of the civil community the knowledge and experience in controlling venereal disease gained under military conditions. Following is a résumé of his report.

The first official expression of opinion on venereal disease by the medical profession of Australia occurred at the eighth session of the Australasian Medical Congress held in Melbourne in 1908, when the following resolution was carried:

"That syphilis is responsible for an enormous amount of damage to mankind, and that preventive or remedial measures directed against it are worthy of the utmost consideration."

Under the Prisoners' Detention Act of 1908 in New South Wales, prisoners found suffering from venereal disease can be detained for treatment beyond their sentence.

In 1910 syphilis was made a compulsorily notifiable disease in Victoria for an experimental period of twelve months. During the year, 5500 cases were reported impersonally and as far as possible checked by a blood test, and a great deal of valuable information gathered relative to the prevalence of syphilis in Melbourne.

Medical opinion was developing gradually, although at its session in 1911, the Australasian Medical Congress was not yet ready to approve either compulsory notification or state regulation of prostitution. It did, however, recommend other legal and clinical measures, and in 1914 it declared for free treatment in public hospitals and dispensaries, the suppression of treatment by unqualified persons, education, and the severe punishment of any one who "willfully or negligently communicates venereal diseases to other people."

The state of Queensland had already (1911) passed amendments to its Health Act including notification, clinical facilities, and a campaign of education.

The congress passed resolutions declaring that venereal diseases were responsible for a vast amount of damage and that there was good reason for believing that Australian cities were affected to much the same extent as London, Paris, and Berlin, where good authorities estimated that from 12 to 15 per cent of the population was syphilitic and a much larger number gonorrheal.

During the war two events combined to attract attention to the venereal diseases. These were the occurrence of large numbers of venereal cases among troops in training for service abroad, and the publication of the final report of the British Royal Commission on Venereal Diseases in February, 1916. In September, 1915, the prime minister of the Commonwealth addressed a letter to the premier of each of the states asking that consideration be given to the advisability of compulsory notification among the general community, since the increase in the amount of disease among the troops had become a matter of serious public importance.

The first state to take such action was Western Australia, where a Public Health Amending Bill became law on December 8, 1915. This act dealt almost entirely with measures for the control of venereal disease. In January, 1916, the Commonwealth government appointed a special committee to report upon the principal causes of death and invalidity in the Commonwealth. This committee issued a report on venereal diseases on May 24, 1916, in which it made recommendations for various advanced legislative measures. The government thereupon offered to subsidize the efforts of the state governments toward venereal disease control on a "pound-for-pound" basis on all amounts expended by any state for diagnosis and treatment, up to a maximum amount specified for each state, varying according to the population. This subsidy was made subject to certain conditions which included:

Compulsory notification by medical practitioners; treatment, prevention of spread of infection, diagnosis, and microscopic examinations to be organized on recognized modern lines; special free venereal clinics; inspection by a Commonwealth official of the facilities offered. Offers were also made to the Universities of Sydney and Melbourne of \$2200 yearly for research work in connection with venereal diseases, and an allowance of \$500 for equipment.

The attention thus focused on the problem from various angles led to the passage of legislation upon the lines recommended by the government's committee in three of the states, with subsequent promulgation of regulations, as follows: Victoria, December 23, 1916; Tasmania, February 23, 1917; Queensland, February 15, 1917.

The Commonwealth government has no constitutional authority to legislate upon the subject of venereal diseases, except in relation to overseas and interstate migration. The Immigration Restriction Act provides that any person suffering from any loathsome or dangerous communicable disease, including venereal diseases, shall be excluded.

The four statutes now in force in the various states of the Commonwealth are all framed generally on the same lines, differing only in detail. Their main provisions are;

1. That the treatment of venereal diseases shall be carried out by qualified medical practitioners only, making treatment by others a misdemeanor.
2. That every infected person shall be obliged to obtain immediate treatment and shall continue until he has received a certificate of cure.
3. That every infected person shall, upon first consulting a doctor, receive a prescribed notice, setting forth the nature and danger of the diseases.

The question is thus made by these statutes entirely a matter of public health, no attempt being made to confuse it with moral issues. Some of the states have provisions that contracting parties to an approaching marriage may be informed by commissioners or physicians if one party, being infected, persists in his intention to marry. In each act a definition of the term venereal disease is given. All of the acts include syphilis, gonorrhea, soft chancre, venereal warts, and granuloma. In two states gonorrheal ophthalmia

is included. In some states syphilis is specified to include congenital syphilis, or only primary and secondary syphilis.

Under the new laws, every medical man is required to send notification to the health authorities in every case of venereal disease attended by him. The notification is impersonal, specifying neither the name nor address, but stating the age and sex of the patient and the nature of the disease. While it is impossible to determine just how fully the physicians are fulfilling the requirements, the authorities believe that the majority of the profession are faithfully discharging their obligations. In two years' experience in Western Australia, 541 cases of syphilis and 1599 cases of gonorrhea were reported among the civilian population, and 161 cases of syphilis and 587 cases of gonorrhea among the military forces. In Victoria, during the first twelve months of the act, 2307 cases of syphilis and 5339 cases of gonorrhea were reported. On the basis of the estimated population at the end of 1916, the rates per 100,000 population were, for Western Australia, syphilis 113, gonorrhea 350; and for Victoria, syphilis 164, and gonorrhea 381. How completely these figures represent the situation cannot, of course, be determined.

The status of legislation and law enforcement in Australia regarding prostitution and its various manifestations is as yet rather retarded. Under the section which provides a heavy penalty for any person who knowingly infects another person, no prosecutions have as yet been instituted by any state. Under the section which makes it an offence for any person to be the owner or occupier of a brothel, two persons have been fined in Queensland, none elsewhere. Queensland is the only state in which definite action is taken against prostitutes as such. In that state it is provided that every prostitute shall submit herself for medical examination at prescribed times and places. In practice, Dr. Cumpston admits, "although some good results from these examinations, many factors combine to limit the value of this measure and to prevent its being regarded as of primary importance While suspending a verdict as to which line of action offers the best prospects, it is legitimate to say that, in the present state of public opinion, it is not possible to attempt the rigid enforcement of the law with any hope of success."

Regarding the clinical situation, the report says that the present condition is unsatisfactory, owing to the slowness with which the creation of modern venereal clinics is proceeding in the large hospitals. In Queensland, only the Brisbane General Hospital is equipped for the treatment of venereal diseases. In Tasmania, only the Hobart Hospital has facilities, and those of an inadequate nature. In Western Australia, the Perth Public Hospital and the Fremantle Public Hospital seem to have carried the development of clinics further than in any other state. In Victoria, the Alfred and the Melbourne Hospitals of Melbourne need equipment badly. Throughout the report, the omission from mention of the states of New South Wales and Southern Australia, with their large population centers of Sydney and Adelaide, would seem to indicate that these states have neither passed antivenereal legislation nor have developed any effective measures for the treatment of infected persons.

The great immediate need, as Dr. Cumpston sees it, is for the organization of some centralized agency, a Commonwealth Department of Public Health, with a division devoted exclusively to the fight against venereal diseases, similar to work now being carried on by the United States Public Health Service, in coöperation with the state departments of health, and provided with a trained staff to watch over the adminis-

tration of the various venereal disease acts, to collect information regarding the experience of other countries, and to keep the medical profession informed of significant advances.

New Jersey's Injunction and Abatement Law Declared Unconstitutional. The Court of Errors and Appeals of New Jersey, the highest court of the state, has recently (June 20, 1919) held the Injunction and Abatement Law of that state to be unconstitutional legislation, in the case of Hedden v. Hand, reported in 107 Atlantic Reporter 285. An examination of the opinion of the court, written by Kalisch, J., reveals two grounds for the decision: the first, a technical one, that the act of March 4, 1918 (P. L., p. 739), which amended the original statute to include as nuisances places habitually dispensing alcoholic liquors unlawfully, did not express the object of the act in its title and was therefore unconstitutional; and the second, that a court of equity cannot be given jurisdiction to enjoin and abate the continuance of a house of prostitution as a public nuisance, because the power to enjoin and abate a public nuisance is solely within the purview of courts of criminal (common law) jurisdiction. This latter ground is in direct opposition to the position taken by the courts of other states, and it is fair to assume that facts outside the record of the case at issue influenced the mind of the court. The Court of Errors and Appeals of New Jersey is made up of judges of both the Supreme Court (common law jurisdiction) and the Court of Chancery (equity jurisdiction), but Supreme Court judges predominate in its make-up and for years have been jealous of the increasing power of the Chancery Courts.

That the judges of the court were also laboring under a misapprehension of the purpose of the statute is clear from the statement that

No instance can be found in the English reports, nor in the reports of this country, in states where the common law prevailed and still prevails, where a court of equity has ever taken cognizance of a case of a public nuisance founded purely on moral turpitude.

A house of prostitution is a public nuisance for many other reasons. It is a source of the dissemination of venereal disease and of political corruption; it depreciates the value of adjoining property; it breeds crime. In short, it is wholly detrimental to the welfare of the state.

At another point the court says:

Keeping in view that the maintenance of a disorderly house was a crime at common law and was punishable and abatable in the courts of criminal jurisdiction only, it is clear that the effect of making such a crime punishable and abatable in the Court of Chancery is to deprive a defendant of his constitutional right to have an indictment preferred against

him by a grand jury of the county in which such nuisance is alleged to exist, and a trial by jury. It is idle to entertain the thought for a single moment that the Legislature can change the nature of an offense by changing the forum in which it is tried.

This is clearly an error. The statute does not deprive a defendant of his constitutional right to indictment and trial by jury. The injunction and abatement proceeding is a civil proceeding, in addition to, not instead of, indictment and trial by jury, a criminal proceeding. The court labors at length on the point that the Supreme Court's preserves are invaded and ends its misconceived statement of the law with an equally erroneous statement of the facts:

In conclusion, it may be mentioned that the authority attempted to be conferred by the Legislature on the Court of Chancery to abate a public nuisance of the character specified in the statute can be more effectually exercised by the inherent power possessed by the criminal courts, as established in this state.

Perhaps the author of the opinion will explain why houses of prostitution in Atlantic City were permitted for years to run openly, in defiance of "the inherent power possessed by the criminal courts, as established in this state," whereas, within a few months after the passage of the act denounced by the learned justice, they were peremptorily closed through its instrumentality.

In conclusion, it is noted that the National Prohibition Act (Public No. 66, 66th Congress), recently enacted and popularly known as the "Volstead Act," contains provisions for the injunction and abatement of liquor nuisances almost identical with the provisions of the New Jersey law. In one field at least, therefore, the sovereign state of New Jersey will find criminal law and equity joining hands within her borders, and in the course of years, perhaps even Kalisch, J., and his associates will come to view with less alarm this invasion of their "prerogative."

Standards in Parenthood. The Philadelphia Conference on Parenthood, under the chairmanship of Mrs. Amey Eaton Watson, at its last session tentatively formulated certain minimum standards of parenthood as a start toward crystallizing current thought in this broad field of social hygiene. The conference realized that such an attempt in a field where values are so controversial, because in a large measure subjective, could not presume to possess any finality. It hoped only that these standards will to a limited degree assist in building up a conscious and intelligent public opinion. As reported in the *Survey*, the following standards were offered as a basis for discussion:

1. Every child to be born should be consciously desired and purposively conceived in love by *both* parents. In other words, parenthood should be voluntary, deliberate, and based on mutual love.

2. Every child born should have a sound heredity and be free from congenital disease and defect.

3. Before any child is conceived, its potential parents should be certain that they will have the economic necessities of life, i.e., at least enough to build up health and maintain physical efficiency in their child.

4. Adequate parenthood must depend on the intelligence of both parents and the willingness of both to exercise responsibility without cessation during the period of dependence of their offspring, on the following points:

a. Physical development, including a rational diet, attention to the laws of hygiene, care in sickness and in health.

b. Mental development, including home training, training for industrial efficiency, and training for cultural enjoyment.

c. Moral and spiritual development, including daily training in right habit-formation and character, training for citizenship and social service, education for an understanding of sex and parenthood, education in the religious and spiritual life.

5. Adequate parenthood must include on the part of both parents an understanding of the value of membership in a social group and of the great desirability of the conscious acceptance by both parents of the decisions and customs of their social group as expressed by law.

For the sake of discussion, the following chart was prepared with arbitrary ratings allotted on the basis of an adequate parenthood acceptable to society, considered equivalent to 100 points:

	<i>Points</i>
I. Mutual and abiding love leading to parenthood consciously desired and intelligently planned by both parents.....	20
II. Sound heredity and congenital health.....	20
III. Sufficiency of economic necessities.....	15
IV. Intelligence and responsibility for:	
1. Physical development.....	10
2. Mental development.....	10
3. Moral and spiritual.....	10... 30
V. Legality.....	15
Total.....	100

The "Standards of Parenthood" above outlined have been criticized from the eugenic standpoint by *Good Health* (October, 1919). The authors of the scale themselves anticipated possible objections on this score by the argument that, "vital as sound heredity is, its potentialities cannot be developed without a minimum of economic necessities (III) or without continuing intelligent care (IV)" Dr. Reynold A. Spaeth, editor of the department of eugenics of *Good Health* urges in reply that the eugenic requirement should be taken out of the list as given, with its 20 points, and erected into a major prerequisite, a *sine*

qua non. "Either sound heredity or no parenthood" must be society's slogan, he says. "We should refuse to consider any individual as eligible for parenthood unless he or she can show a relatively clean bill of heredity and congenital health as a fundamental entrance requirement It would therefore seem to be an important function of some organization like the Eugenics Record Office to prepare a blacklist of matings which are undesirable from society's point of view. Even a badly tainted inheritance may be held in abeyance by a properly selected mating, but these precautions must be taken before marriage and not after."

Children Born Out of Wedlock. What rights do the laws of this country give to the child born out of wedlock? What responsibility has the state toward him? What method exists of placing a part of the burden of his support and education upon the father? Can the child inherit property from either his father or his mother? Has he a right to his father's name? Does the subsequent marriage of his parents make him legitimate in the eyes of the law? These and many other questions about the legal obligations of parents and of the state to children born out of wedlock are answered in a bulletin entitled "Illegitimacy Laws in the United States and Certain Foreign Countries," issued by the Children's Bureau of the Department of Labor.

The English common law, in some respects still unaltered in England and in parts of the United States, regards the child born out of wedlock as the "child of no one." He bears no legal relationship even to his mother, and the subsequent marriage of his parents can not legitimate him. Many of our states have altered the common law by statutes more favorable to the child. One of the most radical departures is found in the North Dakota law of 1917, which declares every child the legitimate child of his natural parents, but which weakens this broad provision by the failure to provide adequate administrative machinery. Minnesota in 1917 passed a law which aims to secure for children born out of wedlock "the nearest approximation to the care, support, and education that they would be entitled to receive if born of lawful marriage." The State Board of Control is made the child's official guardian; this board may bring complaint in illegitimacy proceedings and must see that the child's interests are safeguarded.

Provisions were adopted in Virginia as early as 1785, whereby the issue of certain annulled marriages could be made legitimate, and whereby subsequent marriage could legitimate issue, and the child

could inherit from the mother. These provisions are not even yet universal in this country. Four states have no provision for legitimation by subsequent marriage, and many limitations are placed upon the right of children of annulled or void marriages to be considered legitimate.

Attention is called in this report to the fact that our legal provisions for the support of the child born out of wedlock are inadequate—the payments prescribed are often too low, and in most of the states the period of support is too brief, sometimes reaching only to the child's tenth or twelfth year. In one state only a single payment of \$50 is required; in another \$90 distributed over three years is required. The two most liberal states have allowances that total, in one case, \$2750 for the first 18 years of the child's life; and in the other, \$1750 for the first eleven years of the child's life.

The report suggests that illegitimacy legislation in the United States might be improved by uniform provision for the establishment of legitimacy; the legitimation of children of null or subsequent marriages; possibility of adoption by the father; and declaration that the relation of mother and child is the same whether the child is legitimate or not.

In addition to a critical analysis of illegitimacy legislation in this country, the report contains an analysis of certain phases of the various state laws in tabular form, the complete text of all the state laws, the illegitimacy provisions of the codes of France, Germany, and Switzerland, and a reference index to the United States illegitimacy laws.

"The Family Court." A paper read before the National Conference of Jewish Social Workers at Atlantic City, May 29, 1919, by Walter H. Liebman, president of the National Desertion Bureau, on "Social Service in the 'Family Court,'" contained several stimulating suggestions.

The idea of the "family court" had its origin in the recognition of the fact that the family and not the individual is the unit of society. The juvenile court was the first departure from the traditional individualistic view of court procedure. This was followed by the development of the domestic relations court. In 1917 a committee of which Judge Hoffman of the Domestic Relations Court of Cincinnati was chairman presented a report to the National Probation Association, following which the conference adopted resolutions recommending the organization of family courts to be given jurisdiction over the following types of cases: (a) desertion and non-support; (b) paternity cases; (c) all juvenile court cases, including the care and treatment of delinquent children and the prosecution of adults responsible for delinquency; (d) adoption and guardianship; (e) all divorce and alimony matters.

The National Probation Association also recommended that these courts be under the direction of a single judge, except where the work of the court required more than one, and that in such cases the court should have special divisions to which should be assigned certain classes of cases, the court as a whole to be under the supervision of a presiding judge.

Family courts should be provided with ample probation departments with power to make all medical, social, psychological, or other investigations necessary, and with adequate psychopathic laboratories. All cases involving children and intimate family relations should be conducted privately and publicity discouraged, procedure being as informal as may be consistent with the law and the rights of the individual, the ideal being the adjustment of individual and family conditions with a minimum of legal formality and delay.

In 1918, the family court idea having spread rapidly on its merits, Judge Hoffman's committee recommended that an active educational campaign be instituted by the Association for the establishment of family courts throughout the country. Further developments of the idea included the recommendation that judges should be appointed for terms sufficiently long to afford the opportunity for the development of the social service program for which the court was designed. Rotation of judges should be discouraged, and they should be selected because of their special knowledge and information concerning social service work as well as of law.

Mr. Liebman's interest in the family court is frankly in the desertion aspect of it, and he sounds the warning that the juvenile court "tail" should not, in effect, be allowed to wag the "dog." Juvenile delinquency is frequently traceable to adult delinquency, but adult delinquency never to juvenile. The present system of treating these problems as individual matters results in chaos and social waste. In New York the Juvenile and Domestic Relations Courts are frequently called upon to assume jurisdiction in cases involving the same family. In six months' time no less than 705 cases were opened in either the domestic relations court or the juvenile division of the Philadelphia Municipal Court which were already known to the other.

Mr. Liebman's main thesis is that this institution, although called a court, should function as an essential part of the entire social service system. The first contact of the individual delinquent or litigant should be, not with a judicial or probation officer, but with a social worker of judgment, experience, and tact. Wherever possible the case should be treated without judicial procedure. Seventy-five per cent of the cases handled by the National Desertion Bureau result in family reconciliation, or arrangement for separate support, without judicial procedure. The appeal to court is resorted to only when all other efforts have failed.

A sharp distinction should be drawn between social service and probation. Contact with a probation officer often results in a feeling of disgrace and humiliation, which can be avoided if the contact is with some one having no quasi-police authority associated with legal restraint and punishment. The members of the family in divorce and desertion cases should be interviewed separately and their stories dovetailed into a coherent and relatively accurate account. It is a gratuitous assumption that reconciliation is always the proper course to pursue. Where it is inadvisable, an amicable arrangement must, if possible, be reached, based on the earning capacity of the husband. Other cases require partial support by relief agencies. Still others, those of vicious or obstinate offenders, need summary and exemplary treatment, and here the legal machinery of the court is called to function.

In the last analysis, the aim in all these cases should be to effect family rehabilitation. The problem must be approached through ideal motives, but with a scientific method and technique based on a thorough knowledge of all the elements and relationships of the individual family.

Utica's Committee of Twenty. The Committee of Twenty of Utica, New York, has published its second annual report, covering the year October, 1918–October, 1919. Utica is to be congratulated upon the public spirit exhibited by this organization, as well as upon the work accomplished and value of the record compiled.

The committee consists of a group of people banded together for the improvement of social conditions, the enforcement of law, and the maintenance of proper civic standards. They represent no political party, no religious organization, and have no ax to grind other than the avowed object of a clean city. In addition to the original committee, there are at present 119 associate members, and the committee is aiming during the coming year at a membership of 800 or 1000. Dr. Florence I. Staunton is chairman, Christopher H. Oakes, Treasurer, and Charles W. Chapman, Executive Secretary. Preliminary investigations in the summer of 1917 disclosed the fact that Utica was a wide-open city. The draft statistics showed that Utica's percentage of men infected with venereal diseases in the second million was 4.63, ranking the city third among the eighteen New York state cities of over 25,000 population. The committee is now entering upon the third year of its existence, and while commercialized vice has not been eliminated, substantial progress has been made.

During the past year the committee has complained to city, county, and state authorities against 293 violations of the law, divided as follows: city, 185; county, 22; state, 86. The state cases were made largely to the state Department of Excise against violations of license laws by various kinds of vendors, etc. Good coöperation was received and action followed many of the complaints. The county officials also assisted by good enforcement, says the report, but in the city conditions were more lax. The majority of the complaints dealt with slot machines, lotteries, and petty gambling devices. Street carnivals, prostitutes, dance-halls, disorderly restaurants, parks and parkways, rooming-houses and hotels also came within the purview of the committee. In its court work, the committee constantly follows the progress of all cases arising out of violations of the laws against commercialized vice. Two years ago the committee found the fining system in vogue in cases of this nature. A convicted prostitute or disorderly house-

keeper or gambler was fined. The fine was paid gladly, and immediately the convicted person set about regaining this financial loss through the same method that had led to arrest and conviction. This was, of course, discouraging to the police, who saw their work reduced to nothing but a treadmill of arrests, convictions, and fines. Moreover, it was unfair to the public, who thus were deprived of proper protection from this type of criminal. In addition, it placed the city in the false position of profiting from vice. The committee sought to change this through the various judicial officers, who were asked to abolish the fining system. Some progress in this respect has been made. One judge's record in the City Court is a good one, the committee says, while the Oneida County Court has pursued a fairly strict policy. The practice of giving suspended sentences is also vigorously condemned by the committee. In the case of convicted prostitutes, for instance, it amounts to nothing more than turning them back upon the streets, and the most diligent police work cannot hope to cope successfully with street soliciting if this is done. Amendment of the law making it mandatory upon the court to order laboratory examinations of all persons arrested on a prostitution charge has served to check this practice somewhat, for no judge will take the responsibility of turning back upon the streets a person who is proved to be suffering from a venereal disease.

The number of street-walkers, the committee's investigators say, has lessened greatly. This year the investigators have been seldom solicited. The prostitutes "do not wear as good clothes as they used to, and they all say business is bum." Jail or reformatory sentences have been given in the City Court to persons convicted upon prostitution charges in 29 out of 79 cases. The committee found it necessary to divide immorality into two classes, public and private. Where no commercial consideration was involved, the cases were considered outside the scope of the committee's work. The committee's objective is the eventual elimination of commercialized vice in Utica. The committee goes on to distinguish two kinds of "protection," the obvious protection gained by payment of public officials by lawbreakers to avoid molestation, and the general lack of enforcement of the law by officials sworn to enforce it, when violations have been repeatedly brought to their attention. This cannot be regarded as mere neglect, says the committee, for it furnishes a protection just as real as that which is bought and paid for. The committee is mobilizing public opinion against these practices.

The committee also looks forward to the time when its work will be largely constructive. At present there is great need for a trained social worker to devote all of her time to work among girls who, through improper environment, insufficient pay, lack of protection, or bad companions, are failing in the fight to live honest, decent, and respectable lives. There is no other charitable agency in the city that specializes in this type of work, and the committee hopes to engage such a worker before long.

Italian Eugenists Organize. The recently formed Italian Society of Genetics and Eugenics has for its object the promotion and support of all researches and movements tending to increase knowledge of the laws of heredity and the improvement of the race.

Dr. Ernesto Pestalozza is president of the organization and Dr. Cesare Artom secretary. The headquarters are at the Municipal Zoölogical Garden, Villa Umberto I., Rome.

Control of the society is placed by the by-laws in the hands of fifteen delegates, to be chosen equally from the biological, medical, and social sciences. Following are the delegates for the current year, with their affiliations and specialties:

Dr. Vincenzo Giuffrida-Ruggieri, Director of the Institute of Anthropology, University of Naples, (anthropology).

Dr. Cesare Artom, tutor in zoölogy and comparative anatomy, University of Rome, (general biology).

Dr. Romualdo Pirotta, Director of the Botanical Institute, University of Rome, (botany).

Dr. Giulio Fano, Director of the Institute of Histology and General Physiology, University of Rome; senator of the kingdom, (physiology).

Dr. Alessandro Ghigi, department of zoölogy, University of Ferrara, (zoölogy).

Dr. Bartolomeo Moreschi, curator of zoötechny, University of Rome, (zoötechnics).

Dr. Francesco Radaeli, Director of the Dermosyphilopathic Clinic, University of Cagliari, (venereal diseases).

Dr. Vittorio Ascoli, Director of the Medical Clinic, University of Rome, (clinical medicine).

Dr. Giuseppe Sanarelli, Director of the Institute of Hygiene, University of Rome, member of Parliament, (social hygiene).

Dr. Ettore Marchiafava, Director of the Institute of Pathological Anatomy, University of Rome; senator of the kingdom, (general pathology).

Dr. Giovanni Mingazzini, Director of the Clinic for Nervous Diseases, University of Rome, (psychiatry).

Dr. Ernesto Pestalozza, Director of the Obstetric and Gynecologic Clinic, University of Rome, (obstetrics and gynecology).

Dr. Silvio Longhi, tutor in law and criminal procedure, University of Rome, (judicial science).

Dr. Corrado Gini, Director of the Statistical Laboratory, University of Padua, (statistics).

Dr. Achille Loria, professor of political economy, University of Turin, (social science).

For a Ministry of Health in France. A strong agitation has been going on in France for the establishment of a separate centralized ministry of public health, corresponding in some degree to the Public Health Service of the United States government. In furtherance of the enterprise, *La Vie*, the well-known Parisian journal of opinion, conducted an extensive questionnaire over a period of several months, with the object of crystallizing public opinion. The questionnaire was under the editorship of Dr. Georges Boyé, and answers were received from a large number of the leading public men of France, including journalists, artists, labor leaders, philanthropists, public officials, legislators, scientists, physicians, dentists, and pharmacists.

In France, under the provisions of the law of February 15, 1902, the health services in each department are administered by the prefect, assisted by a departmental council of health. In the department of the Seine, the prefectural functions are executed by two prefects, the prefect of the Seine and the prefect of police, and the health services are divided between these two, who are assisted by the Council of Hygiene and Health of the Seine, composed of forty-five members, professional and scientific. The above-mentioned law prescribes the establishment of sanitary regulations for each commune, fixing the precautions necessary to prevent or suppress transmissible diseases.

In the letter sent out by *La Vie* in connection with the questionnaire, it is stated:

There are ministries of police, war, labor, commerce, etc., but none to organize the sanitary policy, to improve hygienic conditions, or to fight to a finish the scourges which are decimating the nation. Why, when we are emerging from a war, bruised by unimaginable evils, do we still delay establishing the only means of rehabilitating the whole family of France? We must unite in a common cohesion, survey our resources, and march in one direction.

The questions asked in the questionnaire were as follows:

1. The public services of sanitation, relief, and health are in reality scattered through six or seven ministries: Interior, War, Marine and Colonies, Public Education, Labor, Agriculture, etc. Do you not think it would be for the best interests of the nation to group them together and to create as soon as possible a Ministry of Hygiene and Public Health?
2. What is your conception of its scope and organization?

3. What type of man would you prefer to see at the head of this ministry, and how and by whom, in your opinion, should he be appointed?

4. What particular desires have you to express regarding the services which this ministry could render in questions which interest especially the majority of your profession and your community?

In the answers to the questionnaire, it was generally agreed that a centralized agency is needed wherein these services may be united under whatever title is desirable. It was also widely felt that such a ministry should not be subject to political influence, but should be under a stable medical and non-parliamentary administration. A great many of those questioned refer to the necessity of combating the venereal diseases and the desirability of centering this work in a public health service. Following are typical extracts from the answers.

Among questions of public health and hygiene, the combating of prostitution, formerly attached to the Ministry of the Interior, is now attached to the Ministry of Justice, which seems to concern itself very little with that question. The centralization of all such questions is indispensable to their solution . . . I favor the control of syphilis by public conferences, educational pamphlets, and the creation of special dispensaries in all the arrondissements of Paris, and in all the provincial centers, following the plan worked out by Dr. Gougerot. The ministry would be equally useful to create dispensary-crèches for the treatment of the newborn and children, and for disseminating the idea of the necessity for the treatment of the congenitally syphilitic.

—DR. LACAPÈRE, *Saint-Lazare*.

A quarter of the money spent in combating tuberculosis, if employed in the treatment of syphilis, would yield the country an invaluable social dividend, thanks to the efficiency of present-day technic; the death-rate of syphilitics, who, contrary to the tuberculous, remain largely capable of productive work during treatment, would be diminished, their lives prolonged, their posterity protected and multiplied, and it is no exaggeration to say that if the anti-syphilitic campaign were vigorously prosecuted, syphilis would disappear from the globe.

—DR. G. MILLAN, *physician of the Saint-Louis Hospital*.

Such an organization must not be satisfied with decisions and regulations on paper. At Marseilles, for example, clandestine assignation houses are forbidden, yet they mock the law. The police officials are paid by them and they are warned of "unexpected" raids . . . A single man, with plenty of elbow-room, could do the work of thousands.

—DR. LAPORTE, *Marseilles*.

Under the impetus given by a Ministry of Health, it would be possible to create and to vitalize the only body capable of putting into execution really effective prophylactic measures: a regional venereal disease center, analogous to the military center which rendered such inestimable services during the war. I am bending all my efforts toward the establishment of such a center, at the Maruyè Hospital, the dermatological-venereal clinic of the University. We lack equipment, personnel, and finances. The Ministry of Health would greatly aid in the realization of all our projects.

—DR. LOUIS SPILLMANN, *professor in the Faculty of Medicine of Nancy*.

From the slightly different point of view of the anti-Malthusian, we find the following opinion of Dr. Jacques Bertillon, the famous statistician:

Save France from the malady which is slowly but surely killing her, and from which she has been suffering for a century past! There are 500,000 or 600,000 more births needed annually. Even the suppression of the destructive venereal diseases by an intensive campaign of social hygiene would not gain more than 200,000. It is the disease of infertility which must be attended to above everything—a splendid program for a journal which calls itself *La Vie*!

Prostitution in Cuba. Little has been known in this country regarding the extent of prostitution and the venereal disease problem in Latin America, but a work published in Spanish by Dr. Matias Duque¹ offers one of the best available descriptions of conditions in the island republic of Cuba.

Because of its importance as a seaport, Havana has had its share of prostitution from the earliest times, as the author's historical review shows. Attempts at regulation of the business were made in all periods, but the only successful regulation, Dr. Duque affirms, was done under the American occupation, beginning in 1900, when Dr. Eugenio Molinet was put in charge of this work and enrolled 936 prostitutes in the city.

In connection with the early history of prostitution, the writer takes an interesting shot at the idea that syphilis originated in the New World, and was carried back to Europe by the sailors of Columbus. This tradition, he avers, is based upon an injurious falsehood of the historian Oviedo; and to refute it he alleges that Columbus did not return to Spain from his first voyage until March 13, 1493, and that there is extant an edict issued in Paris of March 25, 1493, less than two weeks after this, which declares that "on many occasions the present edict has been published, circulated, and ordained, to the end that all persons infected with syphilis should leave the city under penalty of being hanged," etc.

Reviewing the attempts at regulation in various countries, he describes the attitude of the United States as based partly on Utopian ideas and partly on ignorance of hygiene. His own program for dealing with prostitution in Cuba consists of the following items:

1. Regulation, which he believes should be purely a function of the health authorities, the police having nothing to do with prostitution.

¹ *Prostitution: Its Causes, Its Evils, Its Hygiene.* Havana: Imprenta y Papeleria de Rambla, Bouza y Cia., 1914. 334 p.

2. Free dispensaries for diagnosis and treatment of venereal diseases.
3. Hospitalization of such patients as desire it.
4. Obligatory reporting of cases of venereal diseases by physicians.
5. Obligatory inspection and cure of cases in the army and police.
6. Obligatory weekly declaration by theater and circus proprietors, of the possible cases of venereal diseases in the members of their companies.
7. Obligatory reporting of cases of venereal diseases by insurance associations, with "obligatory cure, and renewal of treatment each time that a probability of contagion exists."
8. Similar measures with respect to industries.
- 9, 10. Punishment for those who knowingly transmit infection with a venereal disease; contagion of gonorrhea to be classed as "homicide in the lowest degree" and of syphilis as "homicide in the first degree."
11. Inspection of public schools and of wet-nurses to discover pathological cases.
12. Public lectures on prophylaxis for venereal diseases; establishment of museums and publication of circulars describing the evils of and prophylaxis against venereal diseases.

Dr. Duque's book contains a valuable collection of official documents bearing on prostitution and the venereal diseases in Cuba; and is also a storehouse of information regarding commercialized prostitution in the island. While it seems medieval in comparison with present American knowledge of the subject, it probably represents with some accuracy the prevailing opinions of a large part of the world, and as such is well worthy of study.

Social Hygiene on "the Other Side." The question of "The Sexes Hereafter: Do They Continue to Exist?" is answered affirmatively by Hereward Carrington in a chapter of his latest book, "Modern Psychical Phenomena." Dr. Carrington is recognized as an authority by those particularly interested in the spirit world; but in the present discussion he offers no first-hand evidence, confining himself to presenting the data he has secured from other lifters of the veil. He writes:

Only recently. Dr. L. P. Jacks, editor of the *Hibbert Journal* in his presidential address before the Society for Psychical Research, said:

"We will assume then that communications, genuine communications, are taking place; and, dismissing from our minds the notion that they are coming from disembodied spirits or from another world, we will let the communications themselves tell us where they are coming from, and what kind of beings they are who are making them To begin with, these communicating beings, wherever they are, and whoever they may be, quite obviously retain the distinction of sex. They make use of the personal pronoun masculine and feminine; they speak of one another as 'he' and 'she'; they employ the distinction with no discernible difference of meaning from that with which we are all familiar. This suggests at once that the communicating beings stand with ourselves on a common biological ground; and since biological facts, like all other facts, are not isolated, but form part of a context in which the whole order of nature is involved, we could from this one fact alone build out a whole system to correspond, just as the paleontologist when he discovers the

bone of an extinct animal can reconstruct the whole animal to which it belonged. This, I say, we could do; and the only thing that has prevented our doing it hitherto is the notion that everything we are going to discover must bear a 'spiritual' sense, must mean something other than it would mean if it occurred in the known order—that is, may mean anything we choose to make it mean. Dismissing that notion, we find ourselves in the presence of a fact enormously rich in implications. *These beings retain the distinction of sex.*" (*Hibbert Journal*, July, 1917, pp. 619–20.)

The first question which arises within the mind, consequently, is this: There being no material or physical bodies in the next life, how can sex be possible? The male and female sexes, as we know, are represented and symbolized—very largely at least—by the corporeal peculiarities of the sexes; and, in addition to the mental differences, these are so distinctive that many cannot think of them as being otherwise than they are—and keep the idea of male and female apart in their minds.

But there are two answers to this! In the first place, there are several schools which contend that, in the next sphere of activity—whatever that may be—we have a sort of astral body or etheric body exactly resembling the physical body in all its internal and external aspects, and if this were true, of course the present status of the sexes would remain. Even St. Paul, as we know, said that we have a material body and a "spiritual body," and where is the actual detail to end, if this be true? If every part of the body has a symbolic, spiritual counterpart, as we are told, then the strictly physical body of man and woman must be duplicated in *all* its detail in the next life; and in that case, life there would be very much the same as it is here—which a large number of religious and psychic students believe to be the case.

In the second place, there is a way of looking at the facts which does not necessitate this view. According to this theory, the essential polarity between the sexes would still be maintained in all essentials, but the physical counterparts would necessarily be lacking. To make this clearer:

A woman is not only a female human being, she is also feminine in all her tastes, points of view, and in her attitude to life. She is a woman throughout, mentally and spiritually, no less than bodily. The same is true of a man. He is masculine throughout. No man can ever look at the world as a woman does; and no woman can see it in the same light as a man. This is the reason why the sexes are fundamentally opposite, and do not understand each other better than they do. Women think that men ought to see things as they do and *vice versa*. Only when this fundamental distinction between the sexes is recognized, will this be overcome.

Granting this extreme difference then—this "sexual polarity"—we can see why men and women are attracted to one another, independent of the actual physical magnetism which may be present at the time. They admire one another because of their mental and spiritual differences. The love-nature of one flows toward the other in a sort of stream; and this is likewise returned. Accompanying this interchange of vital, magnetic currents, the feelings of love penetrate the very heart and soul of the lover and the beloved; and the stronger these vital, magnetic interchanges become, the greater the feelings of love, the more rapturous the thrills that race through the veins, at the proximity of the loved one. It is the interchange of these life love-currents which does this. Here, on the physical plane, where matter impedes the outflow of the spirit, material contact may be necessary to bring about this rapturous exchange of reciprocal emotion; but once this physical barricade be removed, then all the rapture of the most perfect love may be exchanged, without the tinge of animality which is here associated with it.

Years ago, Swedenborg wrote words of wisdom upon this subject, when he said:

"I also spake with the angels concerning conjugal love, or that which exists between two conjugal partners who love one another, that it is the innermost of all loves, and such that partner sees partner in mind and spirit, so that each partner has the other in himself or herself, that is, that the image, nay, the likeness of the husband is in the mind of the wife, and the image and likeness of the wife in the mind of the husband, so that one sees the other in himself, and thus they sexually come together in their inmosts This was represented by angelic ideas, which cannot be expressed by words"

Dr. W. H. Holcombe, of London, who has written a profound treatise on this subject of the relations of the sexes hereafter, says, in emphasizing his views of the essential "polarity" between the sexes, and the form of its expression:

"Sex, love, and marriage are universal and eternal; and the ideal universe is a universe perfectly married or equilibrated in its male and female elements.

"Marriage is an institution which brings new influences to bear, which causes a direct and reciprocal and powerful spiritual current from one sex to the other, capable of producing incalculable evil or incalculable good. If the parties discharge their duties toward each other with conscientious fidelity, they enjoy immense advantages over those not married. For there is a constant interchange of properties, which tends continually to elevate them and unite them together. They take on each other's mental states. The woman absorbs the interior will of the man and blends it with her own; and the man elevates her understanding into a spiritual light into which his own mind has penetrated by loving They grow more and more alike interiorly, increasing their spiritual power and perception by the union. The man rises into higher stages of wisdom, the woman into higher states of love; and so, by mutual help and inspiration, they approach ever nearer and nearer the Source, the Fountain of all love and all wisdom."

There are marriages in Heaven, then, we are assured—not formal marriages, as we understand them, perhaps, but their spiritual counterparts. Two souls which have a direct and powerful affinity for one another are conjoined together in life and light; they come together; theirs is a "marriage of souls." But it is more than that! They also experience all the thrills, the pangs, the emotions of love which we experience here upon the physical plane, by reason of the vital, magnetic currents which flow from one to the other, and which in turn generate the feeling and the emotions associated with the highest love. They are as truly "married" as any one here can be—and as fully. They live together; they love, they are happy!

Are there children in the spiritual world, then, as the result of these marriages? Seers who have studied this question most deeply tell us that there are no children in our sense of the word—for these must be born in the material world, according to its laws—but there are "spiritual proflifications," or increments in love and wisdom, and the delights that flow therefrom, as the result of their love; and that these correspond—upon the spiritual plane—to children in our earth life. Thus the relation of the sexes is maintained, and they become more blended and united to one another, through the power and the bonds of true love—which exists as truly hereafter as it does now!

General Orders No. 135. Students of social hygiene have been waiting with interest for an authoritative pronouncement from military sources regarding the future official policy of the government on the venereal diseases, prostitution, and their relation to the army.

This has now appeared in the form of General Orders No. 135, Section 2, of the War Department, issued December 23, 1919. This advanced but measured statement from the head of the American military establishment will take rank no doubt with the famous G. H. Q. Bulletin No. 54, doing for the peace-time venereal disease problem of the army what that document did for the American Expeditionary Forces. The order follows.

II. *Sex morality*.—The statements herein defining the attitude of the War Department toward sex morality are published for the information and guidance of all concerned. The responsibility and influence of officers in making effective the provisions of this order are of the greatest import, and the War Department looks to them to accord their undivided allegiance to this work which presents such large opportunity for national service.

1. The successful experience of the army in combating venereal disease during the World War indicates clearly that:

a. Continence is not prejudicial to health, and its maintenance is the only sure method of avoiding venereal disease. Measures encouraging it have proved most effective in keeping down rates of venereal disease.

b. Prophylaxis is a measure of disinfection which is provided solely to protect exposed men from the results of their folly and to save their services to the government. It is not in any sense an expression of approval by the War Department of illicit intercourse. Its use appears to reduce the liability to venereal disease among those exposed to about one-third of what it would be without prophylaxis.

2. On the basis of the foregoing, it is announced as the policy of the War Department to continue to promote sex morality by:

a. Encouragement of continence.

b. Encouragement of efforts to eliminate prostitution.

c. Provision of supervised medical prophylactic facilities for men exposed to disease.

d. Thorough treatment of disease acquired.

e. Punishment for failure to use prophylaxis after exposure.

3. Continence can best be encouraged by creating a strong community sanction for clean and healthy living. Positive agencies to promote continence are:

a. Active military training.

b. Effective educational, vocational, and moral training.

c. Healthy recreation in the camp, with special emphasis on athletics.

d. Sound instruction in hygiene.

4. Existing courses in hygiene in the school system of the army include the subject of sex hygiene. Lectures on this subject have regularly been given to the soldiers of the army by medical officers on duty with troops. Sex morality will be presented to the army in a positive form and not alone in its aspect of venereal disease prevention. Commanding officers will, using the agencies available, establish a course in sex morality which will be given to all officers below field rank and to all soldiers. This course will present the subject of sex morality from the sanitary, the social, and the moral point of view. It will be presented by medical officers, line officers, and chaplains. It will be given a definite period in the yearly schedule. Advice and assistance in the form of lecture outlines for surgeons and for company officers, pamphlets, and lantern slides will be furnished on

requisition to the Surgeon General. Picture films and stereomotorgraphs will be furnished on requisition to department surgeons. Upon completion of this course, the fact of completion will be noted on the service record of each soldier and a certificate of completion will be given to all officers below field rank. The course will be attended by such officers and soldiers but once, unless the commanding officer deems additional attendance requisite.

5. When vice conditions in neighboring communities appear to have an unfavorable influence upon his command, the commanding officer will request the civil authorities to initiate action to better them, and will avail himself of the good offices of representatives of non-military organizations in his vicinity which are working for that object. Houses of prostitution accessible to members of the command will be declared "off limits" by commanding officers. Particular attention is directed to Chapter XV, act of Congress approved July 9, 1918 (p. 56, Bul. No. 43, W.D., 1918), which gives the status of the Interdepartmental Social Hygiene Board. Department commanders and post, camp, or station commanders will get in touch with its local representatives, inform themselves as to their facilities, and seek their cooperation toward the production of an environment without the station and such a relationship with civil communities as will support their military efforts within.

6. Existing orders on physical inspection, prophylaxis, and treatment of venereal disease will be maintained in full force and effect. In the application of the provisions of paragraph 15, Special Regulations No. 28, War Department, 1917, commanding officers are authorized to excuse married men of good character. In the application of the third subparagraph of paragraph 13, Special Regulations No. 28, a certificate will be furnished each man receiving prophylaxis showing his name, rank, organization, date, place, and hour of the prophylaxis, and signed by the attendant in charge of the prophylactic station.

7. For every post, camp, or station there will be compiled each week as of Friday night a report of venereal disease in the form shown below, setting forth information thereon in regard to each regiment or other separate organization in the command. The commanding officer will send copies of it to organization commanders under him, calling for explanations from those whose organizations show high rates. This report will then be transmitted by the commanding officer to the next higher commander with explanatory remarks relating to annual incidence rates above 100, statements of corrective measures taken, and other matters of interest relating to the subject. Department commanders receiving such reports will make a consolidated report for all posts, camps, or commands under them and transmit it promptly to the Adjutant General of the army with necessary information or explanations, and also send copies of this consolidated report to commanders under their jurisdiction. The Surgeon General of the army will each week publish a comparison of rates in different departments and camps directly under the jurisdiction of the War Department, sending it out to all such commands. It is important that information derived from such reports be given the earliest attention possible, in order that correction may follow promptly upon discovery of bad conditions. The venereal incidence of an organization will be an indication to commanding officers of the efficiency of subordinates in carrying out this order.

Weekly report of venereal disease in organizations at Fort _____
for the week ending _____, 19____.

	Cases under treatment	Days lost from duty	New cases detected	New cases of gonorrhea	New cases of chancroid	New cases of syphilis	Strength of command	New case rate per 1,000 per annum	Prophylactic treatments administered	Prophylactic rate per 1,000
Infantry.....										
Cavalry.....										
Signal Bat.....										
F. A.....										
Detach.....										
Total (for post).....										

Sgd. _____

Commanding

(726.1, A. G. O.)

By order of the Secretary of War:

PEYTON C. MARCH,
General, Chief of Staff

Official:

P. C. HARRIS,
The Adjutant General

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THE SOCIAL CONSEQUENCES OF ILLEGITIMACY

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There are two ways of estimating the consequences of a human act. We may consider it primarily in regard to its effect on the individual who performs it, and secondarily we may weigh its consequences upon the social group to which the man or woman belongs. In both instances the result can be measured either in terms of morality or in terms of social cost. This distinction involves the old problem of an infraction of the moral law on the one hand, and on the other the violation of a standard established by society, determined by the absence of elements hostile to its well-being. The latter sanction is frequently described as the "ethics of the dust," owing to the fact that instead of being in accord with an immutable moral law, it is the outcome of social experience which considers right that which advances social growth and well-being, and wrong that which characterizes an act as antisocial.

It is possible to view the problem of illegitimacy from both angles. One's point of view will be largely conditioned by training and tradition. Those who have kept close to the more religious side of life will be tempted to condemn each infraction of the law of God or the eternal principles of right living. Those, on the other hand, who have adopted a more sociological view of morals will measure the cost of illegitimacy in terms of present-day effects, and will be ready to change their opinion, should the conditions warrant it.

Illegitimacy, or the bringing of a child into the world outside of wedlock, is obviously an infringement of the existing moral code, and as such is a question with which the ethicist and the religious teacher must concern himself. No matter how impatient one may be in regard to the methods adopted by these reformers, no one can deny that they have a distinct interest in the problem. It becomes more difficult, however, to measure the cost of illegitimacy when we take all the facts into consideration and view the problem not merely from the angle of religion but from the point of view of an enlightened student of human motives, anxious to estimate the pressure under which each man and woman lives, and to weigh the results of human action with impartiality according to a standard of social growth.

Such a view of morals must at moments take issue with the conventions, not to say with the morality of a particular epoch. It would not be difficult to convict of inconsistency many of the most idealistic of our thinkers, for although they may uphold on the one hand the unchangeable code of right and wrong living, few would fail to recognize that economic and social conditions at times force us to what may at least be called a compromise. In a community devastated by war, for instance, fewer would adopt as censorious a point of view toward illegitimacy than would be the case in an overpopulated section, for it would readily be seen that the need of a new generation to carry on not only the material production of a country, but also to enhance its ideals and its culture, rests upon a normal preponderance of births over deaths. Such is the condition in many of the nations engaged in the recent war, and although it is not likely that illegitimacy will be legalized, we may yet expect a more lenient attitude toward the woman who bears healthy offspring outside of marriage, as well as toward the child itself. Having in mind this double approach to the problem let us attempt an estimate of the social consequences of illegitimacy by considering its effect upon:

1. The institution of the monogamous family.
2. The unmarried father.
3. The unmarried mother.
4. The illegitimate child.

I. ILLEGITIMACY AND THE FAMILY

The probable effect of illegitimacy upon monogamy in particular and upon the family in general is a question which is central in many minds. Recently, according to one of our newspapers, a group of American mothers sent a petition to the President, stating that it was rumored that Germany expected to legalize illegitimacy as a means of restoring her population. These women requested the President to insert a clause in the peace treaty refusing to come to an understanding with Germany if any such thing were contemplated. It is needless to say that the situation could hardly be affected by such a method. Any attempt to estimate the effect of illegitimacy upon the family as an institution requires something more than superficial study and hasty generalizations. Most of the fear upon the part of various members of our community in regard to the problem as a whole rests upon a misconception regarding the origin of our marriage system and the institution of the modern family, for recent investigation has established beyond serious question that the family is formed not by law or convention but by social need. The arguments which have been directed against the old theory of promiscuity as a primitive stage through which all peoples have passed, hold against the return to such a stage, if a condition of that sort ever existed. So shallow is the thinking of many of the protectors of our modern home, and so frequently does one meet with dogmatic assertions in this field, that it may seem wise to go into a somewhat fuller discussion of the origin of the family than would ordinarily be expected in an article of this nature.

Let us first review the statements of those who uphold what is generally known as the theory of the horde or mother right. The impetus toward this attitude originated in the work of Bachofen, the Swiss jurist, which appeared in the same year with Henry Maine's *Ancient Law*, 1861. Bachofen has elaborated a fantastic scheme of human progress based largely upon an interpretation of Greek religious myths, material drawn from fragments of ancient writers and modern travelers. Any reader of to-day must recognize how strained some of his conclusions are, and yet

the communistic theory owes much of its popularity to his stage of "aphrodisitic hetairism," in which men and women had each other in common. Many have accepted this theory, although none have produced examples of absolute promiscuity. In fact, the belief in promiscuity as a universal condition among all races at one period of their development is largely inferred from custom survivals. One notes, however, that even this promiscuity was restricted to members of the horde or group, and so may be more fitly described as communal or group marriage. Here the horde or the band becomes the unit of social development.

According to recent investigators every instance of license stops short of actual promiscuity, and many of the so-called survivals which seem to point to an unregulated system of sex relationships may be interpreted much more simply. Wife-lending, for instance, may be merely a grotesque form of hospitality, and the "*jus primae noctis*" may have been simply an abuse of power on the part of the overlord. It is true that some of the most recent and far-reaching investigations, notably those of Spencer and Gillen among the native tribes of Australia, have tended to support the theory which has just been stated. They find evidence of the existence of normal marriage with wider relations at the same time, but their conclusions have been subjected to criticism by Crawley and others. It is possible that we shall never be able to find a stage of development which we can characterize as primitive, and it is almost certain that no one type of sex relationship formed the starting point for the institution of marriage. No generalization has proved itself more unfounded than that which has attempted to force human evolution through successive and universal stages of growth. Chief among the exponents of this communistic theory may be mentioned Morgan and McLennan, who, although differing between themselves, may fairly be considered as belonging in the same group. It would not be wise to enter too far into the fascinating details brought forward to support the promiscuity theory, and the point has been reached at which the opposing theory may be stated.

This theory is designated by Howard¹ as that of the pairing or monogamous family. The chief exponents of this point of view are Starcke and Westermarck,² who have developed the conclusions of Darwin and Herbert Spencer, and have established the probability that marriage or pairing, though the union may often have been transitory and the rule frequently violated, was a typical form of sexual union from the infancy of the race. Westermarck holds that this was not because of any spiritual or moral superiority which men possessed over the higher mammals, but because sexual communism seems to him to be inconsistent with the biological, economic, and psychological laws determining the course of evolution. It is only fair to say that this theory is still in a hypothetical state, for, as has been said, it may be impossible to prove any type of union primitive among human beings unless it existed on the boundary between men and animals. It is well to keep in mind the statement of this school of investigators that biology is the starting-point of social evolution and that organic nature is one continuous chain. Howard has summarized the arguments against the general state of promiscuity as a primitive stage, under the following subdivisions:

1. *The Zoological Argument*, according to which the differentiation of the sexes is simply the result of the struggle for existence and a system of division of labor. The lower in culture an organism is, the less sex differentiation exists. Two primitive causes of human evolution may be considered to be hunger and the sexual or pairing impulse, the latter growing enormously under the development of the nervous system. In early days erotic necessity was of less importance than economic necessity, and we find a great variety of sex relations among the lower animals. Among the lowest forms unlimited promiscuity frequently exists. The tortoise, however, pairs, and here we find the first trace of the modern family, pairing being also the rule

¹ G. E. Howard, *History of Matrimonial Institutions*. Chicago: University of Chicago Press, 1904.

² See C. W. Starcke, *The Primitive Family* (London and New York, 1891), and E. A. Westermarck, *History of Human Marriage* (London and New York, 1889).

among birds, who are monogamous and with whom the relationship is lasting. Higher mammals are often monogamous, and such a condition is most common among gorillas. As a result we see that promiscuity is not universal in the pre-human stage of evolution, and Westermarck thus believes that marriage was transmitted to man from some ape-like ancestor. Further, it is apparent that marriage cannot have rested on the sex impulse alone, for this instinct seems to have been too transitory in its expression. As a proof of this assertion one may adduce the fact that there was probably a pairing season among very primitive men. It is then the necessity of rearing the offspring which united men and women, and marriage thus seems to have been a contractual relation from the beginning. Through the operation of the law of natural selection, that type of sex relationship best suited for the care of offspring survived, and consequently those stocks in which the pairing instinct was strongest persisted, and the family developed as a stable institution. The argument is summed up in Westermarck's statement that "marriage is rooted in the family, not the family in marriage."

2. *The Physiological Argument.* To this evidence one may add the second argument, which may be briefly summarized in the statement that promiscuity tends to degeneration and infecundity, and so to weakness and destruction. As such it can scarcely have been common.

3. *The Psychological Argument* rests upon the assumption of the universal prevalence of sexual jealousy, which Darwin and others have found to exist among all male quadrupeds, and upon which Westermarck rests his belief that promiscuity cannot have been a general stage at any time in the history of the human race.

The reader who has gone to the trouble of following the arguments contained in the preceding paragraphs will hardly feel that it is necessary to attack the problem of illegitimacy for the sole purpose of protecting the home, for once one admits the probability of Westermarck's belief, the cause for fear is removed. The modern family is the result of social development, and is the type of sex relation sanctioned by our mores; not because it has been carefully protected by legislation and convention, but because it

has survived the test of time as the best manner of caring for offspring during infancy. It should be equally obvious that any general belief that a marriage between the unmarried mother and the father of her child has any magic value is untenable, and those who are interested in the problem are more and more discouraging such marriages unless suitable reasons are found quite independent of the existence of the child. There is also a large amount of evidence which leads us to believe that the monogamous family will outlast any form of sexual relationship that has yet been known, for, through the operation of the law of natural selection due to the larger mortality among illegitimate children and to the degenerating effects of the lives which they lead, that stock which breeds within marriage should have a material advantage in the struggle for survival.

It would seem well if those of us who are interested in the problem of illegitimacy could disentangle the element of real from that of fancied danger. Surely we would be clearer in our own minds if we dropped, once and for all, our attitude as "defenders of the nest" and concentrated our efforts more constructively upon definite lines of social betterment, in the assurance that our monogamous home is too deeply rooted in human history and in human psychology to be overthrown by such a phenomenon as that of illegitimacy.

II. THE UNMARRIED FATHER

Our attempt to estimate the social consequences of illegitimacy as they affect the unmarried father must necessarily be brief. The men who belong to this category form a vagrant group, and little is known in regard to their type or to the causes which bring them into being. One must realize, however, that the unmarried father suffers, even if to a less degree, from the same public disapprobation that falls upon the mother of an illegitimate child. There is no doubt that he frequently finds it hard to live down the result of his behavior, for it becomes difficult for him to form a later union, should he be unmarried, without risking the discovery of his earlier irregularity. When the unmarried father is already married, the birth of a child by a woman

not his wife is attended by consequences that are obviously serious. One must say, however, that he is subjected not only to the criticism of those with whom he comes in touch and who are familiar with his action, but that the unmarried father is also open to the same stabilizing influences which the bearing of an illegitimate child frequently produces upon the mother. We have known men who have been won away from lives of reckless indulgence by the supporting fact of parenthood, and who have done their utmost to educate their children in a way by no means unworthy. No matter how much we may say against the injustice of a state of affairs which enables the father frequently to escape the consequences of his act, leaving the woman to bear the preponderant burden, the causes for this seemingly uneven distribution of justice lie in the nature of things themselves, namely, in the obvious fact that it is the woman who bears the child. It is, however, patent that the frequency with which the father escapes censure or responsibility is increased by the existing double standard of morals, and because society tacitly assumes that the sex instinct in men, being less complex and less fraught with inhibition, should normally find more direct expression. There is room for a study of the unmarried father, but little material upon which to base our conclusions. Suffice it to say that he does not escape invariably, and that our effort to raise the moral standard to a level in which we expect the same of a man as of a woman will tend to place the check of social disapproval more equally upon both. Whether the results of such a movement will invariably prove beneficent or not is an entirely different question.

III. THE UNMARRIED MOTHER

As a result of recent social investigations³ certain facts have been brought to light about which there can no longer be any serious difference of opinion. The unmarried mother is the victim of causative factors, both inherent and existing in the

³ See the author's *The Unmarried Mother, a Study of Five Hundred Cases* (Boston: Little, Brown & Co., 1918), and the publications of the Children's Bureau.

environment. She may be mentally abnormal, she may be the victim of bad inheritance, she may be in an abnormal physical condition, sexually suggestible, or possessed of an unusually developed sex instinct. On the other hand, environmental factors may have been operative to an undue degree, such as bad surroundings, bad companions, and bad home conditions, and she may have suffered from recreational and educational disadvantages. Many pay the price of early sex experience, and a small per cent are the victims of assault, incest, and rape. The consequences of her act may often be seen in her frantic effort to prevent its discovery. No statistics will ever reveal the physical and economic loss due to infanticide and abortions. This hidden wastage of the nation's blood is largely the result of our attitude towards illegitimacy, and one that we frequently overlook in our effort to increase the restraining effect of public opinion. There is also the frequent tendency to be found among girls and women who have borne illegitimate children, to take the next step into prostitution, for it is naturally harder for a girl who has become accustomed to sexual relations to restrain her impulses. To this may be added the biological loss attendant upon the postponement of marriage, which the birth of a child frequently necessitates, with its concomitant effect upon the birth-rate and the handicap it places upon the fatherless child.

Among the more subtle consequences one may mention the bad effect upon the unmarried mother herself through the sapping of her psychic and physical energy by an acquired sense of inferiority. The deeper workings of the mind are greatly influenced by so upsetting an experience as the birth of an illegitimate child, and many an unmarried mother has acquired an unconscious lack of confidence in her worth and in her abilities through having been placed by society among moral outlaws.

As we have said, society is alone responsible for most of these consequences, for they are the results of the stigma which rests upon the unmarried mother. This discrimination toward such a girl and woman falls upon her more heavily in communities where her history is readily known to a large number of the inhabitants, and it is probable that the burden which the unmar-

ried mother bears is lighter in congested communities and among more mobile groups of the population. In the stress of city life, with the long working hours and the lack of general acquaintance which exists, it is often possible for a family to disguise the fact that an illegitimate child lives in its midst. Nor is it difficult for a woman of strength and courage to make for herself a place in such a community, or at least to live quietly and decently without raising undue gossip. Many a girl, purchasing a wedding ring and posing as a widow or a deserted wife, has done her best to bring up her child without the added burden of this stigma, and not a few have found men to whom the fact of their former irregularity has been no bar to marriage. It is thus among the rural groups, with their more firmly established traditions and with every member's tendency to know all about his neighbor's business, that the unmarried mother finds her lot precarious and her progress difficult.

Very little has been written in regard to the attitude of the better educated groups toward an infringement of morality of the nature which we are considering. For most of our material obviously is drawn either from private societies to which the unmarried mother has been forced through economic necessity to apply for aid, or from the state institutions to which, for one reason or another, she has been committed. It is interesting to speculate, however, as to whether there would be any real difference in the way the age-long attitude toward the unmarried mother finds its expression. Among better educated girls and women who have borne children out of wedlock, engagements to marry are often hastened into marriage in a suspicious manner. There is here undoubtedly a fruitful field for the malpractitioner as well as for the accommodating family physician. What little information there is to be had, however, would lead one to believe that in a settled community, let us say of a suburban and well-to-do nature, it would be extremely difficult for a girl or woman to have a child outside of marriage without losing caste to the extent of being to all intents and purposes ostracized. For some reason which has not been analyzed, the reaction of men and

women in the community, many of whom are by no means examples of morality, towards a woman in the group which we are considering, is stern and unrelenting.

It may be well to attempt a partial analysis of this attitude which results in the so-called stigma placed upon the unmarried mother, in the hope that it will lead to a clearer estimate of the consequences. Social action should never be blind. There is always the question of just why we behave as we do, and why we feel as we do. Obviously the problem presents great difficulties, for the springs of thought and action frequently lie deep in our subconscious natures, representing a direct inheritance from other days.

We have already considered the defence of the monogamous family at length. Lest we should be open to the criticism of having dismissed too readily so deeply rooted an attitude of mind, let us admit that its expression is frequently instinctive in its nature, and that the end in view is almost always good, no matter what we have to say in regard to the methods employed. There are few who would not with perfect justice claim that their attitude toward the unmarried mother is one which tends to minimize the evil, and we rightly insist upon the essential fitness of the monogamous relationship. With such there can be no argument, for monogamy is the best form of sex relationship, if for no other reason than that it is the dominant and the latest in point of view of survival. It is only in regard to the means by which we express our instinctive feelings toward the unmarried mother that there may be some question in regard to charity and justice, not to mention the actual results attained.

Some workers in the field to-day are anxious to effect a change in the attitude of society toward this problem, in the belief that there is no social advantage gained by placing this stigma upon the woman who bears an illegitimate child. The author doubts the value of such condemnation upon other young women as a deterrent from such sexual irregularity as might possibly lead to illegitimacy. There is a probability that few thoughts of this nature enter the minds of young men and women at moments of

heightened sexual desire, and the consequences of such an action, least of all the social consequences, are not often of great weight in moments of actual temptation.

On the other hand, there are those familiar with the unmarried mother and her problem who are frank to say that we cannot assume chastity in girls and women, and that if we were to remove the so-called stigma there would be an immediate increase in the number of illegitimate births. There is of course no possibility of proving or disproving such a position definitely, but one hesitates to believe that fear is the sole determinant in regard to a matter so intimate, and that there is not an instinctive control on the part of the men and women. Both points of view fail to take into consideration the determining causes of illegitimacy which Prinzing⁴ has shown to lie, not in religion or morals or in any particular form of economic structure, but simply in the ratio of the number of unmarried males capable of paternity to the number of unmarried females capable of maternity in a given community. The resulting coefficient of illegitimate fecundity varies but slightly over a period of years, leading to the belief that the greatest single determinant in the rate of illegitimacy is thus biologically ordained.

Any keen student of human nature must recognize the large element in public opinion on any given subject which represents simply a reaction against change and which can be found among all who are more closely aligned to the party of structure than to that of function. Our attitude toward the unmarried mother is not free from this component element, and it would not be unjust to say that since public opinion is largely composed of superficial generalizations, there must be many who entertain opinions without having gone to the trouble of close analysis.

There is, however, one fact which may not enter the conscious minds of many who hold definite opinions in regard to this problem, but which may have a decided influence in the formation of their opinions. It may be said that few of us are willing to sympathize with those who make right or wrong use of powers

⁴ Prinzing, F., "Die Uneheliche Fruchtbarkeit in Deutschland," *Zeitschrift für Sexualwissenschaft*, V, Berlin, 1902.

which we do not possess and which we would instinctively desire to have as our own. Some have gone so far as to speak of the illegitimate child as the "love child," implying that illegitimate children are the result of unions in which the attachment of the parents has been so great as to force them to throw caution to the winds. Not infrequently we find those who take the next step, and argue that because of the intensity of feeling between parents there must be an increased lustiness in the offspring. Suffice it to say that illegitimacy in the popular mind is looked upon as an indication both of strong sexual desire and of the opportunity for its gratification. Under our present economic system, and under the pressure of circumstances brought about thereby, there are a large number of men and women in the community who lack both the endowment and the opportunity for such emotion-producing experiences. Their attitude is thus determined by what one might characterize as subconscious erotic jealousy, and they thus express an added bitterness in their judgment of those who have been more potently endowed with qualities which they lack, and with opportunities which, even if sought, have not been found.

Witness the point of view toward such within our own sphere who, defying conventions and indeed the accepted code of morality, elope with the husbands or wives of others, and thus bring into our own lives of routine a new consciousness that the years of sexual attractiveness are waning and that such romance lies far behind us in our youth. The most virtuous are often flattered by an approach on the part of a member of the opposite sex which reassures them in their desire to retain their old power of attraction. This also applies to those many men and women—although the phenomenon is much more frequently found among women—who, although endowed potentially with strong sex instincts, have for one reason or another so carefully repressed them that they may have almost forgotten their existence.

One means used in such repression is that attitude of mind which condemns all sex desire as sinful and unworthy, with the result that in order to protect our code of ethics consistently we

unconsciously seek to blot the sex instinct in human life from existence. The unmarried mother obviously remains a tragic example of the insistence of sex for expression. Less censure falls on other means by which this instinct secures satisfaction, because they are so disguised as to escape notice.

When we examine the problem from another angle we find a more rational argument in favor of the scorn which is so frequently heaped on the girl or woman who bears a child out of wedlock. Equally instinctive with the desire for offspring is the wish to protect such offspring not only from economic pressure but from moral contagion. Here again our right thinking is reinforced by conditions which may not be as easily justified. It is essential that we deliver our daughters chaste to their future husbands. Far from saying that this is the sole determinant, it is only fair to indicate that, aside from the fact that men insist upon physical virginity in their wives, there is still sufficient cause for us to do all that lies in our power to save our daughters from the blighting influence of loose sexual habits.

This legitimate aim throws an added burden of discrimination both upon the girl who has sex experience before marriage and upon such a girl who, in consequence, bears an illegitimate child. We are all jealous of our reputations, and the loss of the reputation for chastity may ruin the place which a girl has earned in a group of decent companions. It is therefore the natural desire of mothers, and of all who are interested in young girls, to see to it that their daughters do not by association with questionable companions earn the reputation of being given to the same behavior.

When we face the situation frankly few of us would be willing to allow our daughters to associate with girls about whom there has been more than a breath of suspicion, and the logical result of our attitude, if followed by others, naturally means the ostracism of the girl. One may say that moral contamination of a distinct nature can be avoided through the right teaching of sexual hygiene, and that a clean-minded girl stands but little chance of being inoculated with this immoral virus. Be that as it may, we are all dependent upon our social contacts and recog-

nize that we can hardly take the risk of allowing the girls and boys of our acquaintance to classify our daughters with those who form the subject of street-corner gossip.

There is no need of accepting the Freudian point of view in its entirety in order to admit the large part that the unconscious plays in human action. We find in all our ceremonials, including the marriage service and its attendant rites, evidences which point to a survival of customs which existed among primitive men. In a very interesting and suggestive way which should be familiar to all students of sexual psychology, Crawley¹ draws our attention to the place which the primitive taboo in regard to matters of sex still holds in our conscious and unconscious thinking.

There existed in early days an intimate relation between such taboo and religion, the whole subject of sex seemingly having been lifted to what might at least be characterized as the field of superstition. According to this, men and women at marriage, women at the onset of menstruation and pregnancy, as well as boys and girls at puberty, were looked upon as being in a sort of religious state, necessitating certain restrictions and safeguards. They were dangerous and themselves in danger, and as Frazer says, "the person charged by this electric force, which is both dangerous and beneficent, must be insulated by various taboos." This taboo was not only the basis of society, but became the support of all religions by supplying a supernatural sanction.

Sexual taboo seems to have been so highly developed that women were segregated and not allowed to touch men under certain conditions. Even language was affected by this means, for a Hindu wife could not mention her husband's name. The occupations were also influenced, and there were separate spheres of work for both sexes. There was insistence upon separation at certain functional sexual crises, and even at marriage. The taboo character of men and women was such that they became afraid of the dangerous results attendant upon union with each other, so that the complementary difference of sex produced by

¹ E. C. Crawley, *The Mystic Rose*. London, 1902.

physiological laws a certain difference of life no less than function, this difference being accentuated in early stages of mental development by religious ideas. Crawley feels that in such a society all men and women were potentially taboo, and that this restriction broke down only when the functional needs of love became imperative. Men feared the weakness which they noticed in women, and which they felt might be transmitted to them by contact. So it was considered dangerous, and later wrong, to have anything to do with women, and intercourse was looked upon as unusually precarious, and particularly to be avoided because especially intimate. It is easy to see how, from this idea, the belief arose that sexual intercourse, even when morally and legally lawful, was dangerous at first and later sinful, for all intercourse was the breaking of personal and sexual taboo and so was to be looked upon as a moral sin.

This taboo, however, could be broken or removed by certain ceremonial observances, such as purging and seclusion or the giving up of part of one's life to the evil spiritual influences instead of the whole. One means of breaking the taboo lay in the marriage ceremony, which lessened the danger of contact between the sexes, and made the sexual union sacramental. The ceremony prevents the old danger and removes sin. As the result of this attitude of mind we have the strange custom of marriage to trees, of the defloration of the bride by some one not her husband, of the ceremonial access to the bride by a series of the husband's friends, as well as that of the use of the bridal veil to prevent the contagion of sight before the taboo had been broken by the ceremony.

Crawley feels that this emphasis upon the sexual taboo has assisted the development of the family by preventing license both within and without the family limits, and that it has prevented the mixing of the male and female elements in our nature, and has accentuated the charm of each sex in love and married life. Man prefers womanliness in woman, and she manliness in man, and the sexual taboo has enhanced this natural preference.

That this factor in the development of our attitude toward sexual morals has been of great influence seems difficult to deny,

and there undoubtedly have been benefits attained because of it. It is, however, not the result of reasoned thinking, but the inheritance of a form of primitive superstition. When given due weight it accounts in part for the irrational elements in all public opinion regarding questions of sex, and explains the large amount of inertia to be overcome not only in our efforts to gain a rational point of view toward the unmarried mother and her child, but toward less debatable questions, such as the value of the teaching of sex hygiene and of a frank discussion of kindred problems as well.

There is an obvious difficulty involved in such a brief attempt to analyze the attitude of society toward the unmarried mother, for it is hardly a field in which we can find facts for inductive reasoning. It appears, however, that the conventional point of view gains its ends, no matter what they may be, at a tremendous cost in human suffering. No program of social betterment can expect to meet the test of progress without wastage. The problem is always one of securing improvement and advance at the lowest social cost. Much is being done to-day to modify society's attitude toward the unmarried mother. It is a serious question to what extent such a change can be brought about. One thing, however, is certain, namely, that it is imperative for each of us to examine the sources of his opinions in a manner as unprejudiced as possible, and to base our thinking upon sound intellectual concepts. So slight has been the amount of real thought brought to bear on this subject as yet, that we may confidently hope that many elements in our conventional point of view may be tried and found wanting, and that we may yet lighten the burden of the unmarried mother without increasing either sexual immorality or illegitimacy.

IV. THE ILLEGITIMATE CHILD

The careful collection of vital statistics has brought home to many the part which illegitimacy plays in infant mortality, and its consequent loss to society. Certain German investigators have pointed to the evil effects of the constant change of care to which such children are subjected, tracing the preponderance of

deaths among illegitimate children to the lack of attention which they receive as the result of being changed from place to place by the mother who is anxious to prevent the discovery of her status. In some communities the death-rate among illegitimate children is nearly twice as high as among legitimate children, whereas in Leicester, England, for the period from 1905 to 1908, there were 357 deaths per 1000 among the illegitimate as compared with 135 among the legitimate.⁶

That the method of child nurture plays a large part in the death rate is indicated by the fact that in the province of Bavaria the difference in the death-rate between legitimate and illegitimate children, over a certain period when both were artificially nourished, amounted to only 2.4 per cent. Obviously it is more difficult for the unmarried mother to nurse her offspring than is the case in a well-established home.

We are also familiar with the part which illegitimacy plays in recruiting members for the criminal classes, and some have argued that this implies a congenital weakness among the illegitimate in contradistinction to the rest of the population. Spann,⁷ however, claims that at birth the illegitimate child has no less opportunity for development along bodily, mental, or cultural lines than has the legitimate child, and that its environment is largely responsible for its later inferiority. When we consider the number of illegitimate children born of mentally abnormal mothers it would seem that this statement is open to some qualification, although the emphasis in this case perhaps rests upon environment as a cause for criminality, rather than upon inherited defect. The illegitimate child usually finds itself handicapped in securing a vocational training, and thereby swells the ranks of the unskilled laborers who furnish the largest element in our criminal population. Certainly all forces at work tend to press the illegitimate child into the lowest walks of life.

In order to counteract this tendency the unmarried mother should have the benefit of those methods of social betterment

⁶ H. A. Blagg, *Statistical Analysis of Infant Mortality and Its Causes in the United Kingdom*.

⁷ Spann, O., *Die Uneheliche Bevölkerung in Frankfurt am Main*, Dresden, 1912.

which are seeking to improve the lot of the illegitimate child, such as the opportunity to secure prenatal, confinement, and post-natal care of the best sort. There should furthermore be developed special bureaus for the care of illegitimate children as such. We are still far from the ultimate solution, owing to religious prejudice and difficulty of administration, namely that of automatic oversight on the part of the state of each illegitimate child that is born. It is needless to say that this does not necessarily presume institutional care or the separation of the child from the mother, but simply an opportunity for the state authorities to insist upon the same care for the illegitimate child as would be considered essential for the legitimate.

Reference must be made to the relatively frequent mental conflict arising in the mind of an illegitimate child because of the uncertainty of its parentage. Many a useful life has been ruined by such inner stress of thought and feeling, which is also due to the humiliation which a child experiences when he learns that society looks at him askance. It is indeed a courageous thing to bear the consequences of parental error unflinchingly and to achieve a place for oneself on the basis of one's individual worth. Fortunately it can be said that there seem to be indications that the burden no longer falls upon the illegitimate child with the weight which it formerly possessed. The progress that has taken place in the public attitude is found to exist where such progress is most needed, for whatever may be said about the unmarried mother, there can never be two sound opinions in regard to the child. Few can justify the distinction between those of legitimate and illegitimate birth, and we are witnessing an attempt to grant them equal opportunities before the law in matters of inheritance. It would seem that the day has passed when such a child is to be singled out from a group and made the butt of ridicule and scorn. There are in our community to-day many men of prominence and position whose parents did not seek the "benefit of clergy."

This has been an attempt to estimate the social consequences of illegitimacy, and to evaluate the influence of public opinion upon the institution of the family, the unmarried mother, the unmarried father, and the illegitimate child. There is still much

to be said, and the aim of this article has been not so much to give exhaustive results, as to stimulate others to enter into a further analysis. It is impossible at this time to prophesy definitely as to the status of the unmarried mother and her child a hundred years from to-day, but one thing is certain, namely, that such progress as is confidently hoped for can only be achieved through the careful estimate of social forces at work in this field, and by the frank examination of our own personal predispositions and prejudices.

THE PROFESSIONAL EDUCATION OF WOMEN AND THE FAMILY PROBLEM

ELEANOR ROWLAND WEMBRIDGE

It has been said very often in the last few years that it is undesirable for the educated men and women of America to have small families of children, while the less educated part of the population, with perhaps more limited natural endowments, and certainly lower standards of living, were having families two or three times the size. The responsibility for the smaller-sized family has often been laid at the door of the educated woman herself, who has been accused of failing to see her social obligation, and of declining to marry, or if she did marry, of refusing to do her part in bearing and rearing a sufficient number of children.

This present article is not concerned with the truth of the above assertions. In fact, for the sake of the argument, we shall take for granted that they are true. Namely, that the families of educated people are smaller than is desirable in proportion to the families of men and women of lower standards. Also, we shall take for granted that the social condition of the modern woman has some influence on this state of affairs, and that maternity is often set aside by her for some other activity which, for some reason or other, seems more desirable. We are neither concerned with arguing these premises, nor with attacking or defending the state of mind which makes them true. It is merely our object to explain, from conversations with many women on the subject, why they feel as they do on the matter, and to make an attempt to suggest a way out.

Apparently, it is not enough to exhort women to change their point of view. The mass of educated women, which is increasing year by year, is by no means an unconscientious group. They do not need exhortation, but an intelligent understanding of their

problem. Such understanding alone can bring about a reorganization of public opinion which will make possible the adaptation of families to the new conditions of American life.

What is the situation of the modern educated woman? By "educated" I mean the woman who has had college training, or its equivalent; the woman from the technical school, the art school, the business college, the normal school, and institutions of all kinds, whether strictly vocational or otherwise. Any one who has kept in touch with women's colleges in the last few years knows that an increasing stress is being put upon training girls of all economic levels for "jobs." It is not alone the girls who *must* earn their living, but the girls who do not *need* to, who are demanding training that will fit them for an independent life. The war has only accentuated this tendency. Work in the War Department consisting in the selection of women for educational service in hospitals, and later experience with a large organization dealing with young women and girls, has only more strongly impressed on me the conclusion of previous years, that the girl of the present century looks upon the ability to take care of herself, in at least one respect, exactly as does her brother—namely that she wants to be able to earn her own living, and to earn it well. Moreover, every educational movement influences her in the same direction. Every girls' college has vocational experts come and outline this and that profession or business, and fellowships for advanced study naturally rouse the ambition of the woman who receives them, to make good, and to be a credit to her college.

The outcome is that every year more trained women are being turned out upon the world, able to earn their own living, eager for an independent life with some goal ahead toward which they can aim. What shall this goal be? "Marriage should be her goal," is the prompt answer of one group. "Expertness in her vocation," is another. "An expert job, but a willingness to drop it at once if she is able to marry," is still another. "Choose early whether you will marry or not marry; then train deliberately for one future or the other," is a fourth. Every one of these types of advice has been acted upon by women of my own acquaintance.

To my mind, every one of them has fatal drawbacks, which furnish at least a partial reason why the family is in its present state.

The difficulty with the first advice is twofold. There is no self-respecting way that a woman can have marriage as a goal, even if she wanted it to be. Women of the type who make it their goal, or mothers who devote their lives to marrying off their daughters, are still, as they always have been, ridiculous. Moreover, there is no way to educate for marriage. That women should know the rudiments of housekeeping, cooking, sewing, budget-making, expense accounts, adult and child hygiene, careful buying, and wise investing, is very true, but it holds true whether she marries or not. She must live in any case, and she will need most of this knowledge if she keeps house with her parents, or with a woman friend, as well as if she lives with a husband. In the latter case, as in the former, the amount of time that she will have to spend handling this domestic problem with her own hands, depends very largely on the income. To be an adequate mother to her children, it is quite as necessary, perhaps, that she have sufficient training in psychology and sociology to guide their adolescent years as it is that she know physiology enough to handle certain of the physical hygiene problems of their babyhood. What then is the specific education for marriage, and if there were such, is there any certainty that the woman who has been so trained will marry? On the contrary, in certain sections of the country it is arithmetically certain that many women will not and cannot, because there are not enough men to marry. And more than that, the modern woman is inclined to be a romantic person. She insists upon falling in love before she marries. Now the emotional fact of falling in love is like the wind—"it bloweth where it listeth." It is perfectly possible, as in Heine's poem, for the "palm-tree and pine" to be forever prevented from meeting each other. If she does not meet the man she loves, the modern educated woman, as I have known her, absolutely refuses to marry any one. If she does meet him, she marries him just as women have always done.

As for choosing deliberately at an early age whether you are to marry or not, it is to my mind absolutely out of the question.

It all depends! On the other hand, to learn any professional job well while constantly arguing with oneself, "Why bother? Perhaps I shall never have to earn my own living," is fatal to any workmanlike results. One must do one's work, and find the work where one can express oneself, just the same whether one is a man or a woman. Therefore many woman are now refusing to accept any of the advice suggested above, and are trying out a new scheme altogether. Moreover they are not trying it in order to avoid marriage or childbearing. They are trying it as the only method that has not been tried of meeting a new situation.

No woman knows whether she will marry or not. Every thoughtful woman wants training for economic independence if she does *not* marry. Having had the training and the skill to support herself and do a good piece of work which society needs, it has occurred to her to keep on doing it married as well as unmarried. The actual situation is that despite all the stories of men made rich by the war, the average educated business or professional man (which is the kind that the average educated woman marries) has not been made rich by the war. On the contrary, he has become steadily poorer. It is not only perfectly possible, but even usual for gifted, well-trained men to find it very difficult to meet the present cost of living and support a wife and family. It is so difficult in fact, that frequently they cannot afford to do it unless the wife brings something to the task besides her work in the home. In the old days it was a dowry. We have outgrown that system, and the high-spirited men and women of to-day would both resent a return to it. More than that, no man likes to suggest that his wife be a wage-earner as well as himself. He probably never would suggest it. He would prefer not to marry. But the woman of to-day is herself suggesting it, not from his point of view but from her own. "Why should I cease to be economically independent and useful, and give up all the skill I have been at so much pains to learn, just because I marry? Is there any possibility of women's work ever being taken seriously, unless *trained* women use their mature experience to carry out, after marriage as well as before, the work which needs to be done in society, and which without them is not done, or is poorly done?"

Is there any real reason then why women, married or unmarried, cannot or should not carry on the professional ideals which are so enthusiastically preached to them in their college days? Is there any reason why their husbands should not welcome this frank partnership in social ideals and in wage-earning? If it was not a hindrance to their love in courtship, is there any reason why it should be such in their married life? On the contrary, would they not have added interest in life, and be able to marry sooner, and live more comfortably because both of them have a vocational as well as a family life, and an increased rather than a diminished income? Moreover is there any possibility of raising the level of women's work until the emotional demands of the professional woman on the one hand, and the professional skill of the well-trained, happily married woman on the other, are both united and utilized in a social order which welcomes the skilled help of all women and not merely that of the immature girl before her marriage, or of the more mature woman only as long as she will sacrifice all intention of marriage? We are speaking now of the well-trained woman, who has had the opportunity to earn her living, who has professional ambition to improve her skill, and who is of definite value to society in the sense that she is doing something that very much needs to be done. However few there may be of such women, relative to the whole population, there are more of them being turned out of the colleges and technical schools every year, and the number is increasing so rapidly that it represents not only a growing army, but one whose growth is stimulated by every device of technical, vocational, and professional training and advice. This is a condition and not a theory! I do not think that any solution is ever arrived at by trying to avoid an issue. There is no royal road to learning, to skill, or to expert opinion. If a woman is to be a good teacher, lawyer, business woman, dietitian, nurse, administrator of any undertaking, she has got to know her business, stick to it, and be interested in promoting it. If she has her mind perpetually on some other thing, whether marriage or anything else, she will be second-rate or worse. Because she has heretofore so often *had* her mind on something else, she has supplied so much of the

unskilled and underpaid labor of the world. On the other hand, when she applies her mind absolutely to her job, she is accused of preferring her work to marriage. Why should she have to choose? Why cannot she have both? Could men face any such alternative? Suppose that we accept the full implications of the modern education of women, and foresee a future when women shall be exactly as well educated as men, as interested in their work, as well paid, and when the administration of the more important professional undertakings is in the hands of the best-trained people, regardless of whether they are men or women, married or unmarried. There is no doubt that such a state of society is exactly what the higher education of women is heading for, and that unless it is possible to combine it with marriage, women are being continually trained for something that they cannot do, or else there will be a segregated class of educated women unhappily trying to combine what can never be combined.

Let us admit that this new race of women has the highest ambition, that the money they earn is in no sense "pin-money," but their income, the legitimate price of high-grade work, that they come to marriage with heads or hands as skilled as those of their husbands, and that their work is as valuable to society. Moreover, they are not anxious to work after marriage, just for the sake of a little occupation, or to get out of their homes, or to avoid housework, or for a little spending money, or any other trivial reason. They are anxious to work after marriage as before because they are able to do a good piece of trained work which society needs, and they are satisfied only with adequate payment to which the work is entitled. They like to be able to furnish their husbands and children with necessities and luxuries that could not otherwise be afforded, and they have the same joy in achievement that men have, or that they themselves had before they were married. They refuse to admit that the whole scale of human motives and professional values ceases to operate with a woman when she marries, and they train their daughters, as they do their sons, for an economic independence that will operate with both whether they choose to marry or not.

Furthermore, it will make marriages for love, independent of financial considerations, far more possible than they have been before in history! What are the objections to such a point of view? Why has it not been agreed to long ago? In fact, if one concedes anything to women at all, why must not everything be conceded, or the whole scheme of their education and their training in dignified wage-earning be called a failure?

There seem to be two main difficulties in the adjustment of really skilled work for married women, and at first their adjustment seems impossible. The first is the question of childbearing; the second difficulty is the balancing of the rival claims of the husband's and the wife's professions, provided the two demand different places of residence, different modes of life, different hours of work, and so on, all of which is more than likely to be the case. At first sight these two obstacles apparently stand so squarely across the path of independent achievement for married women, that it seems hopeless to try to move them. On the other hand, it is always an advantage to reduce a complex of difficulties to a few, and I confidently believe that these two, serious as they may be, are the only reasons which are important. All the others are due to custom, prejudice, or to a sentimental conservatism and timidity. These only are the obstacles of nature. But since they are such, they must remain to be reckoned with in any society, regardless of its locality or stage of social development.

The question stands thus: Can a woman of ability who has acquired competence or distinction in some professional field, keep this position, and at the same time bear children? Can the program of the eugenist be combined with the modern professional woman's program? Can she count upon sufficient stability of location to build up her own field and at the same time be adaptable enough to shift it if the demands of her husband's calling require it? Or must she be a mere casual, odd-job worker, if she works at all? Obviously if she marries, she does so for the purpose of living with her husband. There can be no other motive than this. For the trained woman is free to remain unmarried unless she marries for love. If then their professions require different places of residence, which shall make the sacrifice?

It is obvious that in most cases the man's profession must be the most stable. At the birth of their children, he must be responsible for her and for the children. His business standing cannot therefore be jeopardized when so much depends upon it. If he were likely to have illnesses from time to time, the situation would be reversed. It is not a matter of the superiority of one profession or one sex over the other, but a practical matter of the continuity and safety of the income, qualities which are generally dependent on health. With rival claims for location, therefore, the woman's work, as the one more likely to be interrupted, must in most cases give way, and she must try to establish her place in whatever station she finds herself, even though she may have to start afresh and build up her professional reputation all over again.

The way out has often been suggested that the man and his wife should have the same profession, for then they could practice it together in the same locality. Sometimes this might be possible. But in these days of travel, the chances are quite as good that the Arizona mining expert who must live in the vicinity of his mine will fall in love with the bacteriologist from a New York medical laboratory, who could not be within five hundred miles of any one requiring her specialized services. In fact, it is more than likely that their very differences of interest might attract them to each other. The wife, skilled in one specialty, would then be obliged to abandon it apparently forever, or at least for so long a period that her technique would be very much impaired. That the wife could find something useful to do wherever she might be placed is undoubtedly true. She might even find something to do in her own line, and she might be of material professional benefit to her husband in some cases. But we are not planning for makeshifts. We are trying to make a program wide enough to fit the next hundred years of women's education. No man could accomplish much in law, medicine, research, administration, engineering, or any other profession or business that one can name, if his work must shift to wherever his wife had to live, and the same will hold true of the truly professional woman.

Nor is another suggestion which is often made, adequate to meet the situation—namely, that all women should specialize in the arts which may be practiced at home, and thus be independent of their locality. Any one with literary or artistic ability might, for instance, practice it as well in one place as in another, and she would have a great advantage in this respect over women otherwise trained. Any one who can train herself in such independent callings should by all means do so.

Unfortunately, however, only a small proportion of women are gifted in that way. Most women, like most men, are more socially dependent in their work. They are employed, as are men, in the industrial, educational, or professional world, where they have to build up their reputation, where they must be in a particular place at a particular time, and where they must keep steadily at their task if they ever hope to make a success of it, or if their judgment is to be of any technical value.

Of the two main difficulties to a woman's independent work, this one of keeping steadily at her chosen profession, with the capacity to have her moves directed by the demands of that work rather than by the demands of her husband's work, seems to me a more obstinate difficulty than the matter of childbearing, although many might reverse the emphasis. My reason for placing the emphasis thus, is the fact that I have known many married women, without the care of children, who still suffered from the handicap of having lost their positions upon marrying. Failing to find new ones after marriage in any way commensurable with the old, their skill and ambition declined. Perhaps they might have managed better somehow if they had tried hard enough. But in most cases experts must go where they are needed, or if they are not able to, they must content themselves with subordinate positions wherever they happen to be. Beggars cannot be choosers. Actresses and concert performers have had children and continued to flourish. But they had to be able to go before their public when and where it wanted them.

We must grant then, that the married woman, and for that matter any woman, because she may shift from the unmarried to the married class at any time, has a heavy handicap against

doing important work that can be in any way compared with men's work for thoroughness, accumulated experience, and expert knowledge. She can never be a success at any work unless she has interest, skill, and experience, and the conditions of married life, children, and the paramount importance of her husband's work, make it extremely difficult, if not impossible, to get an adequate amount of any one of the three requisites. If the average family is or should be four children, and if approximately two years were taken off for each child at the least, eight years away from one's profession before the age of forty-five pretty much puts one out of the race. Yet has even this ever been really tried? Moreover, has the whole problem ever been attacked by women from the inside? Has any one ever tried to develop a set of women's professions, not modelled exactly on men's professions, but upon the necessities of the case? Take for instance the problem of the care of young children. How scientifically has it been treated from this point of view? In the first place, all modern life seems leagued against children. Apartment houses do not want them. There is no trained help to take care of them which is available for any but the very well-to-do. For the mother to stay in constant attendance, in person, means that she literally can do nothing else. She cannot go anywhere with her husband. If she is at home with the baby she cannot be outside with her older children. If she is to keep well, she must, if possible, have some kind of help, and curiously enough she can usually secure only the type of person to help with the child, who is constitutionally absolutely uninterested in babies and about the least able of any one in the world to look after them properly. As in so many of women's trades, the task of child-nursing, instead of being reinforced by instinct, runs counter to it. What would be the relief of thousands of mothers of average means, if instead of an uneducated, heedless young nursemaid, they might intrust their children for certain hours every day to trained young married women with babies of their own! To such women, little babies are a matter of absorbing instinctive interest, and such emotional attraction coupled with specific training would make the ideal combination to run a

community nursery. There are few such nurseries to-day, save some for the factory mother's children and a few which developed during the war, for the benefit of mothers engaged in war work. But no one can say that they might not be the great new development in baby-culture—a development which would make it possible for children to have far better early care than their parents are now able to give them. Such a nursery would not be just a makeshift substitute for the mother, but would be on the contrary a valuable, trained collaborator with the mother, as the good kindergarten and public school teacher later on is indispensable in the child's development.

American children have not been brought up so wisely in the last generation that their early care, on which their later life depends, could not be improved upon. Parental love is a great force, but an untrained love is not a substitute for wise parenthood, any more than in other relationships. A child is the child of the race as well as of his parents, and early contacts, in addition to a passionate family interest, are not only desirable but necessary. The United States is famous throughout the world for its "spoiled" children. Why spoiled? This phrase has come to mean, not neglect, but overindulgence by parents and by servants, and the seriousness of the phenomenon is being felt.

Modern psychology has brought forward the suggestive idea that if the child's early attachment is centered too exclusively upon the mother, and the mother is too exclusively attached to the child, we not only have the familiar phenomenon of the spoiled child, but we must expect later struggles to free himself and live a life of his own, which may end in positive tragedies of adolescent and adult life. I am not referring to neurotic or abnormal cases, of which there are examples enough. I refer here to what one might grimly call the normal miseries of countless homes. The too-much-loved child breaks away, while the mother is supplanted only after a fierce protest on her part. The classic mother-in-law struggles to retain her domination. The man is spoiled for his wife by a too-indulgent mother, and the girl learns too late that she cannot be the center of her husband's family as she was of her own.

There is much more to the matter than this. Whatever one may say in criticism of the more detailed aspects of the Freudian system, I have never met a psychologist or a psychiatrist who did not admit the truth of the contention which Freud makes so persistently that early emotions are ineradicable, that the later emotional life is likely to receive its indelible pattern from its early impressions and especially from its early loves, and that these early loves often fix types to which all later loves must conform. That the earliest types should so often be solely the overindulgent, doting, and nervously overstrained mother, or the careless, irresponsible nursemaid—both detrimental to his welfare, rather than the attendant who is a careful and intelligent mother of her own, and therefore both interested and yet sufficiently detached, is only another of the strange anomalies of women's trades and professions.

Here opens a whole new profession for young married women with children and training, which may become of inestimable value to other women in the same condition. Another undeveloped profession for women is the whole field of community kitchens, whereby food can be sent ready for the table to families which cannot obtain adequate help. There are successful pioneers at this work in various cities, and these kitchens have been hailed as life-savers by the families who profited by their service. One woman said to me as she approached her wedding (a woman who had had extensive training and success in domestic management), "I feel positively foolish to come down to feeding one man and myself, when I could handle the food problem for a hundred people exactly as well, and enjoy doing it." She went on further to say that she could actually feed hundreds of people *better* than she could two, for she was used to large buying, large kitchens, specialized help—and incidentally was used to being well paid for it. Is it not desirable in these days when food is so difficult to get, to retain that woman as a public benefactor, so that others beside her husband could benefit from the training that the public schools, the normal school, and the technical school had been giving her for ten years? Here then are two professions—the trained coöperative care of young children below the

school age, and the preparation of food on a large scale—which have hardly yet been touched. Instead of having the food of the family prepared, and the children cared for, by the mother exclusively, which is getting to be physically impossible, or by the kind of help that one is now able to get for it, one would see these two important matters handled by women trained for the purpose, who were themselves married, and so fully understood the problem, and who by coöperation could reduce the price to the average family's means. The other mothers would then be free to supplement the family income by their own work, whatever that might be, on a system of part-time work. A part-time system is a field of production which has hardly been worked at all. Because a married woman cannot give an eight-hour day to her wage-earning, does that mean that she could not give four? How about a half day in the public school for the married woman who was a successful teacher before her marriage? There are many undertakings in which two half-day women could more than accomplish what one could do in a whole day, and yet it has not been tried, because part-time workers have not been taken seriously. I can think at this moment of many wives of hard-worked husbands, husbands who have been obliged at stated intervals to take long rests from sheer physical exhaustion over the labor of supporting a growing family, who with such a system could give a half-day's skilled, highly useful, well-paid work, and thereby refresh their minds, somewhat stale with housework, and be of financial service to their husbands as well. Such service under the present system their husbands would be too proud to accept, but is there any reason why they should be? I cannot believe that this type of genteel pride will outlive this generation. One cannot predict what may be done in the development of any of these new devices in women's work which may be adapted to marriage, for as yet it is an uncharted map.

But so far as the development of society is concerned, what advantages are to be expected from a new education of women for skilled work, regardless of whether they marry or not?

The greatest advantage of all resulting from such a changed attitude is that there might be some chance of supplying society

with the trained help that it needs. Over and over again second-rate and untrained help must be hired and endured, simply because men or women of training and experience are not available. Moreover, there has been much complaint that the length of time necessarily given to such training makes it impossible for men to marry and support a family until they are near or past thirty years of age, and that all their early apprenticeship had to be without the comforts and restraints of a wife and of a home. A very definite advantage, therefore, of this change of attitude, would be that the continuation of wage-earning by the wife after marriage would lighten the financial burden often so heavy upon the husband, and would allow young couples to marry at a much earlier date. They could buy their homes, save up for their children's education, and establish themselves more quickly in the community. Marriage would look far more attractive to many gifted girls who are at present rather impatient of its sacrifices, and it would make technical skill far more attractive to the average marriageable girl, if she could see that her training did not interfere with marriage, but that on the contrary it made an earlier one possible.

More than all this, it would make impossible the tragedy of the aimless, unoccupied woman and the middle-aged woman who has no further object in living. No one perhaps realizes the number of these women who has not discussed their fate with them and with their daughters. Such a woman has devoted herself to her children and wakes up to find that they have left home never to return; the mother remains, trained only for home-keeping and child-rearing, for which there is no further call, and she finds her life empty and unavailing. To repeat her efforts in her children's families often causes only friction and disaster, and it is not an infrequent thing for such a woman in the early forties to complain bitterly that there is no place for her in life and that she might better die. I have heard this remark from many a woman's lips. Yet if she had a profession, she would be in the very maturity of her powers.

Furthermore, the spectacle of a mother as highly trained and as much in demand as the father could not but have a good effect

upon the children! No children in any society have ever grown up under such an influence. No society has ever had for any length of time the services of highly trained, mature women wholly in touch with public and professional life, and equally a part of a complete family life. No generation of girls has ever grown up with a professional conscience or a professional ambition that did not run exactly counter to the strongest of the human instincts. I venture to say that no woman with any professional attainments has ever yet married without facing criticism, whether she made an effort to keep up her professional work or whether she did not, according to the critic. Never until the war has such professional life been accepted without comment as a matter of course. No body of men since the patriarchs has ever grown up with pride in the skilled work of wives and sweet-hearts, although one sometimes detects professional pride over the achievements of a daughter.

Personally, I believe that men are far more likely to be educated by their daughters than by their wives, and that the pioneer work in this new venture lies in the hands of the younger women. It will be a difficult matter in any case, but the first steps might be in the following direction:

First. Marriage and professional life, and not marriage or professional life, should be assumed in all courses given to women preparing for work in college and professional schools. If later on, any woman wishes to do one or the other alone, well and good. But the combination of the two, which is much more difficult to achieve, should be the problem studied. Either one alone would then be far more simple to work out for herself, if circumstances precluded either marriage or the outside work.

Second. The employment of the expertly trained woman, with marriage as a natural background, should be preached to young women and especially to young men students early in their career, so that they would grow up with it as a social creed. What their work is to be is another matter. But public opinion which now demands social utility of men should expect the same of women. It should become a matter of course for a married woman to regard her training as a sacred birth-right, and as a debt which she owes to society in peace, just as the

skilled service of the trained nurse who had married and left her profession has been demanded as public right during the war.

Third. It should be impressed upon parents that marriage does not settle the economic problems of their daughters. Their husbands may fall ill, the wives may become widows, there may be heavy expenses of some kind, there may be and are countless reasons why women are being left daily without resources. The only way out of many of these difficulties is for the wife to have and to keep a skill of some sort that will make her a dignified and useful wage-earner.

Fourth. Every woman should have a knowledge of household economy and should plan to use it in some kind of home, whether she marries or not. She should plan for an intelligent professional life and a satisfying home life, for without some degree of both, neither is complete.

Fifth. Society must be trained to recognize the married woman in professional life and must hold positions open for her whenever possible during periods of childbearing, just as positions have been held for men in the military service.

Sixth. A thorough study should be made of the professions in which women are trained, and of new ones where they might do creative work, from the point of view of their adaptability to marriage, to part-time work, to childbearing, to their instinctive interests, and to all the other conditions peculiar to women's life.

Such knowledge of women's life, its complex problems, its peculiar relation to marriage in that the young woman has no way of knowing whether she will marry or not—all these and many other views of the subject can only be seen from within. It is distinctly a woman's problem, and can only be worked out by them. The situation has come upon them, as new developments usually come, without an adequate vision on their part of where events were going to place them.

But the modern educated woman is a conscientious person. She brings as rich an emotional endowment to life as did her less trained sister, and she has no desire to shirk her duty to her family or to the great collection of families which we call society. She has simply begun to see her duty in a new direction. It is too late to turn back the hand on the dial, but it is not too late for all who are interested in the family, whose fate woman holds in her hands, to help throw light upon her problem.

SOME GENERAL ASPECTS OF FAMILY DESERTION

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The family is the oldest of our social institutions. It preceded nations, and the law of domestic relations is older than that of civilized society. And yet, in spite of its antiquity, the scientific study of the family as a social institution has, until recent years, been sadly neglected. The reason for now approaching such study in a scientific spirit is not far to seek, as Professor Willystine Goodsell points out in *A History of the Family as a Social and Educational Institution*:

The machinery of family life seems out of joint. Far from running smoothly, it has forced itself upon public attention by its creaking friction until its maladjustments can no longer be ignored. The instability of the family is revealed by the marked increase in divorce among all classes and in desertion among the poor.

The recognition of the importance of the study of the family is now universally recognized by social workers. Professor Edward T. Devine, in an article on "Individual and Family Welfare," appearing recently in *The Survey*, says:

The family, among social institutions, is unique, and nowhere is its unique character more evident than in its relation to social work. In fact, it would not be difficult to conceive nearly all social work as falling under the three categories: that which contributes directly to family welfare; that which supplements the family; and that which provides a substitute when the family fails.

DESERTION AND DIVORCE

In SOCIAL HYGIENE for October, 1919, the following note appears on "The Increase of Divorce":

In its third report on divorce covering the decade from 1906 to 1916 the United States Census Bureau shows that there has been a steady

increase. In 1870, the American divorce rate was 28 per 100,000 population; in 1880, it was 39; in 1890, it had grown to 53; in 1900, it took a bound to 73; and in 1906 it had reached 84. But now, according to the figures just available, it amounts to 112. The somewhat startling fact is that, in less than fifty years, the divorce rate of the United States has jumped from 28 per 100,000 to 112.

The chaotic condition of our divorce laws has done much to undermine and disrupt our homes. Agencies interested in adjusting marital differences have often found themselves helpless in adjusting the case of a deserted wife and children, where the husband and father produced a decree of separation or divorce obtained by him in another state. At times, the decree would act as a complete bar in an action for support instituted in behalf of the deserted wife; frequently it would be successfully introduced as a defense against a request for extradition based upon the charge of child abandonment. Scores of deserted women are divorced each day without any knowledge on their part of the proceedings instituted against them in another state.

How many of these women and their children, left destitute, fall a burden upon our organized charities, and upon the hospitality of relatives or friends? The following tragic story of a deserted woman was told at the National Desertion Bureau: "My husband left me eight years ago at Kishineff, Russia. He wrote me for a few years after coming to America, then stopped. I gathered enough savings through unceasing effort during the past five years to come here, only to discover that my husband secured a divorce at Cleveland, Ohio, remarried, and is living with his new wife and children at New Britain, Connecticut. Two of our four children were slaughtered at the massacre in Kiev, Russia, in 1905. We are here helpless. What can you do for me and my poor children?" was the pitiful plea of this unfortunate woman. Her case involved technicalities of the law impossible to surmount. Under the "full faith and credit" clause in the United States Constitution, all states, with the exception of New York and three others, recognize a decree of divorce as valid even though it was obtained by mere service

through publication. This method of serving notice seldom results in the defendant-wife's actually getting notice. New York would disregard such decree obtained against one of its residents. However, in the case cited, Connecticut recognized the decree as binding upon it, for which reason the complaint of the applicant charging her husband with non-support was not entertained by the courts. The Desertion Bureau was determined to have the case reopened, if possible, in the courts of Ohio, but it was found that no relief was afforded. *Parish v. Parish*, 9 Ohio Rep. 534, was a case in point. The husband in that case obtained a judgment of divorce without the wife's being aware that an action had been instituted. She sought to reopen her case, urging that a husband guilty of corruption and fraud should not be entitled to retain the fruits of his rascality and thus deprive the wife of her good name. The court, however, decided that a decree severing the bonds of matrimony, although admittedly obtained by fraud and false testimony, could not be set aside after the expiration of the statutory period of six months, which had already elapsed. The statute expressly provides that "no appeal shall be obtained from the decree, but the same shall be final and conclusive." The court, in its opinion, said:

This statutory provision is nothing more than a legislative recognition of the principle of public policy which has been repeatedly confirmed by the courts, that a judgment or decree which affects directly the status of married persons by sundering the matrimonial tie and thereby enabling them to contract new matrimonial relations with other innocent persons, should never be reopened. Such a course would endanger the peace and good order of society and the happiness and well-being of those who, innocently relying upon the stability of a decree of a court of competent jurisdiction, have formed a connection with the person who wrongfully, perhaps, procured its promulgation.

The little Russian family, too, suffered innocently, but society and the law could do nothing for them.

UNIFORM MARRIAGE AND DIVORCE LAWS

Under the liberal divorce laws of many of the United States, divorce is almost optional with either of the parties, and fraud

has frequently become legalized. But now that the power of amending the United States Constitution is being more actively exercised, it is not unlikely that the long-continued efforts of the Commissioners on Uniform State Laws to have Congress amend the constitution with respect to divorce, will avail. The proposed amendment seeks to give Congress the power to establish uniform laws on the subject of marriage and divorce.

Although the notorious abuses springing from conflicting matrimonial laws of the various states, more than any other consideration, led to the establishment of the National Conference of Commissioners on Uniform State Laws, the subject of marriage and divorce has received less satisfactory and effective attention than any to which the commission has given serious thought and effort. The difficulties are insurmountable, save through a federal statute, after amendment of the Constitution of the United States.

The difference of sentiment between South Carolina, where divorces are not granted, and South Dakota, where they are procured for trivial cause, or between New York and Massachusetts, can scarcely be compromised to make possible the adoption of similar laws by all the states. For a coöperative statute to be of real service, it would have to be of uniform application and force. The exceptional laws of a few of the states occasion most of the existing difficulties. It would be comparatively easy to frame a statute embodying the substantial sentiment of three fourths of the states, and it would appear feasible to procure the ratification of an amendment authorizing Congress to act. The proposed amendment should be zealously advocated, because it offers the only practical method of doing away with the world-wide scandal of American marriage and divorce law, and the serious implications and complications which their abuse, as against women and children, involve.

This article will treat of that phase of family disruption due to desertion, and of the communal aspect of the problem which confronts social agencies, rather than the individual aspect reflected before the divorce courts.

NATURE AND EXTENT OF DESERTION PROBLEM

Desertion is variously known as the poor man's divorce or the poor man's vacation. The rich man resorts to the divorce court. The poor man takes the law into his own hands. There are no reliable or complete statistics as to the amount of desertion. Divorce court records show that it is the most frequent cause for divorce in the United States, but no safe conclusions may be drawn from such figures. The cause assigned in the pleadings is not always the real reason for seeking to untie the matrimonial knot, and "desertion" is the readiest and most convenient excuse which may be presented to the court.

The reports of social agencies indicate that 12.5 per cent of dependency is due to desertion. Twenty per cent of the children committed as public wards to private orphan asylums in the city of New York and elsewhere are the children of deserting fathers. The statistics, although incomplete, are sufficient to show that family desertion is so frequent and extensive as to require careful consideration and investigation, with a view to preventive and corrective treatment. Apart from the economic burden imposed upon a community which is called upon to support a deserted family, the social and moral effects upon the members of the family, especially the children, are indeed alarming.

Desertion threatens the stability of the home and depletes the moral vitality of the family, often directly affecting the children, whose conceptions become warped by the conduct of their father. Many deserted mothers try partly to provide for their children and are often employed for meager wages in unwholesome occupations, to the detriment of their own health; their children are, in consequence, often undernourished, neglected, and without the proper safeguards of parental supervision. One out of every two inmates of reformatories or industrial schools comes from a broken home. The children are committed for offenses of truancy, neglect, or juvenile delinquency.

The census statistics indicate that the wife deserts more frequently than the husband. Thus, in 1916, 23,082 out of a total of 74,893 divorces granted to wives, or 36.8 per cent, were for desertion, while 16,908 out of a total of 33,809 divorces granted

to husbands, or 50 per cent, were caused by desertion. But these figures are misleading. Judges, lawyers, and social workers in touch with the problem know that the assigned reason for the divorce, namely, desertion, is but a convenience and a subterfuge. The more reliable statistics gathered by social agencies refute the inference that might otherwise be drawn from the census figures and demonstrate that desertion by the wife is not a very important social problem. Of 499 desertion cases which came under the care of the New York Charity Organization Society between 1906 and 1908, only 14 were deserted men. Of approximately 2500 warrants issued during 1919 by the Domestic Relations Court of the City of New York, only 20 were for women. Of the 9065 desertion cases handled by the Chicago United Charities from 1909-1915 inclusive, only 11 were cases of deserting women. Of the 9900 cases handled by the National Desertion Bureau from 1911 to 1920, in only 11 was the wife found to be the deserter.

Dr. Earle E. Eubank's "A Study of Family Desertion" summarizes the matter thus:

Between male and female on this point seems to be a difference of temperament. Where domestic affairs go wrong the woman is inclined to find relief in tears and upbraidings; the man seeks to escape from the scene. Whether this distinction would manifest itself in this way if desertion were as easy for one as for the other, is a question. The fact is that at present desertion is not equally convenient to both. Social conventions, physical structure, the burden of children, and economic dependence are definite barriers which tend to hold the wife in the home, however much she may desire her freedom.

CAUSES OF DESERTION

To determine the causes of desertion is as complex and difficult a problem as to determine the causes of marital unhappiness generally. Here, again, statistics are incomplete and unreliable. Court statistics are not illuminating, for the reasons before stated. It would require the joint services of a social worker and psychiatrist in each particular case to discover the determining cause or causes, since there may be more than one.

It was at one time thought that unemployment played a chief part, but in the experience of social agencies, it plays a subordinate part. It may be said generally that a deserter evades his moral and his legal responsibilities, not because he cannot provide for his family, but because he prefers to provide for some one else, or because, for any of a multitude of reasons, he finds his home distasteful. The major causative factors contributing to desertion in modern society may be said to fall under the four following heads: (a) sexual; (b) economic; (c) psychological; (d) psychopathic; (e) hygienic.

The following are typical cases under each of these categories (taken from the records of the National Desertion Bureau):

(a) *Sexual*. Mrs. X. filed a complaint against her husband, who, she alleged, abandoned her and their two children in destitute circumstances and eloped with her friend, Mrs. Y., a widow. The Bureau located X. in Boston, whence he was duly extradited. He pleaded guilty to the indictment. When interviewed, pending sentence, the following facts came to light: Mrs. X. was sexually unresponsive toward her husband, who, after a time, became increasingly attentive to Mrs. Y. Strange to say, Mrs. X. acquiesced in and even encouraged these intimacies, with resultant complications. The Bureau's psychiatrist concluded after examination of the parties that Mrs. X's attitude was due entirely to the sexual incompatibility of husband and wife. The facts were thereupon presented to the court, which suspended sentence, upon the promise of the defendant to provide for the separate maintenance of his dependents. The court appreciated the fact that X. was not essentially vicious. For three years he has abided by the court's order of support.

(b) *Economic*. A deserter once stated, in his own crude way, that he left his family because of despair: he had to work hard; troubles beset him; a child took sick; and not knowing which way to turn, he took a leap into the dark and escaped. The wife solicited help from the relief agencies; one child was sent to a public hospital and the two others to a private orphanage, while the complaint of abandonment was referred to the Desertion Bureau. The man was located at Charleston, South Carolina. This was his second offense; he was indicted for abandonment, extradited, and convicted. Upon being interviewed at the Tombs, he told the Bureau's representative that his desertion was due primarily to lack of steady employment, and that only fear of prosecution prevented him from writing home. He was contrite,

pleaded for another chance, promising to receive and support his family and never to desert again. Sentence was suspended and the defendant was placed upon probation for a term of five years. He was helped to obtain employment and in a very short while the home was completely rehabilitated.

In the struggle for existence, the load gets heavier and heavier all the time, and then there comes to many the sudden desire to run away from it all and start afresh. They are prompted, perhaps more frequently than people believe, by the hope that they can better themselves by a fresh start and return to make those dependent upon them happy for life. A strange mixture of folly and cowardice!

(c) *Psychological*. Once a family man wrote a little improvised diary, of which the following is an excerpt: "This is the third time I wanted to go away. When Mary was out with the babies, I stuffed a few things into a handbag. I stepped out into the hall. Silently I crept down five rickety flights of stairs. On the ground landing a neighbor saw me and I stiffened up with fright. On the stoop I saw the janitor and my wife's cousin. I would be seen by them if I walked out with a valise, I thought. Perhaps I would redden or be nervous or act peculiar. So I unpacked the things and went into the café where I played cards."

This is the story of a man who came back. It throws a light on the mental processes of such a man: the merest incident changed his intent.

(d) *Psychopathic*. But there are men who are degenerately vicious. The case of Z. is illustrative. Z. had a wife and seven minor children. Although he was always able to provide for his family, he constantly endeavored to shift his responsibilities upon a charitable organization, giving one excuse or another. The wife had been so accustomed to short periodic abandonments that soon she was thoroughly pauperized. She would insist upon relief, although her husband was home or about the home. After much patience, it was finally decided to indict Z. under the child abandonment law. The circumstances were unusually aggravating, in consequence of which the court imposed the maximum sentence, not less than one year or more than three, upon the defendant, and, in addition, fined him \$1000. It was then discovered that Z. had over \$1000 in an out-of-town bank. When interviewed at Sing Sing by a representative of the Desertion Bureau, he refused to relinquish any part of the money in exchange for his freedom. The money was finally attached and Z. was permitted his freedom. His last statement was that he could not understand why his wife and children could not work and thus maintain

themselves. He was not thankful for his freedom. He sulked and said he would rather spend his life in jail than do anything for his little ones. "No one," he said, "has ever done anything for me." Soon after his release, he escaped to a foreign country. An examination of Z. by a competent psychopathologist would have disclosed a positive connection between physical and mental deficiency in his make-up.

(e) *Hygienic*. B., a native of a small village in the interior of Russia, arrived in America seven years before his family. During the interim, he acquired some of the outward mannerisms and customs of his American friends. He ate in restaurants, was used to an occasional napkin, and his enforced solitude threw him into local theaters and dance-halls, night schools and labor circles, and thus created his social background. When his wife arrived, he tried to "Americanize" her after his own fashion, but she, good woman, imbued with old-world ideas, huddled in an East Side tenement trying to make both ends meet on her husband's meager earnings, was unequal to the task. Time deepened the chasm between them. She could not depart from the slovenliness of her home and her person. Result—desertion. The man was subsequently located. Hygienic conditions in the home were improved, thanks to the patient efforts of a social agency which became interested in the rehabilitation of the family. A reconciliation was later effected.

This case may be paralleled in thousands of instances. A man with no resources for his leisure hours, a woman whose life is narrowed to hard work, children fretful and clamorous, all confined within a few small, dreary rooms—that is the condition in thousands of tenements throughout the great cities. It varies from day to day and in place to place only in being a little more squalid or a little more disagreeable. It is out of such dull domesticity that the desertion of families frequently arises.

TREATMENT FOR DETERMINING CAUSES

It is extremely important for the social investigator to determine the chief contributing causes, to make a family diagnosis, as it were, so as to insure proper treatment. A psychiatric laboratory is an important part of any modern scientific desertion bureau. Courts in Chicago, Boston, and in other cities use the psychiatrist in suspicious cases. Until there is a more general and intensive application made of the psychiatric clinic, the causes of desertion will remain uncertain.

CORRECTIVE TREATMENT

Only in recent years have social agencies approached the problem in a scientific spirit. We read the following in the report of the National Desertion Bureau for the years 1912-1915:

In 1905 the Charity Organization Society of New York City presented a report "Family Desertion," covering a descriptive study of the characteristics and circumstances of 574 cases of deserters and their families. In submitting the reasons for not attempting reconciliations or arrangements for support given in 383 cases, the report stated "that in 223 cases of these, the address of the men was unknown, and the man was out of reach either because his address was unknown or because he had left the country, or was in prison or out of the state." Thus in sixty per cent of the number of cases investigated the definite address of the deserter was a mystery, "and it must be admitted that there was really no indication on the record that efforts had been made to find it." The very frankness of the report indicates that but a sporadic attempt was made to locate the deserter and that "there was little disposition to take the trouble of bringing the man to court, unless there was some prospect of benefiting the family thereby, and that in general the estimation in which the man was held made it seem hardly worth while to look for him." This almost apathetic resignation reflects the social indifference which prevailed only a decade ago. It did not occur to the framers of the quoted report that the work of locating family deserters was socially important, and that this work required a technique as elaborate as the machinery of the law in ferreting out thieves and major criminals. As a result, the opportunity for family desertion was ample, and the chances for detection and conviction few. The abandoned families were thrown on public and private charities. Altogether the toll was heavy on philanthropy, but the city cheerfully paid the bills, and the private charities could only shrug their shoulders.

The attitude of the social worker has changed in recent years. However, prosecuting attorneys and public authorities generally are not yet alive to the grave importance of the problem and are still unwilling, in many jurisdictions, to invoke the authority of the law in procuring, extraditing, and seeking the punishment of the delinquent parent. The old view that desertion is a private affair in which the public has no concern is very slow to give way to the new view which regards the sanctity of the family life as the very foundation stone of modern civilization. The prosecuting attorneys make these claims: (1) that the process of extradition is too costly to the municipality or to the county; (2) that the wife of the defendant often refuses to prosecute and thus turns the trial into a farce; (3) that very few of the extradited offenders would, in fact, go to jail, and that it is useless, as well as extravagant, to bring back men only to return them to their families. All these objections are unsound. It is more costly

to allow the public to maintain a deserted family than it is for a city or a county to pay the expense of bringing back a deserter from another state. The second objection can be obviated by using reasonable care in the selection of cases for prosecution. A properly organized desertion bureau will not prosecute men whose wives want them to return. Such deserters may be induced when found, to return to their families or to enter into some arrangement for their support. As to the third objection, it is not true that a suspended sentence is a waste of public funds. Deserters released under suspended sentence must, as a general rule, file adequate bonds guaranteeing the support of their families. Further, they are kept under the watchful eye of probation officers and any breach of the condition under which they are released automatically results in their recommitment to jail. The fact that many deserters who are extradited become reconciled to their families is certainly not a valid reason for refusing to undergo the expense of procuring such extradition. Extradition ought, of course, only to be resorted to in the case of vicious offenders upon whom moral suasion has no effect. A reasonable number of prosecutions in each jurisdiction will act as a deterrent to many men who might otherwise desert.

PREVENTIVE TREATMENT—MUNICIPAL DESERTION BUREAUS

Experience indicates that there is more desertion in the cities than in the country districts. Cities in which the problem has become serious should establish municipal desertion bureaus. In the light of the tremendous savings to private charities effected by private desertion bureaus, it is difficult to understand why the opportunity of effecting a similar saving to taxpayers and of assisting in the solution of a vexatious social problem has not been more generally availed of by public officials. The evil of family desertions, with its resultant dependency and demoralization of family life, should be handled by public authorities in the interest of an enlightened public policy. The principle is precisely similar to that which induces the state to organize boards of child welfare to take care of the widow and the orphan. The deserted wife has an equal claim to public consideration.

In 1916, Leonard M. Wallstein, then commissioner of accounts of the city of New York, published a report on "Deserted and Abandoned Children; a Test of the Value of Enforcing the City's Rights Against Child Deserters." He states that the records of the Department of Public Charities show that the percentage of children committed to institutions by reason of the desertion of either parent, or both, was 21.8 per cent in 1912 and 22.82 per cent in 1913, and that on that basis, "disregarding the fact that the percentage of abandoned children is annually increasing, it may be stated that the city expends annually for the maintenance of abandoned children not less than \$707,691.60."

Apart from the economic waste, the cost in broken homes and broken hearts is difficult to estimate. The commissioner selected fifty-three cases at random and investigated each one as thoroughly as if he were charged with the duty of locating and prosecuting family deserters, and came to the conclusion that:

1. Delinquent parents can be compelled, in a reasonable proportion of cases, to contribute to the support of their children;
2. A feasible method of dealing with such cases can be developed;
3. Such a method, if adopted, would warrant the necessary expenditures on the part of the city.

He recommended that upon one of the city departments there be imposed the duties of a desertion bureau, and further says, of the result so far obtained:

A repetition of such results each month for one year would mean a direct annual saving to the city of \$22,152, in addition to the indirect saving effected by the probable discouragement to willful desertion which would follow upon the city's becoming known as a vigorous prosecutor of delinquent parents.

It is the indicated discouragement to willful desertion that interests us particularly, since we are not concerned with the financial side of the question alone. Those who have studied the problem are convinced that a municipal desertion bureau, honestly and vigorously administered, would be the most effica-

cious method of controlling and checking the financial and social waste resulting from family neglect.

THE FAMILY COURT

The first step which a desertion bureau must take when a case is reported to it is, of course, to find the deserter. The various methods of locating the runaway spouse have hardly a place in the present discussion. Assume that the deserter has been located. The social worker or official must then determine from all the facts in his possession, whether a reconciliation can be effected and, if so, whether it is advisable. If the reconciliation cannot be effected, or if it is deemed inadvisable, then an arrangement should be made by which the deserter agrees to support his family and so prevent their becoming community charges. If the deserter refuses either to become reconciled or to make such arrangement for support, the law must be invoked. In this connection it may be interesting to say a few words about a new and recent development in court procedure, namely, the organization of what is known as "the family court." "The family court" has its origin in the recognition of the fact that not the individual, but the family, is the unit of society, and that certain so-called crimes, misdemeanors, and delinquencies can no longer be treated by the ordinary and existing judicial processes, but that they require special care and treatment. The first fruit of this policy was the establishment some twenty years ago of the juvenile court. The next development was the domestic relations court, and within very recent years we have developed the idea of a comprehensive "family court," with complete legal and equitable jurisdiction in all family matters. The following resolutions, adopted by the National Probation Association at its annual meeting in 1917, present the need, objects, and purposes of such a court:

Be It Resolved, That the National Probation Association recommends the organization of family courts, the term "family court" to supersede the present courts known as courts of domestic relations.

That the family courts be given jurisdiction in the following classes of cases: (a) Cases of desertion and non-support; (b) paternity cases, known also as bastardy cases; (c) all matters arising under acts pertaining to the juvenile court, known in some states as the

children's court, and all courts, however designated in the several states, having within their jurisdiction the care and treatment of delinquent and dependent children and the prosecution of adults responsible for such delinquency or dependency; (d) all matters pertaining to adoption and guardianship; (e) all divorce and alimony matters.

That these courts be under the direction of a single judge except in jurisdictions where the work of the court is so great as to require more than one judge for the convenient and proper disposal of the matters coming before the court. That in these cases the court have special divisions, to which are assigned certain classes of cases; the court as a whole to be under the supervision and direction of a presiding judge.

That such courts be provided with ample probation departments upon which shall be conferred power to make all investigations, medical, pathological, social, psychological, or otherwise which shall be considered necessary, and that in pursuance of this work there be provided psychopathic laboratories sufficiently equipped to conduct the necessary scientific investigations.

That all cases involving children and intimate family relations be conducted as privately as is consistent with the law and the constitutional rights of the individual, and that publicity concerning abnormal family conditions be discouraged.

That the procedure in the family courts be informal and summary, so far as it may be consistent with positive law, and that such civil as well as criminal jurisdiction be conferred on the courts as will enable them to deal with all cases so as to effect the adjustment of individual and family conditions without legal formality or delay.

Our jurisprudence has not as yet developed a broad social concept, which seems so necessary in dealing with the manifold problems of the poor family in trouble with the law, whether it is because of juvenile delinquency, non-support, abandonment, illegitimacy, separation, guardianship, or other family trouble. The "family court" could deal with all of these complaints and maladjustments as a whole, justly, expeditiously, and without cost to the poor litigants.

Family difficulties can best be treated through scientific method and a technique based on a thorough knowledge of all the elements in the family problem and by their proper coördination. Too often legal effort has been dissipated by fragmentary treatment of problems, by ignoring the relationship that holds between different phases and aspects. This applies with special force to the problems of the family. Only a court with a comprehensive vision and control can deal adequately with the family as a unit.

SOCIAL SERVICE AND PROBATION

Those who have studied the subject believe that there are two necessary adjuncts of such a court. The first is a social service

department in charge of social workers having no police authority or function whatsoever; the second, an adequate probation service to deal with recalcitrants. Desertion cases, wherever possible, should be treated without formal judicial procedure; when a deserted wife comes to the court for advice or aid, she should not be interviewed by a judicial or probation officer, but by a court social worker of judgment, experience, and tact.

It is the experience of the National Desertion Bureau that seventy-five per cent of the cases which are referred to it result in family reconciliations or arrangement for support, without judicial procedure. The Municipal Court of Philadelphia reports a similar experience. Only when the social worker has failed in his efforts at reconciliation, should the case be presented to court, so that the matter can be treated judicially.

EDUCATIONAL TREATMENT

Miss Colcord, in her book entitled *Broken Homes*, says: "One very fundamental claim can be made concerning marital shipwrecks; namely, that the way to prevent many of them would have been to see that the marriage never was allowed to take place."

It is, of course, true that many marriages are entered into without the realization on the part of the contracting parties as to the real meaning and obligations of marriage. Proper ethical and hygienic instructions in the school and in the home would have a great influence in preventing many unhappy and ill-considered marriages; just how many, it is, of course, impossible to say. Common law or uncereemonial marriages should be forbidden. Barriers should be erected against hasty and undesirable marriages. The chief element, however, in preventive treatment of desertion is a fundamental knowledge of all matters pertaining to sex and a proper ethical conception of marital and parental duties on the part of those eligible for marriage.

Professor Goodsell ends her valuable study with this eloquent appeal:

And so this chapter would close with a plea that parents and teachers bend their efforts to secure sounder knowledge, truer idealism, a firmer self-control for the young men and women of our land who are to be the husbands and wives, the fathers and mothers of the coming generation. Only thus can we get at the root of the disease that is sapping the vigor of married life; only thus can we combat the tendencies that are making still further for the disintegration of the family. And when we recall what this institution has accomplished for the good of the social body in the past, we may well put forth our best efforts to preserve it. For what substitute for the monogamic family as the nursery of individuality has society yet evolved? What other form of organization so completely secures the proper maintenance and training of the young? What other type of sex relationship has done so much to nourish the more spiritual phases of sex passion? In an age of domestic unrest every thoughtful man and woman should inform himself or herself on questions concerned with the family institution and exercise such influence as he or she may possess to deepen the respect in which it is held by the public in general, as well as to bring about needed reforms in its operation.

SUMMARY

In taking a survey of the treatment of family desertion, it will be found that some of its evils can be obviated or at least lessened by the following measures: (1) A federal marriage and divorce statute with concurrent uniform legislation by the states; (2) the prevention of hasty and ill-considered marriages; (3) proper ethical and hygienic instruction, both in school and home, as to marital and parental duties; (4) the creation of desertion bureaus, preferably municipal, in charge of desertion experts; (5) a rational and vigorous enforcement of the law on the part of district attorneys and public authorities; (6) the creation of "family courts" with full jurisdiction in all family matters and with properly organized social service and probation departments, working in conjunction with psychiatric clinics.

THE ANTI-VICE MOVEMENT IN CALIFORNIA

I. SUPPRESSION

FRANKLIN HICHBORN

In 1909 the most important block of votes in California on a moral issue was that controlled by the organized gamblers and vice promoters. They dominated conventions; they dictated nominations; they controlled legislatures, executives, and even judges.

In 1919 the most important block of votes in California on a moral issue was that of the Woman's Christian Temperance Union. The influence of that organization goes far. At the general election in November, 1918, it was instrumental in retiring from public life peace officers and prosecuting attorneys who had been remiss in their official duties; it had more to do than any other faction in electing a governor and a lieutenant-governor pledged to prohibition policies, and of a legislature committed to ratification of the national prohibition amendment. The organization has been most active in securing the enactment of reform legislation, its most important gain of this sort being the so-called Red-light Abatement Act, passed by the legislature of 1913. The measure, following similar legislation in Iowa, holds accountable property used for immoral purposes.

This legislation struck at large and enormously profitable enterprises. Assignment houses representing investments of upwards of \$400,000 were not unknown in San Francisco.¹ Lower down

¹ These assignment places, known as "French restaurants," were peculiar to San Francisco. They are thus described in a report on "Causes of Municipal Corruption," issued by the San Francisco Board of Supervisors in 1910: "There are many respectable restaurants in San Francisco conducted by Frenchmen, but the term 'French restaurant' has a meaning in the parlance of the town which conveys much more than the implication that a given restaurant has a French proprietor. The term is applied to a peculiar kind of transient house of assignment with several stories of supper bedrooms, obviously arranged for immoral purposes, usually having a conventional restaurant dining-room on the ground floor, and sometimes a banquet room and a few private dining-rooms without the assignment accompaniments. The building is often five or six stories in height, and in nearly all cases built expressly for illicit purposes, the ordinary hotel type of structure not lending itself to the business."

in the scale, the Empire House, as an example of intensive exploitation, costing less than \$8000 to build, brought gross to its owners \$1050 a day, \$7350 a week, \$383,250 a year.²

By 1909 these practically unmolested vice-exploiting enterprises had, cancer-like, taken deep root in the political, financial, and social life of the state. At San Francisco a "municipal clinic" was established, at which prostitutes were compelled to report for examination at stated periods. There they received "certificates of health" which they were required to post in a conspicuous place in their cribs. Under pressure of an enlightened public opinion, this "clinic" was finally closed. Nevertheless, it was openly defended by prominent San Francisco physicians.³

A report issued by the San Francisco Board of Supervisors in 1910 publicly charges that a notorious assignation house, five stories in height, had been erected by a trust company, trust funds being employed in the enterprise, and that the officer of the trust

² The Empire House, a mere shack of 70 cribs, was open day and night. Three shifts of girls were employed. There was a waiting list, and if a regular girl did not show up, a substitute was put in her place. These girls occupied the cribs in eight-hour shifts, paying \$5.00 a shift, \$350 a shift for the 70 cribs, \$1050 a day for the three shifts. Such a state of affairs is almost unbelievable. Because of this, in using the Empire House as an example in the 1914 campaign for ratification of the Red-light Abatement Act, the writer said nothing about the second and third shifts, but described the house as a building of 70 cribs, which rented for \$5.00 for the day's use of each girl. This showed an income of \$350 a day, \$2450 a week, \$127,750 a year—just one third of the actual returns. These reduced figures were as convincing as the actual amounts would have been, but not startling enough to provoke unbelief. The fact should not be lost sight of that these girls had to take in over \$1000 a day for their landlords before their own compensation began.

³ See defense of this clinic in the *New York Medical Record*, March 15, 1913, by Dr. Julius Rosenstirn of San Francisco. On page 472 of the article appears the following footnote: "In spite of the unjustifiable survival of antiquated dead-letter laws, public opinion in the present age does not condemn sexual intercourse among single persons unqualifiedly as a crime or vice. Regardless of the criminal code, society recognizes the elementary passion of sexual desire as a natural endowment of the normal red-blooded male individual, and its reasonable satisfaction a more or less personal matter." Such a view, however repugnant to Americans, is, according to Flexner, common in certain parts of Continental Europe. "Male continence," says Flexner, in dealing with Continental Europe, "has not been required by either tradition or opinion. A low regard for women has practically left the matter one to be regulated by men on such standards as they themselves approve." See *Prostitution in Europe*, page 42.

company that made this investment was appointed to the Board of Regents of the University of California.⁴

Against this strongly entrenched, well-financed system, the California Woman's Christian Temperance Union in 1911 opened a campaign which developed far-reaching ramifications and brought many unlooked-for results. The Union's work began nine years ago, and has been vigorously prosecuted ever since. At the 1911 session of the legislature, the Union was instrumental in the introduction of a bill to confiscate property used for purposes of prostitution and lewdness. At once a powerful lobby appeared at Sacramento to oppose this measure. On the other hand, President David Starr Jordan, of Leland Stanford Jr. University, with other substantial citizens, stoutly urged its passage. The Assembly Public Morals Committee, after extended hearings, passed favorably upon it, and returned it to the Assembly with recommendation that it be enacted. But the Assembly was not permitted to act upon it. The bill, against the protest of its author, was referred back to the Judiciary Committee, and that was the last heard of it.

During the two years which intervened before the legislature of 1913 met, the Woman's Christian Temperance Union carried on a state-wide publicity campaign for the enactment of abatement

⁴ See report published by order of the San Francisco Board of Supervisors, Jan. 5, 1910, on "Causes of Municipal Corruption in San Francisco," pages 18-19, which, in describing the "French restaurant" assignation houses, says: "The business is very prosperous, and, as is usual, the landlord shares in its prosperity. People of social prominence were known to accept a portion of the profits of such establishments, through the extremely liberal rentals paid, and the system is received with easy toleration. One of the largest of these assignation places was located on a prominent corner of the downtown shopping district, where hundreds of women daily passed its doors. The building, five stories in height, had four stories devoted to the private supper bedrooms. The land was owned in trust by one of the largest, if not the largest, trust company in the West. A lease was sought and obtained by a man notorious in the line of business above described; the building was constructed by the trust company according to plans satisfactory to him for this purpose, and the enterprise was conducted there for seven years until the building was destroyed by fire. The significant thing about such a transaction is, not that there are people who are willing to accept money from such a source, or financiers willing to put trust moneys to such uses, but that the facts, though well known, did not seem to detract in the slightest from the social recognition accorded to the persons so taking a share of the profits, while the officer of the trust company which made the lease of that particular house situated in the shopping district, was appointed a regent of the State University."

legislation. This campaign was tremendously effective. But even so, except for two important political events of 1911, it is doubtful whether their efforts would have been successful:

(1) In October of that year, by a narrow margin on state-wide vote, women were given equal suffrage with men.

(2) Reapportionment of the legislative districts of the state took the preponderance of representation from San Francisco County and gave it to Los Angeles County.

During the decade ending 1910, the population of Los Angeles County increased from 170,298 to 504,131, 220 per cent; while the increase of San Francisco County was only 22 per cent—343,782 to 416,916. San Francisco, with double the population of Los Angeles in 1900, had nearly 100,000 less than Los Angeles in 1910. San Francisco is a small metropolitan county, while Los Angeles includes, besides the city, a large rural area and many smaller cities, such as Pasadena. Legislative representation in California is apportioned every ten years on the basis of the census returns. Under the reapportionment of 1911, the legislative representation of Los Angeles County was *increased* from 14 to 24; that of San Francisco County was *reduced* from 27 to 20.

This new southern California population, mostly from New England and the Middle West, with stricter standards than those of the elements in political control at San Francisco, by uniting their legislative representation with that of the interior valleys, which have also during the last fifteen years come under New England and Middle West influence, have ever since shaped so-called moral legislation.⁵

The first important work of the new legislative alignment came in 1913, when the Red-light Abatement Act, "killed" in committee two years before, was passed, and signed by the governor. Of the twenty San Francisco members, three voted for it, seventeen against it. Every member of the twenty-four from Los

⁵ To this new legislative apportionment, for example, was due California's ratification of the national prohibition amendment. Of the 20 legislative representatives from San Francisco, only one voted *for* ratification. Of the 24 Los Angeles members 21 voted *for* ratification and only 3 *against*. Under the apportionment which in 1911 defeated the Red-light Abatement bill, California would not have ratified the amendment.

Angeles County voted for it. Of the 120 members of the legislature, ninety-one voted for the bill, twenty-eight against it.⁶ Of the twenty-eight negative votes in both houses, seventeen were from San Francisco, and only eleven from outside San Francisco.

The measure's opponents had a large lobby at Sacramento to resist its passage. The most extravagant arguments were employed against it. One San Francisco assemblyman declared on the floor of the lower house that if the bill became a law, the governor would be obliged to call out the militia to protect the women of San Francisco. The bill's supporters were threatened with dire political punishment unless they withdrew their support. The author of the bill, Senator Edwin E. Grant of San Francisco, was told by men who were sent from his district to compel him to change his attitude, that unless he consented to amendments which would have rendered the measure practically inoperative, recall proceedings would be instituted against him. Mr. Grant refused to accept the amendments. He was actually recalled, and a gentleman more representative of his district was elected to his place.⁷

For two years the proponents of the Abatement Act had been laboring to awaken the public conscience to the necessity for its passage. The campaign before the legislature had been a difficult one. But with the passage of the measure, the fight had scarcely begun. The bill's opponents still had two recourses:

⁶ To the uninitiated, this vote would appear to be overwhelming. As a matter of fact, the measure escaped defeat in the Senate by a narrow margin, although at the test, only eleven members voted against it, and twenty-nine for it. A poll taken early in the session showed 19 of the 40 senators for the bill, 7 doubtful, 14 against it; 21 were necessary for its passage. A complete account of the passage of this measure will be found in Hichborn's *Story of the California Legislature of 1913*.

⁷ A full account of the extraordinary recall election against Senator Grant will be found in Hichborn's *Story of the California Legislature of 1915*. "There is no concealment of the purpose of the recall movement," said the San Francisco *Examiner* under the heading "A Fight Between Decency and Vileness," the day before the recall election. "There is no charge against Senator Grant. He is to be recalled because he stood sponsor in the late legislature for the so-called Red-light Abatement Act—an act for the suppression of houses of ill fame." "San Francisco," concluded the *Examiner*, "cannot afford to have such a splash of mud put upon the city's reputation." Of the 16,090 registered voters of the district, 8813 went to the polls; 4672 voted to recall Grant, 4141 to sustain him, the majority for his recall being 531; 7277 voters of the district did not go to the polls.

(1) the referendum; (2) appeal to the courts. They proceeded to invoke the referendum in the easiest way imaginable. Referendum petition blanks were printed. Several men supplied with a list of San Francisco voters were employed to forge enough names to the petition to hold the law up until it could be passed upon by a state-wide vote.⁸

The state-wide campaign for ratification of this measure was bitterly contested. The lowest estimate placed on the cost of it to the law's opponents is \$200,000. The fight for the bill was made under direction of the Woman's Christian Temperance Union, largely with volunteer help, and with the national support of the American Social Hygiene Association, the total local expenditure being approximately \$6500. The law was upheld, the vote being 402,629 for it, to 353,821 against.⁹

Immediately upon certification of the referendum vote by the secretary of state, the Abatement Act became effective. This was about the middle of November, 1914, nearly four years after the first abatement bill had, on February 4, 1911, been introduced in the legislature. During those almost four years, the campaign for such legislation had been continuous.

The referendum decision was final. It threw underworld interests at both ends of the state into panic. The law provided the machinery by which a citizen could proceed against property

⁸ The referendum petition was forged in June and July, 1913. The forgeries were not discovered until the registrar of voters had certified to the sufficiency of the petition. The claim was made that the courts could not go back of the certification. The effect of the petition was to prevent the law going into force until it could be passed upon by the voters of the state. The vote was not taken until November, 1914. Thus was furnished the somewhat unusual spectacle of a law passed by the state legislature, and signed by the governor, prevented from going into force for a year and four months, by the simple process of forging a few thousand names to a referendum petition. Nine persons were convicted of these forgeries. None of them went to the penitentiary. One only suffered the inconvenience of county jail imprisonment. Eight immediately on conviction were turned loose on probation.

⁹ The vote by counties is significant. San Francisco rejected the measure by a vote of 38,556 for to 68,144 against, the San Francisco majority against it being 29,588. Los Angeles, on the other hand, gave an overwhelming majority for it, the Los Angeles vote being 113,608 for to 72,654 against, a favorable majority of 40,954. It is interesting to note, however, that the Los Angeles vote against the measure was larger than the San Francisco negative vote.

used for purposes of assignation, prostitution, or lewdness, and compel its abatement as a nuisance. Thus, in theory at least, the enormously paying investments in such places at San Francisco and throughout the state were placed at the mercy of any citizen who might see fit to proceed against them. No crib district was secure; no investment in gilded assignation palaces was safe.

But it is one thing to have such a law on the statute books; it is quite another to bring it into successful operation. To be sure, any citizen could now proceed against immoral places. Incidentally, the responsibility for such places was now upon every citizen. The man from Mars could point to the worst and to the best citizen of any California community with a censuring "You are responsible." But for the citizen to act meant notoriety, with heaped-up ridicule, abuse, and vilification. Few citizens are prepared to meet civic responsibility at such a cost.

San Francisco paused a twenty-four hours or so to see what would happen. Nothing happened. Then San Francisco vice ran on very much as before. The same was true, in a smaller way, of other counties of the northern part of the state.

But a different order prevailed in the eleven southern counties. There, transplanted New England and Iowa proceeded to use the teeth of the Abatement Act. They went about it methodically, efficiently. The campaign in southern California for ratification of the Red-light Abatement Act had been under the direction of Dr. Robert C. Barton. Dr. Barton, by the close of the campaign, had become one of the best-posted men in the state on the subject of vice exploitation. The people of the south retained Dr. Barton to employ the machinery furnished under the act for vice suppression. Under Dr. Barton's direction they continued their organization as the Morals Efficiency Association. Dr. Barton was given full charge.

He built up an executive organization of surprising efficiency. From the first he drew upon the several departments of municipal and county government. At Los Angeles, for example, the police department assigned an officer of twenty years' experience with underworld conditions to work with the Association. The district attorney's office detailed a deputy for the same work. The

police officer and assistant district attorney working in conjunction with Dr. Barton, check up all arrests for moral turpitude, and make the owners of the property involved acquainted with conditions and the provisions of the Red-light Abatement Act. Under this pressure, the places are invariably abated without suit. Under this system, vice exploitation as it was practiced in the old days has become practically impossible, and prostitution is fast being reduced to the minimum.

When, on rare occasions, it becomes necessary to institute suit under the Red-light Abatement Act, the district attorney, co-operating with the Association, assigns one of his deputies for the work, and brings the suit. In such extreme cases, the men and women involved are brought under perpetual injunction to abate the nuisance, the furniture of the place is sold by the sheriff, and the house closed one for year.

Under this system, during the past year the Association has been instrumental in dealing with 356 places. In most cases, the moral effect of the abatement law has been found sufficient. It was found necessary to resort to suits in four cases only. Since the Abatement Act became effective, the Association has dealt with over 1500 cases in southern California, largely without suit.

The work of the Association has brought about complete readjustment of method in dealing with crimes involving moral turpitude. In 1914, for example, when the Association began its work, men were seldom arrested for offenses against the vice laws. Under the changed order, both men and women are arrested. In the case of each, the bail is fixed at \$2000. Both are subjected to examination; both are treated when found infected.¹⁰ Out of 767 arrests tabulated in 1919 by the Association for violation of the vice laws, 348 were of men and 419 of women. They were taken from 339 places. The Association's report for 1918 shows 1062 such arrests, 478 being of men and 584 of women.

Under Dr. Barton's direction, the Association's work has been extended to the ten southern California counties outside Los Angeles. The Association is responsible for effective anti-vice

¹⁰ The rehabilitation work of the Morals Efficiency Association is even more effective than its work of suppression. This will be treated in a second article.

campaigns conducted in all these counties, with results as good as those obtained in Los Angeles.

Dr. Barton's lines were cast in pleasant places. He had a well-organized vice ring to contend with, to be sure, and to meet it successfully required rare tact and executive ability. But the community was alertly back of his activities, and this compelled coöperation from police officers and prosecuting attorneys.

The pioneers of the movement for vice suppression at San Francisco, however, found no such alert interest on the part of the public. What assistance they had from local authorities, outside of a few notable exceptions in the police department, they themselves elicited by pressure.

Soon after the Abatement Act became effective, a number of San Francisco citizens, with the active support of the American Social Hygiene Association, reorganized the body known as the Law Enforcement League to compel the use of the act. The League was fortunate at this critical period in having the supervision of Bascom Johnson, director of the department of law enforcement and investigations of the American Social Hygiene Association. Under his direction, funds were raised, evidence secured, an attorney employed, and several actions brought under the provisions of the abatement measure. Inasmuch as the work was done in an unfriendly environment, the uniform success of the League was extraordinary. It met the technical attacks on the act, which had to be settled before the law could be regarded as effectively established. One of the contested cases was carried to the Supreme Court of California and there won, thus securing the final validation of the law. In all this work, the League had no assistance from the district attorney's office. It gathered its own data and pushed the measure through the gauntlet of court decisions with its own attorney.

The League's activities were necessarily limited. It had neither the machinery nor the funds for a clean-up such as had, through coöperation of the authorities, been possible at Los Angeles. The authorities were complacent. As a result, the first shock of the ratification of the Abatement Act over, vice in San Francisco was flaunted brazenly. From San Francisco, the

center of infection, the slime of it spread out over northern and central California.

Conditions became so bad in San Francisco that prostitutes openly distributed their cards on the street. Matters came to a head when a number of women appeared on the steps of the Central Methodist Episcopal Church brazenly soliciting. The same thing had happened in San Francisco before, not only at this particular church, but at other churches. Father Caraher, a Catholic priest whose church was in the downtown district, had for years opposed this sort of thing, and went to his grave stoutly fighting the entrenched vice interests. The pastor of the Central Methodist Church, the Rev. Paul Smith, was of the crusader type, a man of fine instincts and unusual ability.

Dr. Smith at first did not understand what it was all about. When the enormity of the thing came home to him, his indignation blazed into a flame that for a time threatened the whole state vice organization. This was in January, 1917, more than two years after the Abatement Act had been ratified at the polls. The vice interests, after the first shock of the crusade, rallied, and met Dr. Smith with astonishing opposition. For example, they got together 400 prostitutes and sent them in a body to Central Church, there to make impossible demands upon the aroused minister. His home was constantly invaded. His opponents, to intimidate him, showed by constant shifting of furniture, books, etc., that they had the run of his house at all times. He found to his amazement that in his efforts to rid the vicinity of his church, and finally the city, of open prostitution, he did not have the sympathetic accord of some of the most influential members of his congregation. The threat was openly made by tenderloin interests that they would drive him from his church.

But the crusade went right on. Much of the ammunition in the form of accurate evidence was gathered by the Law Enforcement League through its secretary, the representative of the American Social Hygiene Association. Without the closest coöperation of these bodies, it is doubtful whether the campaign would have succeeded. Under Dr. Smith's hammering, 206

resorts, containing 1400 inmates, were closed, and the segregated district, one of the most notorious on earth, was cleaned out. It has never reopened. Dr. Smith found that the San Francisco vice problem was far bigger than San Francisco. To combat it effectively required an organization which would cover the state from the Oregon line to the northern boundary of the counties of the south which were covered by the Morals Efficiency Association. To meet the situation adequately, Dr. Smith organized the State Law Enforcement and Protective League. Edwin E. Grant, who had introduced the Abatement Act in the legislature four years before, and who had been recalled from office because of it, was made executive secretary. The League prepared for a twenty-year campaign to smash commercialized vice, and to reduce unorganized prostitution to its minimum. The campaign is now entering upon its fourth year and is being prosecuted as vigorously as in the flush of its inception.

From the beginning, the work of the League was startlingly effective. Places which had been landmarks in California for fifty years and which were regarded as secure against attack fell before the onslaughts of the League. At San José, a city of 30,000, some fifty miles out from San Francisco, a five-story building had had the reputation of being an assignation house almost since the days of the pioneers. It was patronized by some of the most influential men in California. There was a dining-room on the ground floor, respectably conducted, where the best meals and service could be had at the lowest prices. It was a popular eating-place for hundreds who knew little or cared less of what was going on upstairs. The place had the support of these patrons, and at the test they came to its defense. The League secured convincing evidence against this place, brought proceedings under the Abatement Act, and, to the astonishment of central California, closed its doors. That such a thing could be done was unbelievable. But it had been done, shocking though the sheriff's padlocks might be to a public that had looked upon the establishment as immune.

Since the days of the gold-seekers, two low dives at the capital city, Sacramento, had been permitted to run under conditions

which made their respectable political and financial backing quite apparent. They were known as the "Art" and the "Casino." The decent people of Sacramento had been balked in their efforts to close these places. The League put an operator on the job. Both places, under abatement proceedings, closed their doors.

The League covers forty-seven of the fifty-eight counties of the state, the eleven southern counties being covered by the Morals Efficiency Association. The League very closely follows the methods of the southern association by working through public officials—usually the county prosecuting attorney. Of the forty-seven counties in its jurisdiction, it now has the hearty coöperation of the prosecuting attorneys of all but three. At the recent election in San Francisco county the prosecuting attorney incumbent, Charles M. Fickert, who had failed to assist in the prosecution of abatement cases, was defeated. His successor, who takes office in January, has announced himself for honest enforcement of laws dealing with vice. If he coöperates with the League as there is reason to expect, the solution of the vice problem—not only in San Francisco but on the whole Pacific Coast—will have been given a long start toward realization. In one of the three interior counties where the prosecuting attorney has failed to coöperate with the League, the grand jury is now in close touch with the League's local activities, with the result that a clean-up there is being made possible.

On July 29, 1919, the League issued a report of its activities and accomplishment. During the two years of its work, it had, in addition to the 206 resorts closed at San Francisco, closed 174 houses in the outside counties. Seventy-three cases are either pending trial under red-light abatement proceedings or have been brought to successful conclusion. Outside of San Francisco, 101 cases have actually been brought to trial. Of these 101 cases, the League has won 88 and lost 13.

Of the thirteen cases in which abatement judgment was not granted, several were lost under mere technicalities. For example, two Sacramento cases were dismissed because the League's witnesses failed to appear at the trials. Another was lost because the evidence of prostitution, while complete, failed to show that

the proprietor had knowledge of the use to which the property was being put. But even in the thirteen cases where the League failed to secure judgment, the proceedings resulted in the closing of the places for purposes of prostitution. The League's report shows that it has actually, under red-light abatement proceedings, closed houses in twenty-two counties.

The story of the activities of the State Law Enforcement League would be incomplete without an account of the services of the Military Welfare Commission of California in bringing about a different attitude on the part of military and civil authorities and in stimulating impartial enforcement of the law. Soon after the United States entered the war, the governor, at the request of the Secretary of War, acting upon the suggestion of the War Department Commission on Training Camp Activities, appointed the Military Welfare Commission to undertake the steps necessary to the protection of the soldiers, sailors, and marines in California cantonments, military posts, and naval stations, from prostitution and allied vice conditions.

The program and personnel of the Military Welfare Commission were largely planned and organized by representatives of the Commission on Training Camp Activities loaned to the state organization. It secured the coöperation of General Hunter Liggett, commanding general of the Department of the West, who had been convinced of the necessity of active measures by evidence obtained against twenty-five saloon-keepers for selling liquor to soldiers. The mayor and the police department of San Francisco had also been brought to the support of the movement, the mayor promising to provide \$3000 out of his own pocket for future investigating expenses of the city morals squad. A system of liaison was thus built up between the civilian police, the military police, and the agents of the state commission. Similar methods were used in Los Angeles and San Diego.

Although not touched upon in this article, both the northern League and the southern Association have been most effective in closing gambling places, drug-selling places, and blind pigs. During the nine years of organized agitation against the social evil, the race-track gamblers, who a decade ago dominated

California's politics, have been driven from the state, and an anti-prize-fight act has outlawed the exploitation of prize-fighting. More than half the state, including the state's most populous county, has by local ordinance banished the liquor traffic, and under national prohibition the whole state is now "dry." The nickel-in-the-slot machine has been banned by act of the state legislature and is no longer seen. The segregated district and the open house of prostitution are things of the past.

And, as was pointed out in the opening paragraph, political dictation on moral issues has shifted from the entrenched vice promoters of 1909 to the Woman's Christian Temperance Union of 1919.

California is a made-over state.

*Santa Clara, California,
November, 1919.*

THE "EUGENIC" MARRIAGE LAWS OF WISCONSIN, MICHIGAN, AND INDIANA

BERNARD C. ROLOFF

Executive Secretary, Illinois Social Hygiene League

Editor's Note.—SOCIAL HYGIENE asked Mr. Roloff to undertake a study of the so-called "eugenic" or "sanitary" marriage laws in certain states, these being measures, in general, which prohibit the marriage of persons infected with venereal diseases. The following studies give the results of this investigation in three states which may be considered as broadly typical of the varied attempts which have been made to put some restriction upon marriages undesirable from the hygienic standpoint.

The states which were visited, namely, Wisconsin, Michigan, and Indiana, represent what might be called the maximum, the moderate, and the minimum provision of this type. Wisconsin requires physicians' certificates of freedom from syphilis or gonorrhea on examination made within fifteen days prior to application. Michigan has merely a general provision forbidding the marriage of persons infected with a venereal disease, but no provision for its enforcement. Indiana prohibits the marriage of persons suffering from *any transmissible disease*, but leaves the entire matter up to the conscience of the individual applicant. In nine states, venereal diseases are specifically mentioned as a bar to marriage. These are Alabama, Michigan, New York, Vermont, Virginia, Wisconsin, North Dakota, Oregon, and Washington. In the latter three the restriction applies only to males, while in the others both sexes are included, although in Alabama and Wisconsin examinations are not required for the females. Two other states, Indiana and Pennsylvania, disqualify persons afflicted with "any transmissible disease." In only four states—Alabama, North Dakota, Oregon, and Wisconsin—is there any requirement that freedom from the specified physical disabilities shall be established by physician's certificate. Students of social hygiene who are interested in this subject are referred to *American Marriage Laws in Their Social Aspects*, by Fred S. Hall, and Elizabeth W. Brooke, published by the Russell Sage Foundation, 1919,—the best general survey of the field that has been made.

It should be noted that marriage laws of the type here described, while desirable from the standpoint of public health, are not, in any strict sense of the term, eugenic. They might indeed, be quite the reverse of eugenic, if they tended to increase the birth-rate among the eugenically less desirable part of the population. Cf. Popenoe, P., and Johnson, R. H., *Applied Eugenics*, p. 196 and pp. 385-388.

WISCONSIN

The Wisconsin "Eugenic Marriage Law" has been alleged to be the most effective of modern legislative efforts to control undesirable marriages that has yet been made in the United States. That the direct effect of the law has been wholesome, few doubt. That its value, however, is largely moral and educational, rather than of direct benefit, many honestly believe. I am inclined to agree largely with the latter view.

THE LAW ITSELF

The main provisions of the Wisconsin marriage laws (Statutes of 1917; Special Session 1918) are as follows:

Common-law marriages are not recognized.

The marriageable ages are: for males, 18 years; for females, 15.

The marriage license must be obtained from the county clerk of the county in which one of the parties resides; if both are non-residents, in the county where the marriage is to take place. Neither party is required to appear before the issuer, but their statements may be made before a notary public and forwarded to the proper clerk.

Application must be made at least five days before the license is issued. A notice of the proposed marriage must be posted in the clerk's office. A relative or guardian of either applicant may file objections with the court. The court may issue an order refusing the license, if upon hearing of such objections, either party is found incompetent to marry.

Parental consent is required for males under 21 and for females under 18.

The license is directed to any person legally authorized to solemnize marriage. It shows names, ages, marital condition of the parties, and parental consent, if required. It states that the marriage must be per-

formed within thirty days from date of issue, and the license shall not be deemed to dispense with any legal disability.

Record of the license is required and the docket is open to public inspection.

Within 15 days prior to the application, all male applicants must be examined for venereal diseases by a physician licensed to practice in Wisconsin or in the state in which the applicant resides, and must file with the clerk the physician's certificate showing that the applicant is free from such disease. Any person who has been afflicted with gonorrhea or syphilis must file a certificate from a designated state laboratory showing that such person has been examined and is not in a communicable stage of the disease. There follow directions as to laboratories, physician's fees, etc. (the latter must not be over \$2.00),

Any clerk who willfully issues a license to any person who has failed to file the required certificate of health, any physician who knowingly makes a false statement in such certificate, or any person who shall disclose any matter relating to the examination except as required by law, is liable to a fine of not over \$100, or imprisonment not over six months. Any person who obtains a license contrary to the provisions of the venereal disease act, is punishable by a fine of not less than \$100, or imprisonment for not less than three months, or both.

The celebrant may be a justice of the peace, police justice, municipal judge, or court commissioner in the county in which elected or appointed; or any judge of any court of record throughout the state; any regularly ordained minister of any religious society who files copies of his credentials with the designated official and receives a certificate from him. A celebrant is subject to fine for solemnizing marriage without requiring a license. Two witnesses other than the celebrant must be present.

The celebrant must satisfy himself that the parties presenting themselves are those named in the license, and if he knows of any legal impediment to the marriage he must refuse to perform the ceremony.

A certificate must be filed by the celebrant with the local registrar of vital statistics within three days after solemnization.

If a person who intends to remain a resident of Wisconsin and who is forbidden by its laws to marry, contracts marriage elsewhere, the marriage is void in Wisconsin. If a person who intends to remain a resident of some other jurisdiction and who is forbidden to marry by its laws, contracts marriage in Wisconsin, the marriage is void.

Appropriate penalties are provided for violation of most of the above provisions.

WEAKNESSES IN PRACTICE

The outstanding defects of the law and its operation may be quickly summarized:

1. The tendency, which thus far has not been successfully checked, of couples who desire to evade the provisions of the Wisconsin law, to be married in neighboring states. These states either have no "evasion" act to prevent this practice (e.g., Michigan), or their officials, reaping a harvest of fees by reason of the exodus, wink at the evasion (e.g., Illinois).

2. The failure to include in the "eugenic" section the requirement that a medical certificate shall be furnished by the female as well as the male.

3. The likelihood that the present simple requirement of an examination by a licensed physician is in no wise a guarantee that the applicant is free from venereal disease, a fact admitted by leading physicians within and without the state.

4. The ease with which (owing to the 15 days' grace between the application for a license and the 30 days' grace between the issuance of the license and the solemnization of the marriage) the purpose of the act may be avoided by the young man who goes out for "one last celebration" before the wedding, and acquires syphilis or gonorrhea subsequent to the medical examination.

It would obviously be unfair to cite only a single instance of apparent failure of the law requiring examination. This instance, however, is so unique, that I cannot refrain from mentioning it briefly for its general interest.

It was, I am informed, soon after the passage of the original "eugenic" act that one Ralph Kirwinio, of Milwaukee, sought the hand of Dorothy Klinowski in marriage. Ralph was examined by a physician as to his freedom from venereal disease, secured a certificate, obtained a marriage license, and was duly married. Shortly thereafter, Ralph was found to be a woman, Cora Anderson by name, masquerading as a man!

Well-known physicians in Milwaukee, in response to my questions, said that their practice in issuing "eugenic" certificates

was to "strip every man to his shoetops" for a thorough inspection, examine urine, massage the prostate, etc. A member of the health department said:

"When I am asked for a 'eugenic' certificate by a stranger, in my capacity as a health officer, I refuse to give it without laboratory tests. I could not bring myself to do otherwise. When asked for such certificate by one of my own patients in my private practice as a family physician, I am naturally *not so thorough*, nor are, I believe, other family physicians who have known the applicants and their habits for years."

The Juvenile Protective Association of Milwaukee, in its efforts to guard the welfare of young people, has revealed numerous interesting phases of the operation of the Wisconsin "eugenic" law. Instances where it has worked hardship are not unknown.

A young Italian couple, known to the Association, were engaged to be married for so long that the Association officers became concerned lest a child be born before the ceremony could take place. The young man was taken before the district attorney, and as a result of his story, a doctor examined him and found him diseased. No marriage could be performed. The baby was born out of wedlock, although when the man was cured, the marriage finally took place.

THE FIVE-DAY NOTICE CLAUSE

One of the most salutary features of the law in preventing unwise marriages has been found to be that requiring that application must be made at least five days before the license is issued. Examples of its beneficial operation are numerous:

The Juvenile Protective Association had dealt with a man who secured a divorce from his wife. Soon thereafter, one of the officers saw in a newspaper notice of licenses applied for, that the man was about to remarry, though the Wisconsin law requires the lapse of one year between divorce and remarriage. As the prospective bride's name was published with her address, she was warned in time, and an illegal marriage prevented.

A mother long refused to have her feeble-minded daughter committed to an institution. Finally she consented, but the two physicians called to certify to the girl's mental condition found her mentally alert, because she could make change and serve women customers in her mother's store. The mother thereupon arranged a marriage for her child with a man whose parents also had a history of feeble-mindedness. The county doctor was appealed to by the Juvenile Protective Association, and he agreed that a marriage would be unwise. Yet a month later, newspapers published the fact that a license was to be issued. An Association officer called upon the man's mother and told her the facts. She attested that the girl's mother was forcing the marriage upon her son, despite her own objections, alleging that a child was soon to be born. The girl's mother had frightened the young man with this fable, and secured his consent by a mixture of threat and promise, offering to throw into the bargain her store and two houses and lots. When told the truth, the man refused to go on with the marriage.

The value of the five-day notice can be demonstrated by social workers every day, and I could cite a number of additional instances, yet a determined effort was made by marriage clerks in Wisconsin during the last legislature to have the five-day law repealed because it was "inconvenient for some people," as Marriage License Clerk Robert F. Krueger, of Milwaukee County, ingenuously put it. "Some folks don't like their friends to know they are to be married," he averred, "as they make too much noise about it, and it's a nuisance for traveling men to have to wait five days."

Upon being informed of the many instances where the five-day notice period had prevented obvious miscarriages of the intent of the act, and how the lack of a five-day clause was abused in Michigan, he admitted that "it might be a good thing," and that his real reason for objecting to it was because a marriage license clerk in a neighboring state (Lake County, Ill.), was issuing hundreds of licenses monthly to Wisconsin couples who went there to avoid, not the "eugenic" law, but the five-day notice clause. "If we could repeal that clause," he said, "these couples would get their licenses here, *and the fees would remain in this county!*"

Another reason for demanding a repeal of this law was the fact that instalment furniture dealers harassed prospective benedicts as a result of their having access to the names of persons to whom licenses were issued. "It is nobody's business," Clerk Krueger averred, "who is going to be married."

To his credit it should be said that Clerk Krueger is now convinced that the five-day clause is of value in the prevention of unwise, hasty, illegal, and immoral marriages. Fortunately, the last legislature refused to be stampeded into the repeal of this important and valuable section of the Wisconsin law.

WISCONSIN JURISTS IN LEGAL TANGLE

Certain eminent Wisconsin jurists hold unreservedly that all Wisconsin residents married outside the state must secure their licenses and be married in full conformity with the Wisconsin law. Persons married otherwise are "not legally married,"

according to a decision of Judge H. Reid of Wisconsin, concurred in by Judge Lawrence Halsey, of Circuit Court No. 1, Milwaukee County.

Judge Halsey has seen an increase in the number of apparently unhappy marriages since Wisconsin couples have been lured to the Waukegan (Ill.) "marriage mill" for the purpose of evading the Wisconsin law. No divorces should be applied for by persons married in Waukegan, he holds. Marriages which violated both the Illinois Evasion Act (Revised Statutes 1915-16, 189:19-25) and the Wisconsin law, were illegally performed in the first place; hence a divorce action was out of place, an annulment being the proper action.

Judge Halsey's opinion and that of Judge Reid are disagreed with by the Wisconsin attorney general, who declares such marriages legal. This officer's opinion, however, these judges hold, has no legal effect, though, unfortunately, it has tended to minimize the original moral effect of the "eugenic" law. Judge Reid's opinion states that, "So long as the purpose of the parties seeking marriage by going to another state is frankly an evasion of the Wisconsin marriage law, the marriage is clearly illegal." This is held not only by Judge Reid and Judge Halsey, but by Chief Justice Winslow, of Wisconsin.

As to the Illinois clerks who condone and assist in such evasions, Judge Halsey calls attention to the fact that they are subject to a penalty therefor in their own state, and it is the duty of Illinois officers to control and correct their county marriage license clerks.

That the seriousness of this situation is already well understood by the more public-spirited clerks of Illinois is evidenced by the correspondence which passed between County Clerk Robert Sweitzer of Cook County (in which is Chicago), and Judge Halsey. Clerk Sweitzer, an honest and fearless public officer, undertook to have his clerks compel Wisconsin residents seeking marriage in Cook County, Ill., to obey the Wisconsin law in every particular, including the "eugenic" clause and the five-day provision. I have positive knowledge that this is being done in his office.

When it is evaded, the Wisconsin applicant perjures himself by swearing he is an Illinois resident.

Although court decisions as to the legality of marriages of Wisconsin couples who seek marriage outside of the state are decidedly at cross-purposes, there is a wholesome tendency to uphold the "eugenic" law. The first of these laws, known as Chapter 738 of the laws of 1913, was placed upon the statute books to take effect January 1, 1914 and was upheld by the Supreme Court in June of that same year, in *Peterson v. Widule*, 157 Wis. 641.

Other early decisions relating to the avoidance of the act itself by marriage outside the state are illustrated in *Frame v. Thomann*, 102 Wis. 653, 672, and *Lanham v. Lanham*, 136 Wis. 380, 366. Both are Supreme Court decisions and *did not* declare such marriages void, but upheld the legality of applying subsection 5 of Chapter 738 which merely imposes a penalty of punishment by imprisonment for the violation.

The decisions which uphold the validity of marriages contracted elsewhere to avoid the law are all based upon such sections of the law as merely prescribe a penalty of imprisonment for evasion, while the decisions declaring such marriages invalid are based upon Section 2330m, which provides:

1. If any person residing and intending to continue to reside in this state who is disabled or prohibited from contracting marriage under the laws of this state shall go into another state or county and there contract a marriage prohibited and declared void by the laws of this state, such marriage shall be null and void for all purposes in this state with the same effect as though such prohibited marriage had been entered into in this state.

MARRIAGE FIGURES DROP

The following table sets forth the variation in number of marriages performed in Wisconsin just before and just after the passage of the "eugenic" law, which became effective January 1, 1914. 1914 and 1915 show a perceptible drop, and 1918, because of the war, a great falling-off. It is well to observe that the figures for couples married outside the state cannot be considered accurate, because in the majority of instances the marriages contracted outside the state are not reported to the statisticians of Wisconsin.

MARRIAGES IN WISCONSIN 1912-18

<i>Year</i>	<i>Marriages</i>	<i>Married Outside State</i>
1912.....	20,125	88
1913.....	20,052	25
1914.....	17,245	24
1915.....	17,833	32
1916.....	18,526	57
1917.....	19,524	134
1918.....	11,980	190

WAUKEGAN'S BUSY "MARRIAGE MILL"

A trip to Waukegan, Ill., revealed one of the busiest "marriage mills" in this country. It is a veritable Gretna Green for Wisconsin couples. Marriage Clerk Lew Hendee frankly discussed the situation:

"The people who come here from Wisconsin to get married come to evade the five-day wait that is required by the Wisconsin law. They are, you might almost say, 'the scum of Wisconsin,' that is, they are not the nicer people, with a few exceptions of traveling men.

"If I do say so, we make quite a business of it! Every taxi driver is skilled in picking out prospective brides and bridegrooms, and the various justices and others who marry folks have them pick 'em up, and send them in. Also, there are numerous professional marriage "runners" who meet all trains. We have no desire to see the number of Wisconsin marriages curtailed here, *because we need the money!* Why, the fees from those Wisconsin marriages support several clerks here." (As his marriages ran three or four hundred a month, of which 75 per cent are Wisconsin couples, this statement is easily believed.)

"Applicants needing 'eugenic' medical certificates seldom have difficulty getting them, as we send them to Drs. Bellows and Foley across the street. Their office is convenient and they charge \$3.00 for every certificate, which is readily paid."

There seems to be no effort to evade the "eugenic" provision of the Wisconsin law. Why? Because it means a sure income of about \$900 a month for the physicians who get the cream of the business. One might well wonder just how far the requirements of the Wisconsin law (Section 2339m2) affect this situation: "Such examiners shall be physicians duly licensed to practice in this state. . . . The fee for such examination . . . shall not exceed two dollars." Here are Illinois physicians *probably* not licensed in Wisconsin, issuing certificates and charging *three* dollars instead of the smaller fee sanctioned by the Wisconsin law!

"WE NEED THE MONEY"

In a burst of virtuous pride, Clerk Hendee related how these doctors refused a certificate to "one bird" who immediately went to another doctor down the street, but as the clerk had been warned, he called up the second doctor and told him also to refuse the certificate. However, in the face of his frank admittance that "we need the money," it would not be strange to find that the tendency lies in the direction of granting licenses rather than refusing them.

Upon being told of the policy of Clerk Schweitzer, of Cook County, regarding Wisconsin marriages, he acknowledged that if *he* did the same, his income and that of a whole chain of justices, doctors, taxi-drivers, and runners interested "would go to pieces."

The ease of evading the five-day notice act is the drawing-card which brings the gush of Wisconsin marriages to Waukegan, Clerk Hendee freely admits. When it was pointed out to him that Wisconsin judges hold that marriages of Wisconsin couples in Illinois are illegal, the clerk simply shrugged his shoulders. "Their lookout," he said. When it was pointed out to him that he was clearly violating the Illinois Evasion Act in ignoring the Wisconsin five-day wait, he admitted that at first he "had some doubts" about his freedom within the law, but as he had never been "called" on it, he thought it would be all right to continue. "Besides," he argued, lamely, "the Illinois law contains no five-day clause."

Accounts of pernicious marriages were numerous. One was a white girl of sixteen who married a negro connected with a medicine show. The clerk said the girl alleged herself to be eighteen and "looked twenty," so he granted the license. Later she was picked up by the Juvenile Court and sent to the Geneva School for Girls. He cited this as an instance, not requiring more circumspection on his part, but as calling for a law in Illinois forbidding marriage of whites and blacks. He says that he has "turned down" miscegenetic marriages occasionally. Recently two "Koreans" from Chicago called, and he granted them licenses to marry two white girls, because "they looked so tough, I didn't dare deny them the licenses."

HEALTH OFFICIALS FAVOR LAW

Opinion among the health officials of Wisconsin is largely in favor of the eugenic law. L. W. Hutchcroft, statistician of the State Board of Health, said in a letter to me:

"In our opinion the 'eugenic' law has been an unqualified success, regardless of whether the examining physician makes a careful examination or not. The subject has been given more publicity and has been more widely discussed than would have been possible with a large state appropriation and the vast distribution of quantities of literature. When the law was enacted it was discussed by every one practically, and the need of enacting such a law was brought home to our people very forcibly. It is true the fee which the physician can collect for making the examination is too small, but we know in many cases that individuals with an acute venereal disease have been deterred from marrying on the assumption that they could not get the required certificate. We count a great deal on the educational work which is being done, due to the enactment of this law. If a conscientious physician is called upon to examine an individual who gives a history of having had a venereal disease, he will use the laboratory for determining, so far as can be determined, whether the individual still has the disease or not. The enactment of the law has resulted in a more general use of the laboratory facilities than heretofore."

Dr. George C. Ruhland, commissioner of health of Milwaukee, writes:

"From our records it appears that there was a falling-off in the number of marriages following the passage of the 'eugenic' law. How much this was due to the law as such, or how much this resulted from coincident causes, I am not in a position to say. It is my impression that the law, in part, was responsible. It cannot be said, however, that it has continued to have such an effect.

"Altogether, I believe that the law is serving a useful purpose, in that it has focused attention upon the necessity of having the marriage candidate free from communicable disease. The importance of this, both from a personal as well as a public health point of view, is, of course, obvious and needs no further comment. Naturally the law should be made to include both sexes."

HOW MAY THE WISCONSIN LAWS BE IMPROVED?

After the foregoing survey of the Wisconsin marriage situation, I have the following suggestions to offer for remedying the deficiencies outlined in the forepart of this article:

1. The adoption and enforcement by all states concerned of the standard "Marriage Evasion Act" recommended by the Conference of Commissioners on Uniform State Laws. Illinois and Wisconsin already have substantially this act. But, as explained above, there is a difference of opinion among legal authorities in Wisconsin, and definite decision and interpretation

are needed to validate the law. Michigan needs such a law. And a strict holding to account of the officials of these states by the local district or prosecuting attorneys is essential.

2. A "eugenic" certificate should be required of the female as well as the male. The difficulty of developing the details of such a provision is admitted, as well as the need to guard against its abuse. That such examinations for women should be performed by women physicians is believed by many to be essential to the success of such an act.

3. The difficulties in the way of obtaining a reliable cure for women afflicted with gonorrhea are well known to medical men. Although the refinement of laboratory tests for syphilis and gonorrhea is by no means complete, yet in the hands of experts they are the best available means of diagnosis, and without them the whole issue remains vague and uncertain. Laboratory tests were originally part of the Wisconsin law, but the requirement was repealed because of the apparent hardship to applicants. I cannot help but voice the opinion that laboratory tests should be restored as part of the examination.

4. The obvious remedy for the situation outlined in paragraph 4 under defects would be to require the examination to take place within a shorter time previous to the solemnization of the marriage—say, five days. This would not solve the problem entirely, but would at least serve to reduce the number of pre-marital infections.

PROSPECTS IN ILLINOIS

It is almost needless to add in closing this report that every effort will be made by the Illinois Social Hygiene League to have the proper officials hereafter compel the county clerks to enforce the provisions of the Illinois Marriage Evasion Act. That some form of "eugenic" marriage law will be presented to the next Illinois legislature, having in mind the shortcomings of the Wisconsin law, is assured. Social workers will join hands through the Chicago Council of Social Agencies and the machinery of the Illinois Committee on Social Legislation to bring the state forward in the direction of hygienic control of marriages.

MICHIGAN

Lansing, the capital of Michigan, would naturally seem the logical source of information respecting the state's "eugenic" marriage laws, but the acting health commissioner of the city, the marriage license clerk, and a number of other officials seemed utterly unaware of the existence of such a measure. Yet Michigan has been listed with other states of the union having such legislation.

The elusive trail was finally picked up at the State Board of Public Health, but even here the first information received was discouraging. "You will find that outside of this office and that of the attorney general, no one knows of its existence," said Mr. Frazier of the Venereal Disease Bureau.

A reliable authority on the marriage requirements of Michigan was eventually found in the person of Miss Sara Brown, superintendent of the Lansing Associated Charities. Miss Brown had gathered much important data, having read a paper on the subject before the last National Conference of Social Work.

The main provisions, or rather lack of provisions, of Michigan's marriage laws are as follows:

Common law marriages are recognized by the courts.

The marriageable ages are 18 for males and 16 for females, but exceptions are allowed under the "secret marriage" clause.

Licenses must be obtained from the county clerk of the county in which either party resides; if both are non-resident, from the county in which the marriage is to be performed. No preliminary notice is required. No provision is made for objections. In the application for license, none of the following information is required: legal residence; occupation of prospective husband; dates of previous marriage, if any, and manner of its dissolution; relationship of parties. The life of the license is indefinite. Parental consent is required for females under 18 years. Record of the license is required. Applicant must make affidavit of the competency of the parties, for filing with the issuing clerk. Any issuer who refuses a license to persons properly applying and legally entitled thereto is punishable by fine or imprisonment.

In a special act, "for the protection of the reputation and good name of certain persons," it is provided that a judge of probate shall issue a

license, without publicity, to any female making application under oath that she is with child which, if born before her marriage, will be illegitimate; or has lived with a man and has been considered his wife, or for any other reason deemed sufficient by the judge. The judge is authorized to perform the ceremony on such a license, or to issue a written permit to another person to perform it. He may also marry such persons when under the marriageable age, on the written request of the parent. The only record of the marriage shall be the certificate returned to the judge of probate and a duplicate issued to the bride. The papers shall be filed by the judge of probate in a private file and within ten days a duplicate shall be sent to the secretary of state. These papers and the duplicates shall be open to inspection only upon written order of the judge of a circuit or supreme court, for such use as is designated in the order. Any violation of confidence in relation to the license or marriage is punishable by fine or imprisonment.

The celebrant may be a justice of the peace or a judge of probate in his county; a judge of a municipal court in his municipality; a minister of the gospel ordained by any denomination or authorized to solemnize marriages. Presentation of license is required. Two witnesses required. The celebrant must examine at least one of the parties on oath before the ceremony as to the legality of the marriage. The marriage is legal even if performed by a person pretending to have authorization, provided one of the parties believes the marriage is legal.

The marriage certificate must be returned to the issuer within ten days, to be recorded and filed.

No interstate provision is made. A marriage valid where celebrated is held to be valid everywhere.

Insanity, epilepsy, feeble-mindedness, idiocy, and imbecility are impediments to marriage; but the provision is not enforced.

The marriage of a person who has been afflicted with syphilis or gonorrhea and who has not been cured is forbidden. No physician's certificate is required; and the provision is not enforced, although heavy fines of \$500 to \$1000 or imprisonment for not more than five years, or both, are given as penalties.

The effect of the Michigan marriage law is too frequently to legalize hasty, unwise, immoral, and dangerous marriages. Section 16 of R.S. 1846, Chap. 83, legalizes a marriage performed by a person *pretending* to be a minister or justice of the peace, provided that one of the parties to the act really believed he or

she was being legally married. While no doubt there seemed good reason to bring it into being, it can easily be made subject for abuse.

A feeble-minded, insane, or epileptic person, or one afflicted with a venereal disease, although the act forbids his marriage, easily obtains a license upon presenting an affidavit, the purport of which is apparently seldom understood.

The recognition of common-law marriages by the courts is another phase of Michigan's loose marriage system. This recognition, I was reliably informed, became notorious through the publication by local newspapers some time ago of the claim of a woman who alleged, after the death of a wealthy public official, that she was his common-law wife, and demanded her dower interest in his estate. This created such a stir that there followed the passage, by the last legislature, of a provision abrogating the rights of common-law wives in the estates of their husbands, yet strangely enough, no effort was made to abrogate the notorious and vicious system of common-law marriage itself. The open recognition by the legislature, by the courts, and by public officials generally, of the common-law marriage and the "secret marriage" have a direct bearing upon the eugenic problem, as I shall presently show.

"Does your 'eugenic' marriage law deter many persons from marriage?" I asked the deputy county clerk who reigns over the affairs of Cupid in Lansing. I had in mind the falling-off of marriages in Wisconsin after the passage of the act in that state. His reply indicated his utter ignorance of the social value of the act (if properly enforced). I secured thereupon a copy of the affidavit which every applicant for a marriage license is required to attest, upon the back of which is printed extremely brief extracts from Michigan's marriage laws. These are stated in such legal phraseology as would baffle the intelligence of a large number of applicants of limited education.

Ingham county, Michigan, where Lansing is located, issues about 900 marriage licenses yearly, of which nine-tenths are issued in Lansing and the rest in Mason, the county seat. In the two and one-half years of his office, the deputy county clerk in

Lansing remembers not a single instance where any one of his applicants for a license admitted, after reading the extracts from the laws, that he or she had any doubt of his or her complete eligibility for marriage. It is reasonable to suppose, knowing that perhaps ten per cent of the general population is syphilitic, probably a larger percentage gonorrheal, and many feeble-minded, that *some* of the upwards of 2000 persons who sought marriage in that period of two and one-half years from that particular county clerk should have been barred from the marriage relation.

Inasmuch as no requirement exists for the filing of proof respecting the applicant's mental or physical condition, and because the license may be secured by merely one of the two parties to the contract, and because no provision exists for a five-day wait or "notice of intention," this is not at all surprising.

Upon taking up the cudgels for a better marriage system for Michigan, Miss Brown discovered that even the present law might, until a better one could be secured, be administered so as to carry out, in part at least, its obvious intent. I shall discuss for the moment Miss Brown's suggestions as they relate to her county. It is self-evident that if her plan could be carried out in Ingham County, it could apply to any other county of the state.

A list of the persons committed from Ingham County to insane asylums of the state and to homes for feeble-minded, and released from such institutions to this county, could be filed at the county seat and indexed for quick reference. A list of the persons having venereal diseases reported by name to the State Department of Health could likewise be made available by indexing. A system could be arranged to "clear" the names of prospective applicants for marriage licenses through these lists, according to Miss Brown, and thus in part carry out the intent of the law. Inasmuch as 16,000 persons have been reported to date under the new venereal disease reporting law of Michigan, it is obvious that something would be gained by the adoption of the plan. These names cannot, under the law, be made a public record, so that any plan would have to provide for the safeguarding of the names by the health authorities.

Another change that is suggested by Miss Brown preliminary to the attempt to secure the passage of a new law by the next legislature, is to do away with the present practice of permitting the marriage clerk to issue licenses immediately. At least a five-day notice should be given to permit investigation and publication. It is also suggested that the secretary of state could arbitrarily alter the license form to compel both applicants for the permit to marry to sign the affidavit, but it is doubtful whether this could be accomplished without legislative enactment.

These suggestions are only held out as a makeshift until public sentiment can be aroused against the present system, and in favor of a new law. That a strong effort will be made to secure the passage of an adequate law, providing all of the safeguards that more advanced states have found practicable, is assured. The campaign for a new law will have the coöperation of Prof. Arthur E. Wood of the University of Michigan, who is president of the Michigan Conference of Social Work, and it will probably be carried out by the committees on health and the family, of that organization.

Every effort was made to ascertain if any prosecution had been made by the attorney general or his aides for any violation of the present marriage acts, but the report of the attorney general for 1918, and the reports of such organizations as the Girls' Protective League and the Charity Organization Societies of the state showed no record of any prosecution under these laws. It is assumed, therefore, that the situation in other counties is similar to that in Ingham county, where no question ever has arisen of the eligibility of any applicant for marriage.

Michigan's leading social workers assure me that they know definitely of instances of the marriage of syphilitic persons.

One flagrant case was cited of a man and woman, both patients of the State Department of Health venereal disease clinics, who, physicians said, were constantly infected during the time in question. Yet, upon the man's swearing falsely to the required affidavit, they secured a marriage license and were married. I quote Miss Katharine Ostrander, director of the Social Service Department of the Michigan Department of Health, as authority for the statement that her department has never been able to secure prosecution of such cases, even when legal evidence was available.

Another couple was well known to social workers in Ingham county. Five years previously physicians had warned both the man and woman against marrying. In spite

of this, the marriage was contracted, apparently without difficulty. No challenge came from the marriage clerk. Here is a brief of its outcome: first child—a monstrosity; second child—a still-birth; third child—a still-birth; fourth child—an imbecile; fifth child—feeble-minded. The husband deserted, and to-day the living children are being supported in state institutions, while the woman is wholly dependent upon charity.

The “Secret Marriage Act” (Act 180 P.A., 1897) encourages non-public marriages of females who make application under oath that they are pregnant and that their children will otherwise be born out of wedlock, as well as in other cases at the discretion of the judge of probate. Any one who attempts to make such a marriage public is punishable by fine or imprisonment. A casual reading of the act would lead one to believe that judges would probably not abuse the extraordinary power vested in them by the act. But the following story, vouched for by trustworthy social workers, disproves this theory.

A 14-year-old girl of another county was found “street-walking” in Lansing and brought by the police to the Associated Charities. Two other girls with her were interned as diseased. The police had telegraphed her parents, who were not interested. They said they could do nothing with her and wanted her sent away to be rid of her. She was so feeble-minded that she could not find her way back to her place of abode in Lansing. She apparently possessed no sense of direction.

A boy of eighteen, her story ran, had come to her home in another county with her uncle and induced her to go to his home in Lansing. She lived with him in his mother’s home, which was very disreputable, for two weeks. When she was taken to the Juvenile Court by the Associated Charities, it was decided to return her to the court of her own county. There she admitted immorality for two years past and also showed signs of feeble-mindedness. After several weeks she was brought back to Lansing by the prosecuting attorney to prosecute the boy who had brought her there, charging him with desertion and non-support.

At this point her mother and the boy’s mother began engineering for a “secret marriage.” It seems that pregnancy, which gives the law its excuse for existence, did not exist in this case. The girl told how they took her to a doctor and she signed “just a little paper.” She was then taken before a judge and married under the “secret act” to the man who had conspired in her immorality.

Upon hearing of the marriage by chance, Lansing social workers rose in wrath and telegraphed the judge who performed the ceremony demanding to know how he could justify the performance of such a marriage. The response was in effect, “See Act 180 for the benefit of public morals.” This judge, Miss Brown informed me, admitted that he had performed about six such marriages. No record is kept of these marriages on the court calendar. Reports are made directly to the secretary of state, who keeps a secret file which cannot be consulted by any one except upon an order from the court. Persons publishing the fact that such a marriage has occurred may be fined.

The sequel of the story is that the couple went to housekeeping in a one-room shack, filthy beyond measure, in which they lived, ate, and slept. The girl possessed no knowl-

edge of housekeeping. Soon she swore out a warrant for non-support against her husband. Then he started divorce proceedings and in court she admitted immorality after her marriage. The trouble was patched up, and they tried married life once more. A young sister of the girl came to live with them, and before long the boy himself brought the sister to the Associated Charities, asking Miss Brown to secure treatment for her. Although less than fourteen years old, this girl had acquired, during her residence with the two, both gonorrhea and syphilis!

Questioned regarding his opinion of the law, an assistant to the attorney general admitted its non-enforceability and indeed its utter worthlessness as a social measure! It would seem that Michigan is ripe for a determined effort on the part of interested social workers to secure the passage of an act that will set the state in the forefront of its neighbors as to its marriage laws, as it is now in the forefront respecting the enforcement of its general measures against venereal diseases.

One such effort had been made, I found, when I unearthed House Bill No. 38, File 22, in the State Library at Lansing, the product of one "Mr. Dunn," who attempted to secure an amendment of Section 6, Chap. 83, of Revised Statutes of 1846, being section 11367 of Compiled Laws of 1914, and to add three new sections. In addition to validating marriages heretofore contracted between white persons and those wholly or in part of African descent, the bill proposed a "eugenic" marriage clause similar to Wisconsin's, including the requirement to file a certificate of freedom from venereal disease on the part of *both* persons to the contract.

This effort contains elements which no doubt led to its downfall, though they could easily have been omitted. Who or what was responsible for the death of the measure in committee, I have been unable to ascertain, but it is certain that the leaven is working, and that another bill will be introduced with, we may hope, greater success, at the next legislative session.

INDIANA

The conclusion has been slowly forced upon me, since I have engaged in this study of marriage laws, that the marriage laws of any state are ignored and disobeyed in direct proportion to the

lack of publicity from which they have suffered. After a diligent search through the library at the State House, Indianapolis, not a vestige of any compilation of any sort containing the marriage laws of the state of Indiana could be found. A little booklet containing the laws of the state for women and children was unearthed by the librarian, but it failed to make any reference to the statutes pertaining to marriage. During my visit to Crown Point, Indiana's Gretna Green, nowhere could the clerk of the marriage office dig up for me a single reprint from the revised statutes of Indiana's marriage laws. Is it, therefore, to be wondered at, that the general public, and lawyers, judges, justices, clerks of courts, recorders, and ministers, are ignorant of the main provisions of Indiana's marriage laws? With the exception of one lawyer and one preacher, I could find nowhere in Indiana, though I interviewed a score of persons who *should* know, any one who was at all well informed on these laws.

To social workers who are interested in securing better marriage laws, I would suggest that the first step in this direction would be adequate publicity—more light thrown upon the state's present indefinite provisions for marriage. This might be accomplished by the compilation and wholesale publication of a reprint of the present marriage laws.

In order to gain any comprehensive understanding of the present marriage situation in Indiana, it was necessary to go through all of the volumes of Burns' Annotated Indiana Statutes, including the Supplement of 1918, in the State Library at the Capitol. This latter volume contains only Section 8363, which begins "No license to marry shall be issued except upon written and verified application." The legal requirement for "verification" is simply the signing of the application by the applicant under oath. No further inquiry by the clerk is necessary. How this may be abused is demonstrated by an incident which I observed in Crown Point.

A young Italian couple asked for a license, giving their ages as 18 and 21. As both appeared to be under age, the clerk made particular inquiry to ascertain if they could in any way verify their ages. The boy had nothing but his military registration card which of course was issued to all men over 18. The young woman had nothing, yet both

were willing to swear that they had reached legal age. The clerk was not convinced, as she told me, but was compelled, she said, to issue the license, as the two were willing to swear to the application.

Only a few moments after this incident, while I was in the parsonage of St. Mary's Church in Crown Point, Father Guethoff, the priest, called me to the door, saying, "Just look at those two children going down the path. They want me to marry them, but they are mere children, I am sure, and I couldn't do so unless they could bring to me an order from the priests of their parishes, proving their standing and age." Half an hour later, the same couple were married by a justice of the peace whose office is across the street from the courthouse!

The entire trend of the marriage law of Indiana seems to be to make unwise, careless, and dangerous marriages easy, just as is the case in Michigan. Section 1060 of the Statutes reads, "When either party shall be incapable from want of age or understanding of contracting such marriage, the same may be declared to be void." Yet the common-law marriage has right of way over such provisions. In a decision rendered in *Teter v. Teter*, 101 Ind. 129, it was decided that "there may be a formal marriage even without solemnization thereof." And further "that a marriage entered into in good faith, even without a license and without solemnization is valid."

Where persons about to be married are confessedly under age, Section 8372.6 provides that an affidavit of the facts as required by the last preceding section (i.e., one relating to consent of parent in cases under age) may be made by some disinterested person in case the parent resides elsewhere, which shall be sufficient justification for the clerk to issue a license. Section 8361 provides that "no marriage, legal in other respects, shall be void on account of the person solemnizing the same being incapacitated." Thus we have a series of provisions with a tendency toward legalizing marriages which are obviously contrary to the spirit of the law.

In Indiana, marriages are illegal which are contracted by persons of nearer kin than second cousins, or when either party has a wife or husband living at the time of the marriage, or when one of the parties is white and the other has one-eighth or more Negro blood, or when either party is insane or idiotic at the time of marriage.

Section 8365 provides that no license shall be issued to imbeciles, epileptics, insane, or any male person who has been five years in the poorhouse, nor when either of the persons is affected with a transmissible disease. Yet the only way that it is called to the attention of the candidates for marriage is by the marriage license clerk's asking question No. 26 in the application for marriage license: "Is the male contracting party afflicted with epilepsy, tuberculosis, venereal, or any other dangerous or transmissible disease?" and question No. 27 which reads "Is he an imbecile, feeble-minded, idiot, or insane, or is he under guardianship as a person of unsound mind?" or the corresponding questions No. 22 and 23 in the form for females. In both cases the questions are asked in the presence of the other applicant. Imagine a prospective bridegroom answering "Yes" in the presence of his bride to either one of those questions! Or imagine an idiot or insane person admitting mental inadequacy! Naturally this section of the law is utterly inoperative. The marriage clerk at Crown Point informed me that 4000 marriage licenses are issued every year, and that in not a single one of them, does any of the applicants *ever admit any of these disqualifications*.

Section 8364 gives the State Board of Health the power to revise the application for licenses "as may be advised from time to time." One way of improving the situation would be for the State Board to include in the application form some explanation of questions 26 and 27, together with a section from the law covering these points, thus making the whole matter more impressive. It stands to reason that a great number of negroes and of other classes, not well educated, would fail to understand the meaning of the two questions, especially when read rapidly by a clerk.

Section 8368 provides the penalty of a fine not exceeding \$500 against any one obtaining a license and swearing falsely, and Section 8375.8 provides that every clerk who issues a license contrary to this act shall be fined not less than \$25, nor more than \$100. Yet every day in Crown Point, in Indianapolis, and in other cities of the state, licenses are being issued to persons who *are* swearing falsely, by clerks who *are* issuing many of them

contrary to the act, to the extent, as we know, in Crown Point of 4,000 licenses a year. Honest law enforcement would go a long way toward strengthening Indiana's marriage laws.

An interesting problem is the one to which my attention was called by one of the ministers of Crown Point, who, I was informed, refused to solemnize the hasty marriages encouraged by the marriage clerk. The person most directly interested, the Rev. Edward W. Hale, pastor of the Presbyterian Church, said that he believed all of the marriages which were being performed in Crown Point on licenses issued to persons who lived outside of Lake County, in which Crown Point is situated, were illegal. He added that all ministers and justices of the peace who solemnize such marriages were assisting in evading the law.

Section 8362.4 requires: "Before any persons shall be joined in marriage they shall produce a license from the clerk of the circuit court of the county in which the former (the woman) resides, directed to any person empowered by law to solemnize marriages, and forcing him to join together the persons therein named as husband and wife." In *Nossamin v. Nossamin*, 4 Ind. 648, it was held that "the license should be issued in the county where the woman resides." Section 8363 provides that if persons resident in the state go into another state and are married with intent to evade sections 1 to 3, such marriages shall be void. It is apparent that the law itself has little effect upon the actual situation, for the provision demanding that licenses be secured in the county where the woman resides is very seldom obeyed. If it were obeyed, Crown Point would no longer be the "marriage mill" of the state. The majority of Crown Point's 4000 marriages annually are probably of persons coming from Illinois and certainly of persons living outside of Lake County. This great business, which brings to the little village with one main street from \$20,000 to \$100,000 a year, would be quickly destroyed by law enforcement.

The Rev. Mr. Hale, Father Guethoff, Attorney Otto J. Bruce, of Crown Point, and a number of other leading citizens were openly antagonistic to the operation of the system, saying that it was a disgrace and a shame to the city. Some persons go

further and declare the whole thing open graft. If the law requiring persons to obtain licenses in their own county were strictly enforced, Attorney Bruce believes that this would kill off all marriages coming from outside the state and county, thus forcing them to be married in their own state, and compelling them to obey the laws they are seeking to evade. The only thing that saves the wholesale marriages from being declared illegal, say the citizens of Crown Point, is that they are seldom, if ever, challenged.

Believing that marriages so performed were illegal, the Rev. Mr. Hale and Attorney Bruce called upon the ministers of the other churches in Crown Point to cease performing such marriages, but report that not one minister would give up the livelihood so easily acquired. This excepts the Catholic priest, who does not perform such marriages, he tells me. The reply of the other ministers was that so long as marriage license clerks authorize them to perform the marriages, the consequences were upon the clerks. Mr. Hale says that, putting aside all thought of profit, he has performed only three marriages of persons outside of the county in the last twelve months, and these three were persons who were well known to him.

Not the least of the evils of the Indiana marriage law is the lack of a preliminary notice, such as the five-day period called for in Wisconsin. Father Philip Guethoff thinks this an important omission from the present Indiana law, and that the publication period should be in fact as much as ten or fifteen days. With such a provision, thoroughly enforced, the influx of runaway couples from other states would automatically cease. Then instead of issuing a license upon the first appearance of an applicant, it was suggested by Father Guethoff that merely a receipt for the money should be given, which could not possibly be mistaken for the license itself.

The elaborate decoration of the present marriage license issued by the Crown Point clerk has led a number of ignorant applicants, I am informed, to believe that not merely a license, but a marriage certificate had been issued to them, and that taking the oath before the marriage clerk was equivalent to the marriage cere-

mony. Father Guethoff cites instances where persons who secured licenses, laboring under this misapprehension, never completed the marriage ceremony. This later led to serious complications in the settlement of the estates. A change in physical form of the license would tend to avoid this evil.

Another abuse arises from the fact that Illinois residents formerly married and not divorced a full year, as required by the Illinois law, go in increasing numbers to Crown Point to evade this requirement, returning later to Illinois to live.

There is little doubt that with the exception of Mr. Hale, Father Guethoff, and perhaps one or two others, Crown Point's justices of the peace and legal ministers capitalize the town's peculiar popularity to the largest possible extent, if one is to judge by the size and number of the signs ornamenting the front lawns of local ministers. Crown Point is so insignificant as a population center that its only claim to publicity lies in the fact that it has become a center for runaway marriages. Considering the many ways the fees from the victims are "split" among depot runners, taxi-drivers, marriage clerks, justices, and ministers, Crown Point's "marriage mill" grinds fairly smoothly, but it was not always thus. Once, prominent citizens say, there was strong inside competition. It seems that one of the justices of the peace was not satisfied with his share of the business. He thought that the other justice, whose office was more favorably located, was getting most of it. So he secured for himself a "bus," put on a big panel advertising himself as the chief marrying justice, carried couples from the station to the courthouse free and began to get more than his share of the business. That would never do, however, so finally there was a "getting together," citizens say, and now no matter which justice gets the most marriages, there is said to be "an even split three ways" between the two justices and the clerk.

The moral and spiritual effect of the whole marriage scheme at Crown Point is execrably bad, according to members of the Presbyterian Church. Mr. Bruce and Mr. Hale, before mentioned, led a desperate movement to rid the town of its bad reputation. They induced a number of public-spirited citizens

to sign a protesting resolution, demanding a change in the marriage laws which would prevent the local clerk from issuing any marriage licenses to non-residents. This was sent to the governor, and an effort made to secure a change through the legislature. Nothing came of it, however, as a strong lobby of circuit court clerks, recorders, justices, and other county officials throughout the state stood ready to fight every move for a constructive act. The 4000 marriages performed in Crown Point yearly result in leaving a sum varying from \$50,000 to \$100,000 in the hands of two taxi-drivers, two justices, several ministers, and one marriage clerk!

The Presbyterian minister estimated that each "marrying parson," aside from himself and the Catholic priest, yearly "picks up" \$1500, while of course the justices of the peace receive more. This flow of ready money even tempted the ministers to advertise in the street-cars, I was told. "Ministers' salaries are actually based upon the fact that a certain large sum is expected as income from marriages, and bishops having charge of Crown Point appointments are said to be besieged with applications from ministers seeking charges there." I give these statements for their face-value. They were made by prominent and public-spirited citizens, whose good intentions could not be doubted.

At Indianapolis, I called upon the attorney general for further light upon the marriage statutes, and was referred to *Franklin v. Lee*, No. 3809, which said in effect that statutes on the subject of marriage, even though penal, are merely directory, and a marriage, though not in accordance with the forms of the statutes, is valid, unless the statute specifically provides that failure to comply with its provisions makes a runaway marriage void. In this case, the parties, living in Kentucky, were married in Indiana. They had failed to obey the Indiana law which required them to present a certificate from their own county. Yet Judge J. H. Foster characteristically said in making his decision: "It would certainly be a most unreasonable rule to hold that if no local record issuing a marriage license could be procured, the marriage should be declared void. The conjugal relations are too sacred,

and the institution of marriage, with its far-reaching results, too important to be disturbed by such fine technicalities." A fine bit of logic, truly!

At the Charity Organization Society in Indianapolis, five experienced social workers furnished me with instance after instance of marriages performed with no difficulty at all in Indianapolis, between persons who could be nothing but a menace to the future welfare of the community.

There was a young Negro, without a doubt feeble-minded to a degree, whose consent as well as that of his mother was secured to sterilization. A doctor could not be found in the city to perform the operation because of the great prejudice existing in the state against sterilization as a result of the well-known experiments made some years ago in the State Reformatory. This was after the man had married and his wife had borne two children whose normality is in grave doubt. There was a family history of feeble-mindedness, and the boy was afflicted with epilepsy to such an extent that he could never hold a job more than a few days at a time.

A characteristic case is that of Hazel K., 20 years old, syphilitic, who married a man of 22, with no challenge on the part of the marriage clerk. The City Dispensary at Indianapolis has a long record respecting her family history. It seems that her great-grandfather married a near relative, and that ever since there had been feeble-minded progeny. Hazel had been in a girls' reformatory until 18, yet soon after her release from that institution, where she was sent because of feeble-mindedness, she secured a marriage license on March 26, 1919, and was married. Ever since then, the family has been receiving attention from social workers. Her father, his wife, and their ten children known to the charities, are all said to be either syphilitic or feeble-minded. Nearly every one of the family was also said to have tuberculosis.

A recent case which came to the attention of the charities was that of Alma R., who married a soldier at Bloomington on July 13, 1917. She had already had two illegitimate children, both of whom were mentally deficient, and had recently given birth to a still-born child which was a monstrosity. She had been at a girls' school previous to her marriage, and had never been able to qualify for parole. Her grandmother was a well-known prostitute, living with a feeble-minded man. Her own father, it was said, was the father of one of her illegitimate children. She and her children will always be charges on the charities, as her grandparents had been before her.

Bertha A., aged 20, syphilitic and feeble-minded, has two children, three and five years of age. The five-year-old is sickly and apparently feeble-minded, and the other one was taken to an institution. She is known to social workers as a common prostitute, who is coming to the City Dispensary for treatment for both tuberculosis and venereal disease. She is not living with her husband, and has a juvenile court history which reports that she has absolutely no moral sense. She was married in Franklin, Indiana, October 11, 1913.

Instances of this kind could be prolonged indefinitely. Nothing further would be gained by these citations, however, except to

impress upon the minds of those interested in better marriage laws, that social workers, above all others, are the ones who most keenly feel the need for a change in the regulations covering matrimony. There is small indication in Indiana that sufficient interest is now aroused to develop any plan for an active campaign in this direction, unless the publication of these facts will have this influence. Indiana's present provisions against the marriage of the unfit are worse than a farce; they are an awful travesty.

THE STRUGGLE AGAINST THE VENEREAL DISEASES AND PROSTITUTION IN SWITZERLAND

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The struggle against prostitution and the venereal diseases in Switzerland may be traced back to the development of the towns under the Roman Empire and in the middle ages.

Under the Roman Empire the laws against prostitution and pandering were very severe. The barbarian laws followed suit and seem to have been maintained until the thirteenth century, when, in imitation of foreign countries, the idea of suppressing prostitution was abandoned by decree and efforts were concentrated on canalizing or directing it into certain channels. For this purpose houses of debauch were encouraged in certain districts which could be easily supervised by the police. With the same design prostitutes were obliged to wear certain signs, such as a red hood at Zurich, a special kind of cloak at Basel, and at Lausanne a white band on the sleeve.

The spirit of high morality created by the Reformation substituted Draconian laws against prostitution instead of these tolerant measures. At Geneva, Calvin's victory over the libertine party caused the disappearance of houses of public prostitution. Debauch was forbidden and pandering severely reprimanded. Two centuries later, at the time of the French Revolution, the "Directoire" instituted in France, and in those countries occupied by the troops of the republic, a system of sanitary control of prostitution to which was given the name of *réglementation* (regularization), which aimed at exterminating venereal disease.

The idea of its initiators was that if prostitutes, the principal mediums of venereal contagion, were regularly examined, those infected among them should be interned, and that by this means

prostitution would become harmless, and consequently society would remain healthy. This law, which was imitated in most of the large European towns, including those of Switzerland, caused great opposition in England where, about 1875, a few devoted people with Josephine Butler as their leader started a crusade against the regulation of vice. This movement rapidly spread over the Continent, where it was called the International Abolitionist Federation. The first congress was held at Geneva in 1877.

The Abolitionist Federation held that relementation was immoral, because by that means the state approved vice; that it was unjust, because women alone were inspected, while men, their accomplices, were quite as dangerous and as guilty; that it was arbitrary, because the police were allowed to arrest any woman on the charge of prostitution and oblige her to submit to a medical examination; finally, that it was inefficacious, because men were under no control whatever. The movement "took root" in Switzerland where, under its influence, La Chaux de Fonds, Berne, and Zurich abolished their houses of public prostitution. Geneva alone of all Swiss towns has continued its relementation. The recently proposed federal penal code forbids houses of prostitution; therefore, Geneva will have to close them when the law is enforced.

The Abolitionist Federation has taken a more positive stand than this. By proclaiming that prostitution is a social and moral question which cannot be solved by legal decree alone, but by popular instruction with the help of social measures, the Abolitionist Federation has been the instigator in Switzerland of the movement for the protection of women and children in the struggle against immorality. Thanks to the Federation several societies have been formed such as the Girls' Friendly Society, the league against the "*traite des blanches*," the "Penny for Moral Elevation," the league against obscenity (*pornographie*), and societies for the upholding of public morality.

In all important Swiss cantons societies of public morality have been founded. These societies, by pamphlets and lectures, try to combat the prejudices regarding sexual matters, and to replace

those prejudices by healthy ideas concerning physical and moral hygiene; to fight against obscenity and to get legislation in harmony with the ideas they uphold, especially that of uniting morality with all its corollaries. For the last few years, these societies have tended to unite so that they may combat more methodically sexual immorality and prostitution, the most acute form of immorality. The societies of German Switzerland have formed themselves into a "Swiss People's Union" (*Schweizerische Vereinigung*) with its central office at Zurich (Gürechtigkeitsgasse 20). The French-Swiss cantons (*suisses-romands*) have combined about fifty associations, including the churches and societies of public utility, into the French-Swiss Committee for Social and Moral Hygiene. The secretariat is situated at Valentin 44, Lausanne.

Annexed is the general program of that Committee. The French-Swiss are organizing a plan of campaign and conferences for this year. To be able to reach a wide public they request groups of every sort, professional groups, churches, religious societies, study clubs, women's clubs, and athletic organizations, to arrange to hold conferences on sexual questions. These conferences are given by physicians only.

The financial resources of the Committee are unfortunately so limited that its action is restricted. It is trying to increase its capital by more general subscriptions, but owing to the distrust still entertained regarding such movements, large industrial enterprises and people of wealth are the most willing to support philanthropical works.

The struggle against the venereal diseases has been undertaken methodically only since February 24, 1918, when a Swiss society was formed in order to combat these diseases. Sections of that society presided over by Professor Dr. Bloch (Mythenstrasse 23, Zurich) are being formed in various cantons.

En résumé, the struggle against immorality, as well as the ethical and social movement in Switzerland, dates from the end of the nineteenth century. It was inaugurated by the Abolitionist Federation. Until then the state alone took the respon-

sibility for prostitution, or rather for prostitutes, sometimes by chasing them away, sometimes by tolerating them, sometimes by controlling them from a sanitary point of view. The struggle against immorality is conducted by societies which are more and more active, and which, in French Switzerland at any rate, endeavor to work methodically, basing their work on profound study, and with the assistance of specialists.

We hope that future years will see an international union of the organizations combating, under one form or another, sexual immorality, prostitution, and the venereal diseases. Although circumstances vary in different countries, the same problems are everywhere analogous and a frequent exchange of views would be beneficial.

GENERAL PROGRAM COMMITTEE (FRENCH-SWISS) FOR SOCIAL AND MORAL HYGIENE

AIMS AND METHODS

It is unnecessary to mention that the venereal diseases and immorality are everywhere on the increase, including our own country. To fight against this social evil, which is a continual danger to the vital forces of the population, numerous societies have been founded during the last forty years. Believing that they were working without sufficient coöperation, the French-Swiss societies have interested themselves in the matter and have combined (about fifty altogether) to form a Committee for Social and Moral Hygiene, with a permanent seat in Lausanne.

This secretariat is not only an administrative office, but above all an office of information and study to which any one may apply concerning all questions of public morality. It also coöperates with and directs the struggle against sexual immorality in French Switzerland.

Its work has caused it so far to pursue the following objectives:

(a) Sexual instruction of children in the home and at school. We feel sure that the ignorance in which a great majority of parents leave their children on the sexual question furnishes no protection against temptation. Lectures are given to enable mothers to understand their responsibility in this respect. The school can only play a secondary

role in this instruction, but it ought, to a certain degree, to remedy the lack of home teaching, and to impart healthy ideas on the subject.

(b) Popular instruction regarding the venereal peril. The venereal diseases are not confined to those who voluntarily expose themselves, but they attack the innocent and threaten the entire race. Our youth of both sexes must be enlightened as to the serious consequences of immorality. Numerous conferences have been organized with this end in view.

(c) Preventive care and reinstatement. To remove young girls from situations that are morally unhealthy and dangerous, and to place them under good conditions, to gather into "homes" those who have been led astray and who wish to change their lives, following them up and taking an interest in them when they leave the home; this is the important task which occupies us in coöperation with those organizations which devote themselves more particularly to this branch.

(d) Struggle against obscenity. It is not a new thing to denounce pornographic literature and theatrical and cinematographic obscenities as tending to spread demoralization. An appeal must be made by us to the press and in extreme cases to secular power, and a great effort must be made to form the public taste by diffusing good literature, good plays, and good cinema representations; such a line of conduct we have adopted as appearing to us the most just and efficacious in the matter.

(e) Struggle against alcoholism. Although there are special organizations with this aim, we wish to give them our support, for alcoholism and immorality are two related social plagues.

(f) Social reforms. All that can be done to ameliorate the material and social condition of our population contributes indirectly to raise its moral standard. Vice and misery are only too often combined.

The realization of this vast program of social and moral reform exacts the collaboration of all those who have the good of the country at heart. Hence our endeavor to interest public authorities, medical and professional bodies, workmen's syndicates, and social institutions of all kinds and grades, without reference to political or religious differences.

Our financial resources are furnished by the affiliated associations and by voluntary contributions. We try to increase our capital by every means in our power as the aim we have in view makes the demand heavy. The effort for education and improved conditions of health which we are making throughout French Switzerland demands enormous propaganda both written and oral, and is consequently costly.

We will conclude this brief statement of our aim and methods by mentioning that if such a work be arduous, difficult, and ungrateful, we do not despair of ultimately modifying public opinion on the question of immorality if all those who feel the importance of such a transformation give us their moral and financial aid.

Our work is of public utility for it is certain that a country where immorality is not kept within bounds would soon see its energies diminish, its human capital lose in value, and its rulers become incapable of governing, in the highest sense of the word.

SEXUAL EDUCATION

For nearly two years there has been working at Lausanne a "Pedagogical Commission" whose object is to discover how the younger generation may be instructed, at a suitable time and in a proper manner, concerning sex questions, and safeguarded against the venereal diseases. The conclusions which have been reached by this group of pedagogues and doctors are sufficiently clear to warrant giving them to parents and teachers. The Commission is preparing a leaflet intended for parents and a pamphlet for young people.

Granting that the sex instinct is inherent in every one, it is inconceivable that those who have charge of children should neglect their responsibilities and leave them to receive their sex instruction by chance from careless conversation, or the talk of ignorant or immoral people. To leave a salutary influence, the first instruction should be dignified, decent, and serious. There is danger in touching upon some questions too early or too late, and especially in an unsuitable way. The truth is necessary at all times, and some method as well.

Since the question of sex is a personal one, it is in the home that children should get their first information regarding it. Therefore before school age the curiosity of children concerning reproduction should never be stifled by parents or guardians. We should do away forever with the stories of the stork or the cabbage, and a mother may say with all security to her children that she herself has carried them before their birth and that they are a part of their mother. An idea of greater respect for his mother almost always dawns in the mind of a child after this first information. There is nothing lowering, moreover, but rather the contrary, in the knowledge which the child acquires concerning the cat which has had kittens, or the cow which gives birth to a calf.

The parents' rôle could and ought to be pursued further in instruction concerning sex; unfortunately the majority of parents are not prepared to do this. The school must supplement the parents. When parents are incapable, the school should intervene to help the children, provided its intervention is practical and good.

Coeducation should be introduced into schools as a preliminary measure. This coeducation, which accustoms boys and girls to work together, diminishes to some extent certain unwholesome curiosities, and is without danger until about the age of thirteen years. It may be without danger even later if continued under wise supervision.

Lessons in natural sciences offer a very good opportunity to give children correct ideas of the various organs and their special functions, including the organs of sex. Of course this instruction should be gradual, beginning with plants and proceeding to animals, fishes, birds, mammals, and finally man, all this without going into unnecessary details.

It seems important that sex instruction should be given thus in an objective way, at an early age, if possible before the age of puberty. The young child whose sex instinct is not yet aroused receives information on sex matters very simply, as scientific information without relation to himself. At that age he is not disturbed by it, and there is no danger of nervous shock. He does not make his impressions personal. This information should be given, therefore, before puberty.

Meetings of parents, organized by the school, could be utilized to draw attention to their obligation to give to their children a healthful and normal explanation of sex questions; to indicate to them how they can do this and to have them understand that this should be accomplished before children reach the age of puberty, while they are still sexually unawakened.

In the higher classes of primary schools, in the secondary schools, for children of 14 or 15 to 18 years, special courses of human anatomy and physiology are indicated. These courses could be given in seven or eight lessons of an hour each. They should be concerned to teach the children simply, before they leave the class school, where the stomach, the lungs, and the liver are situated, and how these organs function. The last two or three lectures should be given to a brief explanation of the anatomy and physiology of the organs of sex, and this should be done in a very objective way. It is best not to give special lessons concerning the genital system only, because of the danger of

attracting too much attention to the subject. Sex hygiene should be a part of general hygiene which all people ought to know.

These special courses should be given exclusively by specialists, doctors, who appear to be the only persons prepared in this respect, and in general the only group who by profession put sex questions on a scientific basis. May we add that it would be preferable that these specialists should be women doctors who understand better than men how to present these matters with a dignity which is absolutely indispensable?

Young people should be informed also, briefly but very clearly, concerning the venereal diseases, their nature and their effects upon the individual and upon society in general.

It would be better when dealing with older pupils who have passed the fifteenth year to give them special short courses once a week during the last weeks of school only, so as not to make the school program too heavy. These courses should be given to boys and girls separately, and the ages should not be too widely different.

The special courses given to young men in military service are excellent, but often come too late. These courses should be a fuller repetition of a subject on which the young men are already informed.

Such are the different steps to be followed in a course of sex instruction, and as a result of which, let us hope, future generations will be more frank, more self-respecting, and more healthy.

SEX INSTRUCTION THROUGH ENGLISH LITERATURE

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When the fourfold plan of the government for sex instruction was first outlined to me I was at once impressed with the practical importance of the instruction which might be given from the standpoint of health by the physical instructors, from the standpoint of scientific knowledge through the biology department, and from the standpoint of social ethics in the civics classes; but I thought that in approaching the English department also the leaders were going rather far afield. It seemed, in the first place, that the influence of that department would be too indirect to be of special value, and in the second place that all earnest English teachers were already endeavoring through their teaching to inculcate higher ideals and consequently higher standards of life among their pupils.

But further thought has convinced me of two things: first, that we English teachers need to be awakened to the challenge of this problem of social evil and our responsibility toward it; and secondly, that after all, the indirect method of teaching is scarcely less important than the direct, and each supplements the other. I say first that we need to be awakened to the importance of this problem. It may be that the inspired prophet speaks things the significance and far-reaching effect of which he only half understands; but I doubt whether the teacher, however inspired, can ever produce upon his class a lasting impression of any truth unless he has first been gripped by that truth. It is our business to know the conditions of the society about us, to understand the physical development of our pupils, and to realize the influences for good and for evil to which they are subjected. Unless we have this background of sympathetic understanding and of positive conviction, our influence will not count for much in this movement for a purer world in the next generation.

But we need to realize; in the second place, the effectiveness of the indirect method of combating the social evils. The most dangerous forms of propaganda have been those insidious, subtle forms which influence the thought of many people without being recognized as propaganda at all. There is a propaganda as subtle, as elusive, which is undermining the character of our boys and girls and poisoning social life; and to us English teachers more than to any other group except librarians is given the privilege of combating this baneful influence. I refer, of course, to the books which they read, and which are richly supplemented by productions in the movies and on the stage.

There is the fortunate pupil who has early formed a taste for good reading. He presents no problem; we have only to build upon a good foundation and our task is pleasant. At the other extreme is the pupil who never reads anything, except perhaps the sporting page of the newspaper. I was shocked the first time I discovered a boy who, after much reflection, could not remember ever having read a book, and could recall reading only one magazine; but I have ceased to be surprised even by this situation. What have that boy's home influences probably been? Who have been his associates? What the standards of life that he has seen? He needs an awakening of the imagination, a glimpse of other types of society than his own, an appreciation of the great ideals of literature.

Between these two extremes, however, come the great mass of our pupils. They have read more or less extensively, entirely at random. The boys have been lucky. They have found tales of adventure, marvelous and startling it may be, perhaps with all kinds of rascality parading under the guise of heroism; but at least they have sedulously avoided the mushy, sentimental stuff over which the girls have pored with delight. And what an array it is!

Do you English teachers know the books your girls are reading? To peruse them fairly frequently, I believe, is profitable occupation for us. Let us read them sanely, realizing that the girl in her teens passes over much which seems to us significant; let us read them sympathetically, remembering that we once revered

the heroines of E. P. Roe and wept over the misfortunes of Ellen in *The Wide, Wide World*; but let us read them thoughtfully, that we may understand the mental atmosphere in which these girls are moving.

Let me give you a few specimens of the books which our own librarians have selected for me as having the widest circulation among girls of high school age. There is Harold Bell Wright's *That Printer of Udell's*. The hero, a common printer who has known all of the bitterness and much of the evil of life falls in love at first sight with the beautiful daughter of a prominent and wealthy man. Feeling himself unworthy of her, he loves in silence. Time goes on and the girl leaves home. She is followed and nearly trapped by a rich young villain. She escapes from his clutches and wanders, helpless and forlorn, in a strange city. Finally she is befriended by a beautiful and apparently kind woman who introduces her to a life of shame. She is rescued by the hero at the critical moment, and eventually marries him, her fall having leveled the barriers that had previously existed between them. One of the most vivid pictures in the novel is this den of vice, furnished in luxury, blazing with light, filled with brilliantly dressed men and women bent on licentious pleasure. What impression would this scene leave upon the mind of the girl? Certainly the whole situation is an unwholesome satisfaction of her normal craving for romance.

Or take *The Judgment of Eve*, by May Sinclair, a little volume published by Harper's and so attractively bound in a violet-besprinkled cover, with violet-margined leaves, that any girl would be attracted to it. The heroine is the richest, the handsomest, and the best-dressed girl in the village. She could have had her pick of all available suitors while "the other young ladies were happy enough if they could get her leavings"—a young girl who "had exhausted Queningford; it had no more to give her." This promising young heroine is debating over two suitors, having finally eliminated all others. -Her problem would appeal to many a young girl who is asking herself in all seriousness, as Aggie asks herself, "How can you tell when you really love a man?" She takes the one with stylish clothes, a polished manner, a smatter-

ing of poetry and art, the one with such unbounded sympathy that "there was nothing in the soul of Aggie that Mr. Gatty had not found out and understood." He proves himself to be inefficient, unable to make a good living, and equally unable to restrain his non-poetical physical instincts. Six children come in as many years. Her health, her beauty, and her longings for art all disappear. Doctors' warnings come to both husband and wife, but they are unheeded, and she dies at last as she gives birth to her eighth child, worn out by the long struggle, and leaving her husband bowed down with a remorse that came too late.

One of Robert W. Chambers' latest books is *The Girl Philippa*. The story opens in a cabaret in a French town in which Philippa is serving, ostensibly as cashier, really as spy for the proprietor who is playing a double game, being in the employ of both the French and the German governments. While dancing and flirting with an American artist, twice her age, who is evidently not unfamiliar with the inside of cabarets, she falls desperately in love with him. He also, upon his first sight of her, has discovered that underneath the paint and powder "there is a soul as clean as a flame." Eventually she escapes from the place and follows the artist, begging only to be allowed to remain near him. After a complicated series of spy activities, secret attacks, and superhuman rescues, Philippa, who has suddenly developed an amazingly perfect character, is proved to be a kidnapped Bulgarian princess, marries the artist, and lives happily ever after.

It is hard to know just what would be the reaction of a girl toward such books. Would the vivid description of life in cabarets and houses of ill repute repel her, or would they arouse an unwholesome curiosity or even a spirit of investigation? Undoubtedly that would depend upon the individual, but one does not like to have girls reading such passages as this, from a speech of the artist mentioned above, before, like Benedict, he succumbs to fate: "I have no serious use for women. To me the normal and healthy woman is as naïve as the domestic and blameless cat, whose first ambition is for a mate, whose second is to be permanently and agreeably protected, and whose ultimate aim is to acquire a warm basket by the fireside and fill it full of kittens!

Women! Ha! By the way, I've a bunch of them here in Sais, all painting away like the devil and all, no doubt, laying plans for that fireside basket."

The following statement, taken recently from a theme upon the subject, "A Popular Author," is rather illuminating: "Mary Roberts Rinehart's books appeal to me because they aim to bring out the everyday happenings in life, especially in the criminal world. Her works make clear to one how very different one man is from another, and how constant cleverness and quick-wittedness can produce in one a master criminal. *Any one will read a book wherein is revealed the downfall or rise of a character, but few will read a book that is 'just so' and rests on a level, so to speak, lest it transgress the bounds of conventionality.*" (The italics are mine.)

When a Man Marries is a novel by Mary Roberts Rinehart which will illustrate the meaning of the writer regarding the author who does not hesitate "to transgress the bounds of conventionality." The plot consists of a clever and amusing impersonation, by a witty and frivolous woman, of the hero's divorced wife, in order that his maiden aunt, upon whose money he is living, may not discover the truth. The entire atmosphere is one in which flirtation and divorce are the accepted standards of life, and the only character who protests is a prudish old woman who is made ridiculous throughout. Another choice specimen by a popular girls' author is *The Hundredth Chance* by Ethel Dell. The book consists of over 550 pages. The first 150 are occupied in explaining the situation which leads a proud young society girl to marry a man who is a gentleman by nature but a horse-trainer by profession; the next 400 tell a sordid story of his efforts to win his wife's love, efforts that are thwarted partly by her pride and partly by the intrigues of a rich and titled scoundrel, intrigues which frequently come too near succeeding to be pleasant reading; while the final twenty pages relate the sensational rescue by the wife of her husband's favorite horse, and the tardy but complete triumph of love.

The quotation given above is only an unusually frank statement of the appeal which the tang of sensationalism has for some

girls. And who can tell what morbid and unholy thoughts about marriage and motherhood are suggested by novels such as these? But granting that much which strikes us older readers as suggestive or impure would slip harmlessly from the mind of the normal girl, there is still to be considered the false sentimentality of these novels. Rex Beach, Harold Bell Wright, Gene Stratton Porter, Ethel Dell, David Graham Phillips, and a hundred others—do their books ring true to human life? Far more unwholesome than any individual scenes which are suggestive of evil is this atmosphere of exaggerated and unreal sentiment. It has a tremendous fascination for the girl when her instinct for romance is at its height, but in the very measure in which it inculcates in her the feeling that love is a strange, miraculous thing, coming as swiftly and mysteriously as Cupid's arrow of classical tradition, and marriage a relation governed by laws quite distinct from those that govern other human relations, in that measure it unfits her for the clear understanding and the wise direction and control of her own developing nature.

Now, what remedy, or better still, what preventive, can we as English teachers offer? One thing is clear: we must not ignore the desire of the girl, or of the boy in his later teens, for romance. Furthermore we must not attempt to satisfy that desire by that which has no virile appeal to the youth of to-day just because it is classic. Fortunately there are among our classics books which have struck the universal note of human emotion and these do not lose their power. Let us take account of stock.

Perhaps the books on our study lists which touch upon the subject of sex naturally divide themselves into two classes: first, those which without any suggestion of evil relations present ideals of pure and chivalrous love; and secondly, those books which deal with the problem of evil passion. Of the first class such works at once suggest themselves as *Ivanhoe*, with its note of Saxon chivalry; "The Lady of the Lake," where pure romance is surrounded with poetic beauty; "As You Like It," where the bubbling humor dissipates the atmosphere of sentimentality; *Lorna Doone*, where the adventures that love undertakes are all instigated by the protecting instinct of a strong and chivalrous

manhood; *The Tale of Two Cities*, where Sidney Carton pays the extreme price of a pure and unselfish love; and the love lyrics of Burns or Wordsworth, where a universal emotion is expressed in perfect form.

How do we teach classics like these? Do we avoid the discussion of the love element, for fear of arousing the sentimental or the frivolous? If we do, are we not in danger of leaving the impression that while hate or jealousy or cruelty or any other emotion known to man may be analyzed and talked about, love alone is to remain unmentioned, either because it is too silly to be worthy of serious consideration, or because it is too sacred and mysterious to be compared with other qualities of the human soul? Or may we treat it with an indulgent smile, perhaps, checking if need be any tendency toward a flippant attitude, but with a frankness and a sympathy which shall bring an answering flash of reverent appreciation for the love that is pure and strong? Surely it is good psychology that the safest antidote against impurity is a mind filled with thoughts that are noble and true.

And then there is that other class of books dealing with an impure or an unwise love. What are we doing with these books? In *Silas Marner*, for instance, do we pass too lightly over Godfrey's early marriage, as a subject a little difficult to discuss, and the discussion capable of being misunderstood? Have we helped our pupils to trace clearly from the marriage—a marriage like many a modern example, born of alcohol and a momentary passion—its inevitable results: a woman betrayed, a child deprived of its birthright, a pure trusting wife deceived, and the author of all this evil himself unhappy because of a childless home and a never-ceasing dread of discovery! Have our pupils discovered here inexorable moral laws, or have they reached the conclusion that because Eppie found a home and redeemed a miser, good had come out of evil and the evil was therefore of comparatively little account? Some one has said that in youth all life is black or white: the mixed greys come into their consciousness later. We need to see to it very carefully that we do not confuse their clear-cut standards of right and wrong with our

subtler balancing of motives, and contributing causes; but that the ethical motive underlying all great literature, that evil-doing brings suffering and remorse, is unmistakably clear.

Then there are the "Idylls of the King." Whatever critics may say about the signs of decadence in Tennyson's poetry, I believe these beautiful poems, with their atmosphere of chivalry and purity, have an eternal appeal to boys and girls. But they should be taught for the human interest which they contain and not for meter and figures of speech, and "Guinevere" should never be omitted. The pupils will enter whole-souled into the tragedy of the Lancelot story. Let the teacher read earnestly, interpretively, Arthur's farewell to Guinevere, and they will paint their own picture of Arthur bowed by personal suffering and despairing because his great ideal for mankind has been overthrown, and of Guinevere wearing out her life in penitence and remorse because of a single sin. Read to them Lancelot's wild, passionate quest for the Holy Grail, and they will enter into the bitter experience of a soul which has rendered itself incapable of receiving the full spiritual blessing through the sin of yielding to an impure desire.

But it is not only through the books prescribed for class study that we may touch this problem. I believe that through our supplementary reading, which so easily degenerates into mere routine and drudgery, if we allow it to do so, we have an opportunity scarcely second to that of our class discussion. By means of carefully chosen supplementary lists and through wise direction on the part of the teacher, pupils may here be given valuable suggestions, more individual than the prescribed study books, to guide their own reading along the higher paths, and occasionally there is traceable a definite result along the line of our present discussion. May I illustrate from a bit of experience with *The Scarlet Letter*?

Last year a boy who had chosen this book from the junior fiction list came to me when reports were due and said that his was not ready. I asked him if he had not read the book and he said, "Yes but I want to read it again." He read it again, and at least parts of it three times, and then told me that he considered this the greatest book he had ever read.

Recently another boy came to me with some question about his written report, also on *The Scarlet Letter*. After discussing the technical point involved, he said, "What do you think about the man in that book anyway?" Teacher-like, I counter-questioned, "What do you think?" He hesitated a moment, then said, "Well, I am not exactly sure, but I think he is kind of a coward." And this boy, too, said that he wanted to read it again.

I used to question whether this book, because of its problem, should find a place on our reading lists. Now I am wondering if we should not make more use of it than we do. Not every pupil is equally impressed with it, of course, but if some boys draw of their own accord the conclusion that the man who will leave a woman to bear all the shame of guilt in which he has been at least an equal partner is a coward, it has accomplished a worthwhile purpose.

The Mill on the Floss and *Adam Bede* at once suggest themselves also. But more and more I am convinced that our reading lists for the last years of high school should contain novels which present the problem of social evil from a modern point of view. Such novels as *The Awakening of Helena Richie* and *The Iron Woman* by Margaret Deland, and *The Bent Twig* by Dorothy Canfield Fisher, I believe are wholesome reading. The latter especially I would recommend for thoughtful senior girls.¹ The more frequently we can introduce our pupils into the society of authors who are not mere money-making scribblers but real interpreters of life, the more we shall have added to their power to resist evil suggestion.

But we need the wisdom of the Great Teacher himself. Our message will not "get across" in the form of preaching or moralizing. Generally, the sermonette that is planned in advance is better unspoken. We shall create the very thing we are trying to

¹ If any of you have attempted to compile lists for supplementary reading, you realize how limited is the choice of stories which are genuinely interesting and at the same time stimulating and inspiring. Some one has said "most girls' books fall between the Scylla of sentimentality and the Charybdis of inanity." May we not look to the literature of the near future for novels which shall be as red-blooded and at the same time as wholesome for girls in their later teens as *Little Women* is for their younger sisters?

destroy if we act timidly or shamefacedly, and with uncertain touch. We shall do harm rather than good if we go farther than the bond of sympathy and confidence between us and our class will justify. It is well that we are being awakened to our responsibility in this matter; we should use every opportunity that presents itself, whether in the quiet word with a pupil who comes to talk over a book he has read, or in a more formal hour of class discussion, to help these young people to formulate clearly and consciously the highest standards and ideals. We must ourselves be big enough to reach down into the heart of the boy or the girl with an understanding sympathy that is touched with reverence as we stand in the presence of the greatest of all mysteries, the mystery of an unfolding life, and then reach out into the crystallized experience of all human life and interpret to them the things which will make them more manly men and more womanly women.

SOME EARLY STAGES OF THE CHICAGO FIGHT AGAINST PROSTITUTION

A SYMPOSIUM

When the collection of "Pioneer Experiences" published in the October, 1919, issue of *SOCIAL HYGIENE* was being assembled, a few highly interesting "experiences" were received whose locale was Chicago. It seemed to the editors that if this group could be rounded out by statements from other men and women who played major rôles in the great anti-vice drama which stirred the mid-western metropolis a few years ago, and whose influence was felt in public and private policy on social hygiene problems throughout the nation, a feature of unusual value to those who are following the trail blazed by these public-spirited citizens could be put together.

Here then we present such a group of narratives. The contributors include representatives of the great liberal professions, two public health officials, two leaders of the bar and bench of Chicago, a churchman, an educator, and the head resident of a pioneer American social settlement. No special attempt has been made to divide the story into specialized reports, and perhaps for this reason, the ensemble effect is all the more striking in displaying the unanimity of experience and opinion of these leaders and in throwing illuminating sidelights upon the interrelations of the campaign. The statements speak for themselves.

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AND

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There is general recognition of the effect of the Chicago Vice Commission report on the vice and venereal disease situation in this country. That report carried unusual weight and was unusually influential

because, in addition to marshaling of facts and clear analysis, it was an official document. Some of the incidents collateral to the report are of interest because some of them were groundwork for the report and some were steps by which the report came to be effective in Chicago.

Chicago had always had one or more segregated districts since it first became a town of size. Although the state legislature and the city council had variously legislated against them, the districts persisted because the local administrative officials thought a vice district the only way to handle a difficult problem. There had been periodic agitations, but these were never effective except when some great property interests were involved and the net result in each instance was that the district vacated a territory desired by some interest, to move into a new one.

At the time the successful agitation was begun there were two great red-light districts, one of which happened to be in the parish of Dean Walter T. Sumner, now Bishop Sumner of Oregon. The activities of Dean Sumner were perhaps the greatest single force in getting the agitation under way, though the earnest work of the Rev. E. A. Bell and Arthur B. Farwell were also a factor. On January 31, 1910, Dean Sumner read a paper on the subject before the Church Federation. A committee from the Federation called on Mayor Busse and he agreed to appoint an investigating commission. This commission was appointed March 5, 1910. On June 27, 1910, this commission was legally approved by the City Council, and July 5 an appropriation was made for it. It reported on April 5, 1911. These dates are of importance in connection with other statements made in this story.

In 1908 the health commissioner of Chicago asked the City Council to pass an ordinance requiring hospitals and dispensaries to report venereal diseases. The provision was kept in the dispensary ordinance but was eliminated from the hospital ordinance before its passage. The dispensary ordinance required a weekly reporting of consumption, typhoid fever, syphilis, and gonorrhea. The hospital ordinance provided for reporting tuberculosis, meningitis, pneumonia, "and such other diseases as may be designated by the commissioner of health." Under a compromise arrangement hospitals reported cases of venereal disease by number rather than by name. Experience taught that it was almost as easy to get venereal diseases reported as it was consumption.

In 1909 Chief of Police Stewart issued an order forbidding the sale of liquor in houses of prostitution. This order was quite well enforced. In 1910 the health commissioner endeavored unsuccessfully to have

manufacturers place preventive packets on sale in Chicago, making use of vending machines. He succeeded in having them used by the First Illinois Cavalry.

The earliest attempt by the Department of Health to isolate a person having a venereal disease was in October, 1909. One Blanche Jones, "doing business" at 1911 Armour Avenue, was reported to the Department, by a school-teacher, as infecting school boys. The late Dr. Fred Harris, then a medical inspector in the Department of Health, was sent to make a diagnosis. He found the girl was syphilitic. Upon this report, Mr. Lewellen, a quarantine officer, was sent to post a warning card.

The card which was posted on the door at 1911 Armour Avenue had printed thereon the words "Venereal Disease Here. No One is Allowed to Enter this House." A policeman was stationed at the door to enforce this order. The Rev. E. A. Bell and the Midnight Mission held services at the door of the quarantined house. This was the first of several cases of venereal diseases examined and placed under restraint while Dr. Evans was commissioner of health. Later this woman was paroled to a doctor. With the consent of the commissioner she was allowed to go to her home outside the city, where she placed herself under the treatment of a doctor. She reported progress of treatment to the commissioner of health of Chicago while she was at home.

During 1910 a complaint was made that a woman in a certain house of prostitution had infected certain persons. The woman was apprehended and tried under the charge of disorderly conduct. By agreement she was sentenced to the House of Correction for treatment. The agreement provided that she should not be pardoned except upon petition of the health commissioner, and he agreed to petition for her pardon when she became non-infectious. This agreement was carried out.

At the October, 1910, meeting of the American Public Health Association, the control of venereal diseases, and of prostitution incidentally, was discussed in general session, the army, navy, and Public Health Service participating.

Mayor Busse, who had promised to abide by the conclusions of the Vice Commission, went out of office April 15, 1911. A committee was appointed to wait on Mayor Harrison and urge him to abide by the report. He replied that both he and his father had been of the opinion that segregation was the best method of handling vice and that he had not changed his opinion. On July 2, 1912, the Law and Order League succeeded in getting an injunction against a house of prostitution,

enjoining not only the keepers but the owner of the property. This story is told by R. A. McMurdy, the attorney in the case. Soon after the injunction was issued, Chief Justice Harry Olson called the attention of the state's attorney to it, informing him that, it having been demonstrated that a private citizen could close a house of prostitution, the state's attorney would be subject to impeachment if he failed to act. He acted, raiding the red-light districts October 5, 1912. This story is told by Chief Justice Olson, also in this number. Soon after, Mayor Harrison announced that he had changed his mind as the result of reading Flexner's report on prostitution in Europe.

Later steps in the fight were the broadening of the scope and extent of the activities of the Committee of Fifteen, the passage of the injunction and abatement law, and the organization of the Illinois Society for Social Hygiene. In the winter and early spring of 1911, the Health Department established a venereal disease dispensary at the Iroquois Memorial Hospital. Both this activity and the reporting of venereal diseases were suspended by Health Commissioner Young. However, Dr. Young tried to get the city council to pass a new ordinance requiring the reporting of venereal diseases, but this was denied upon the reception of an informal opinion from an assistant corporation counsel to the effect that venereal diseases were not contagious. Early in the administration of Health Commissioner Robertson the reporting of venereal disease was made obligatory, the Iroquois and other venereal disease dispensaries were opened, and the Lawndale venereal disease hospital was put in operation. Laboratory testing for venereal disease was begun in 1910.

ROBERT A. McMURDY,

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In June, 1911, the Supreme Court of Illinois decided that a nuisance which causes a special and particular injury, distinct from that suffered by one in common with the public at large, may be abated at the suit of a private person. This was in a saloon case and established a principle new in the law of Illinois.

A year later the Chicago Law and Order League, which had been interested in the earlier decision, requested its counsel to apply the principle of that case to the suppression of a house of ill repute in the red-light district, and Philo A. Otis, the owner of property occupied by the Midnight Mission, consented that a suit might be brought in his name against the property next door occupied as such a resort and

patronized exclusively by Chinamen, the inmates of the place being seven young American girls. Attempts to close this house and the other resorts of the district had been made before through the police department, the state's attorney's office, the police courts, and otherwise.

The state of the law in that regard was fairly well established elsewhere but there were no precedents in Illinois, other than that of the saloon case. Injunctive relief had been granted in other states to private owners against such places, and it was prudent therefore, and probably necessary, to make the suit on this basis, already recognized in law.

A great deal of time was expended in laying the foundations for the proceeding so that it would be invulnerable. Accordingly the bill of indictment was supported by evidence as to sights and sounds, and, in addition the bill was supported by evidence that the place was prohibited not only by statute but by the city ordinances. Yet the chief of police had issued orders countenancing and permitting the red-light district and laying down rules under which it could be operated. Thus the futility of applying to the police department was brought to the attention of the court. Further, through the public spirit of Dr. William A. Evans, the bill was supported by evidence as to the danger from contagious communicable disease. This was the first time in this country that this phase of the question had been made use of in legal proceedings and it naturally attracted a great deal of attention, as the case itself did—to such an extent that copies of the bill were printed in order to supply the demand from all over the United States.

Plans were carefully laid so that there should be no technical defect or slip, and so carefully that the defendants put in no appearance when an application was made for a preliminary injunction, which was issued by Judge Jesse A. Baldwin of the Circuit Court of Cook County, on July 2, 1912, enjoining the keeper of the place from conducting it as a house of prostitution, and the owner from permitting it to be so conducted.

The effect was immediate and electrical. The vice lords saw at once that there was a power different from the mayor and police department and the state's attorney's office, and one that they could not control; that the courts had recognized their own power to close such places, and would do so.

As a matter of fact the panic created was out of proportion to the cause, for it would have been both difficult and expensive to procure

these injunctions in any large number. Moreover, in only comparatively few cases would the law of that day apply, since practically the adjoining property only could be brought under the rule of a nuisance on account of sights and sounds, and that property was usually lawless itself.

While the bill was in preparation, it was known to those interested that the state's attorney had evidence against 200 of these illegal resorts in the red-light district, but it was not known for what purpose this evidence had been gathered. Judge Harry Olson, the chief justice of the Municipal Court of Chicago, then called the state's attorney before him and first pleaded with him to use the evidence for the benefit of the public that he might go out of office with some kind of a monument to himself; then he suggested that if he did not act in that regard, the Law and Order League would apply to the Supreme Court to take away his license as a lawyer because of his failure to do his duty as a member of the bar under the obligations of his office.

Under these conditions the state's attorney set a police officer in front of each of the lawless places, to discourage the patrons. The sale of intoxicating liquor had already been prohibited in these places, which of itself rendered their operation unprofitable, and this added burden drove them out of business.

At the same time the mayor appointed the Vice Commission, whose members were, on the whole, not unfavorable to a segregated district, for the purpose of investigating vice conditions. The commission sat with closed doors at first. Public-spirited citizens and organizations of the city came forward with a mass of unimpeachable testimony, medical and otherwise. By this time the citizens were thoroughly informed, and public sentiment demanded the continued abandonment of the red-light district, and it has ever since remained closed.

Thereafter the injunction and abatement act was passed, under which any citizen in Illinois may bring a bill for injunction against any house of ill repute without proving the nuisance by sights and sounds, and may prove the character of the place by its reputation and that of the inmates; this has been a powerful agent in preventing the reestablishment of the red-light district, as well as an efficacious measure in preventing sporadic nuisances of this character.

HARRY OLSON

Chief Justice, Municipal Court of Chicago

Prior to my appointment as a member of the Chicago Vice Commission, I had been an assistant state's attorney and trial lawyer in the Criminal Court of Cook County, Illinois, for a period of ten years. I had formed the opinion that nearly fifty per cent of the public prostitutes were feeble-minded, and I believed that nearly all of them spread infectious diseases. I was therefore of the opinion that the idea of their being segregated and protected in a so-called "red-light district," as a part of the established policy of any American city, was unthinkable. I looked over the list of appointees of Mayor Busse and made up my mind from the character of the persons he named upon the Vice Commission that, whatever their views might have been before they looked into the subject, after they had done so they would come to the inevitable conclusion that the red-light district must be abolished, and would so report to the mayor. For this reason I accepted appointment on the Commission and became a member of the executive committee.

The investigation of the Commission only confirmed the opinion I had formed as an assistant state's attorney. The Vice Commission made a significant report, prepared by the chairman, Dean Sumner. I read the proof in order to guard the Commission from libelous matter. At that time I suggested that sufficient stress was not laid in the opening paragraph of the report on the danger from diseases incident to the traffic. The clauses in the first paragraph of the report were inserted. Afterward in the press of the country the disease features attracted wide public comment.

There was a serious omission in the report of the Vice Commission in that there was no reference to the mental status of prostitutes, due to the fact that there were no alienists on the Commission, and there was therefore no extensive investigation into the mental status of prostitutes. Since the report of the Vice Commission was published, the Psychopathic Laboratory of the Municipal Court of Chicago has been created. It has now made a report on 4460 cases. This report indicates that the percentage of defectives among public prostitutes is very great, fully eighty per cent.

The Morals Branch of the Municipal Court was created at the suggestion of the Vice Commission. This court has been in operation ever since. The Commission appointed by the mayor as a result of the recommendation of the Vice Commission has never done any constructive work that has attracted much attention. The Morals Court acts as a

clearing house, since all cases in violation of public morals are brought to this one court in a city of 2,500,000 people. In this way those interested in the suppression of vice are able to know what the authorities are doing, how they are doing it, what they are not doing, and can observe results in general.

This policy of prevention will safeguard the coming generation. It will require a decade generally to establish and finance this new order of things. In the meantime, before we can get results from such a policy of prevention, what shall be done to meet the awful situation? I recommend the following measures:

1. The mentally, morally, and physically diseased prostitutes, both male and female, must be segregated, not for purposes of commercialization, but for purposes of sanitation. To preserve the integrity of the race, our generation must at once resort to the most drastic measures. Legislation should provide for the care and custody of these human derelicts. They should be isolated in farm colonies, the sexes in separate institutions. When committed by the court the sentences should be indeterminate.

2. The renting of property for immoral purposes, with knowledge, should be made a felony. Owners or agents who thus use their property are enemies of the race.

3. The operating of such houses should also be made a felony. Individuals so engaged jeopardize the future of the race.

4. The laws directed against the social evil should be enforced by the public officials who have taken an oath of office to do so.

5. There should be municipal control, with close supervision of all places of public amusement, and the number of these should be multiplied.

6. There should be publicity of facts concerning the social evil, and dissemination of knowledge pertaining to social diseases, sanitation, and standards of living.

7. Courses of study in biology should be introduced in colleges and training schools for teachers. These courses should include methods of presenting to children facts pertaining to the origin of life.

The time has come when society must employ scientific means to learn the causes behind the conditions it is seeking to improve, and the intelligence of modern business methods in financing the remedies indicated.

The coming of women into a larger participation in public life is a distinct aid in the campaign. They will demand higher ideals of the candidates for public office, higher standards of conduct in office, and more efficient service.

THE RT. REV. WALTER T. SUMNER, D.D.

*Bishop of Oregon, Protestant Episcopal Church
Chairman of the Chicago Vice Commission*

Chicago, unquestionably, should have the credit for pioneer work in studying and attempting to solve the question of commercialized vice. While other communities have approached the problem through volunteer agencies, Chicago was the first municipality to approach it officially and finance the work with city funds.

Fred A. Busse, mayor of Chicago, who maintained a sympathetic attitude toward social welfare, early in the year of 1910 agreed to appoint a commission when authorized to do so by ordinance of the City Council. As he said:

I am sure that we have men and women among us who can help us to find a slow and partial solution for these questions, pending perfection in the men and women who make up society. We will welcome such help. I am sure that all over the world governments will welcome the results of these deliberations. I therefore respectfully appoint the following as a commission on the problems of vice, requesting them to deliberate on the question and to present the results of their deliberations for the consideration of this community and the guidance of those charged with administration of the municipal government.

The Commission, consisting of twenty-eight men and two women, was appointed by the mayor, and the appointment ratified by the City Council. Ten thousand dollars was appropriated by the City Council and nearly \$10,000 more was contributed from private sources. This represented the expenditure of the Commission. Its report is too well known to require any extended notice here. Not only did this report and the education wrought by the Commission bring about a revolution in commercialized vice in Chicago, but something like fifty other vice commissions have since sprung into existence and by their sound constructive work, patterned after that of the Chicago Vice Commission, have extended that revolution to all parts of the country.

One of the most interesting things in connection with the whole plan of municipal commissions was the manner in which the idea came about. Living in the heart of the old West Side levee district for many years, I was forced to note the degeneracy, violence, exploitation, and debauchery that went on to an appalling extent. The one thing that stood out most prominently was the hopelessness of continuing under such condition. There were many experts in Chicago who could speak with authority the final words in handling the various problems looking to the suppression of certain phases of commercialized vice. There was

no one, however, who was familiar with the problem in its entirety. The idea suggested itself that if these various experts could be brought together to merge their highly specialized knowledge, some sort of a solution might be found. No one believed, or believes now, that there is any one solution to the problem of commercialized vice. We can only approximate its solution at best. That much, however, is a tremendous gain in itself.

I advanced the idea of a commission before the head residents of the social settlements in Chicago at a dinner at Hull House given by Jane Addams, and the matter was sympathetically and thoroughly discussed by those present. The consensus of opinion seemed to be, however, that the social settlement group was not the one to request the mayor to appoint such a commission. There the matter rested for some time until the Church Federation, consisting of the clergy representing some 600 congregations, requested me to read a paper on the subject of commercialized vice. At the conclusion of the paper, I presented the resolution asking the mayor to appoint such a committee. The resolution was unanimously adopted, a committee from the Federation called upon the Mayor, and he appointed the commission.

After the presentation of the Chicago Vice Commission Report, the then mayor and City Council, not satisfied with its findings and recommendations, appointed two other committees, one of which went abroad to study conditions there. The reports of these two committees virtually substantiated the findings and recommendations of the Vice Commission. The result has been that the Chicago red-light districts have been wiped out and the flagrant conditions of former years are no more.

For many years I have maintained that whenever the American public is enlightened on a moral issue, it will act positively and constructively on that issue. The vice commissions of the country have done a stupendous amount of education. Wherever communities have become enlightened, their citizens have without exception discouraged the old and immoral theory of "recognition and regulation" and have adopted the now well-known slogan of the first Vice Commission, that of Chicago—"Continued and persistent repression of prostitution the immediate method; absolute annihilation the ultimate ideal."

MISS JANE ADDAMS

Head Resident, Hull House, Chicago

My original interest in the problem arose through my experience at Hull House, where I saw the untoward things which happened to young girls and boys. I believe the first article I ever wrote was one for the *Ladies' Home Journal*, entitled "Why Young Girls Go Wrong." From that time on I collected material for my book, *A New Conscience and an Ancient Evil*.

Since that time much of the Hull House activity along that line has been taken over by the Chicago Juvenile Protective Association.

ABRAM W. HARRIS, Sc.D., LL.D.

Former President, Northwestern University

Until I was invited to become a member of the Chicago Vice Commission I had given almost no attention to the problems it was created to study. The commission was appointed by the mayor, approved by the City Council, and thus its members were officers of the city government. My invitation to become a member was brought me by Dr. Evans, head of the department of health. I asked him whether the Commission would be so made up that it would courageously accept the conclusions that grew out of its investigations, without concessions to preconceived opinions, whatever those opinions might be. It was my feeling that I ought not to undertake investigation with a group of men who either had already decided where the investigation ought to lead, or who might be afraid to announce their conclusions when reached. I was not at all sure that study might not bring us to conclusions that the "best people" would not approve. I was assured of the purpose to make and to report a searching and courageous study. The outcome justified this reply.

The Commission, made up of twenty-eight men and two women, included the chief justice of the Municipal Court, the United States district attorney, the judge of the Juvenile Court, the commissioner of health, Protestant ministers, Roman Catholic priests, a Jewish rabbi, college professors, business men, physicians, lawyers, and a representative of the Federation of Women's Clubs, and the head of a woman's hospital.

After my appointment I talked the general problem over with men whose judgment I respected—men of the highest standing in community and church. They were in substantial agreement with the opinion that

the only thing to be done in the matter of public prostitution was to segregate it, to keep it shut off and out of sight, and perhaps to control its evils—physical and moral—at least in some degree by a measure of regulation. They agreed that regulation, if put into operation, would shock public sentiment. So far as I know, the thirty members of the commission were very generally in accord with these opinions. As study and investigation progressed, we became more and more convinced that segregation was not a solution. We came to the end of our study unanimously against segregation; and reported that “constant and persistent repression of prostitution” was the immediate method of solution, and “absolute annihilation the ultimate ideal.” Doubtless we did not expect that absolute annihilation of commercial prostitution would be attained, but did profoundly believe that nothing less ought to be accepted as an aim. Nothing more significant happened in all our work than this change; having started the investigation with a conviction amounting almost to a certainty as to the proper method of handling the problem, we came to a conclusion quite different. The old solution was simply that of the physician who, seeing no cure for his patient, isolates him so as to prevent the carriage of the disease. Segregation is no remedy but tends to interfere with progress toward a cure; does indeed magnify the evil and increase difficulties.

Having completed its work, the Vice Commission reported its conclusions.¹ These did not meet with general favor. One writer, in an article on unsound thinking, took the recommendation of the Vice Commission as a text and illustration. Yet after a few years the attitude of the commission is very generally approved.

This change of opinion and the resulting program constitute the important contribution the Chicago Vice Commission made. The acceptance of the conclusion by the public, introducing as it did a constructive policy of hope, is a result unique in public policy.

¹ Copies of this report—a bound volume of 400 pages—are still available for the use of serious students of social hygiene, although it is not desired to have them in general circulation. The American Social Hygiene Association is willing to present a copy to any qualified reader who will apply on his professional letterhead and send 25c to cover the cost of mailing.

BOOK REVIEWS

THE PHYSICAL BASIS OF HEREDITY. By Thomas Hunt Morgan, professor of experimental zoölogy, Columbia University. Philadelphia and London: J. B. Lippincott & Co., Monographs on Experimental Biology, 1919. 304 p., 117 illus.

As a result of the developments of the last twenty years, the study of heredity is in a fair way to become an exact science, and Professor Morgan has played an important part in these developments. A general review of the whole subject from his pen is therefore welcome, and at once takes a place among the indispensables for serious students of genetics. For the ordinary reader, the book is too detailed and technical to offer much of interest.

Dr. Morgan says little about heredity in man; but he is dealing with the mechanism of inheritance, rather than with any particular visible traits, and the observed order of events in other animals and in plants appears to hold good for the human species. The chemical bases of heredity are apparently carried in the chromosomes, which form part of the nucleus of the germ-cell. The number of these in human cells is not yet well established; there is some reason for believing that the Negro possesses twenty-four and the white races forty-eight. Among other things, the chromosomes determine sex, the female (in the human species) having always an even number, while some of the male spermatozoa possess the same number, some possess one less. The sex of the embryo is ordinarily determined beyond all recall at the time of fertilization of the ovum, and depends on whether the latter is entered by a spermatozoon with one sex chromosome or with two.

This naturally means that the two sexes will be produced in equal numbers. The observed excess of males, some 106 boys being born for every 100 girls, is so far unexplainable except by various untested hypotheses, as that one type of spermatozoon may travel faster than the other, and thus more frequently reach the ovum first.

P. P.

INBREEDING AND OUTBREEDING: THEIR GENETIC AND SOCIOLOGICAL SIGNIFICANCE. By Edward M. East, Ph.D., Bussey Institution, Harvard University, and Donald F. Jones, Sc.D., Connecticut

Agricultural Experiment Station. Philadelphia and London: J. B. Lippincott Co., Monographs on Experimental Biology, 1919. 285 p., 46 illus.

Inbreeding and outbreeding are among the oldest problems that have deeply concerned the human race, but it is only through the experimental researches of scientists during the last century that a foundation for their proper understanding has been laid, while a thorough comprehension of them was impossible before the epoch-making discoveries in heredity during the last twenty years.

At present these subjects are, on the whole, thoroughly cleared up from a scientific point of view, and Dr. East and Dr. Jones, both botanists, have therefore rendered a timely service by bringing together in one volume the evidence on which present ideas of inbreeding are based.

The most conclusive parts of this evidence are the carefully controlled experiments in breeding plants and lower animals (particularly maize, rats, and guinea-pigs), which have been going on in several cases for nearly 15 years. The authors have themselves made important contributions to this work, and they write with authority on the purely genetic aspects of their problem. Probably no one will seriously differ with their conclusion, that inbreeding is the method, par excellence, of producing valuable breeds of live stock and horticultural varieties of plants.

In the sociological field, which most concerns the readers of this quarterly, the authors are less at home, although the general premises they lay down are sound. They propose three questions of particular interest:

1. Do marriages between near relatives, wholly by reason of their consanguinity, regardless of the inheritance received, affect the offspring adversely?

2. Are consanguineous marriages harmful through the operation of the laws of heredity?

3. Are hereditary differences in the human race transmitted in such a manner as to make matings between markedly different peoples desirable or undesirable, either from the standpoint of the civic worth of the individual or of the stamina of the population as a whole?

To the first question, the answer is an unqualified no. There is no mystical quality inherent in a cousin-marriage—from the biologic point of view, at least—which makes it different from any other marriage, save that the two individuals have a larger common inheritance. This means that many characters which each have will be “doubled up”

and in appearance intensified in the offspring. If these traits are desirable, then the offspring will benefit correspondingly. If they are undesirable, the offspring gets the disadvantage of a double dose of them; and in this way feeble-mindedness and other defects from time to time appear as the result of consanguineous marriage. The mysterious and at the time unexplainable appearance of such defective offspring doubtless is the reason why many primitive peoples blindly tabooed all consanguineous marriage. But the reverse case is equally important; such notable men as Abraham Lincoln and the sons of Charles Darwin have been the offspring of cousin marriages. It is all a question of the kind of stock involved. The second question has thus been answered along with the first. Eugenically, consanguineous marriages may or may not be harmful; they may or may not be beneficial. The same is true of all other marriages.

When they come to the third question, miscegenation, the authors lay themselves open to some damaging attacks from the doctrinaires, still numerous and energetic enough, who hold that all men are potentially equal in intelligence. But this does not mean that the general conclusions of the authors are any the less sound, even though they be supported with some ill-chosen examples. These conclusions, whose genetic foundation it would take too long to describe in a brief review, are (1) that crosses between widely different races are undesirable in any event, and doubly so if one of the races, as for example the Negro, is inherently inferior to the other (e.g., the white American); (2) that crosses between slightly different races, of somewhat similar degree of ability, are desirable to some extent.

"To produce greatness," they conclude, "a nation must have some wretchedness, for such is the law of Mendelian recombination; but the nation that produces wretchedness is not necessarily in the way of producing greatness. There must be racial mixture to induce variability, but these racial crosses must not be too wide, else the chances are too few and the time required is too great for the proper combinations making for inherent capacity to occur. Further, there must be periods of more or less inbreeding following racial mixtures, if there is to be any high probability of isolating desirable extremes. A third essential in the production of racial stamina is that the ingredients in the melting pot be sound at the beginning, for one does not improve the amalgam by putting in dross."

It is easy to apply these principles to the past, present, and future history of the United States, and the authors are in accord with sound

biology when they call for a diminution in the influx of dissimilar immigration that has for the last quarter of a century been overwhelming the old white population of the country.

P. P.

EDUCATION FOR CHARACTER: MORAL TRAINING IN THE SCHOOL AND HOME. By Frank Chapman Sharp, Ph.D., professor of philosophy, University of Wisconsin. Indianapolis: Bobbs-Merrill Company, 1917. 453 p.

This is the book for which we have been waiting from Professor Sharp, and it covers its field in a comprehensive, yet simple fashion, calling more for appreciation than criticism. The book forms one in the Childhood and Youth Series for parents and teachers, edited by Professor O'Shea.

There is an introductory chapter showing the necessity of the school's undertaking the work of moral education, though later the author opposes "the policy of requiring this work by law or of demanding it indiscriminately of all teachers by the fiat of the superintendent" (p. 332).

The book traces the development of character in the school to three essential influences, (1) Personality, (2) Moral Training, (3) Moral Instruction each of which is given one section in the discussion, allowing 30, 114, and 186 pages respectively to the three topics. The relative importance of these three influences is probably just the reverse of the amount of space accorded each. But the spacing is undoubtedly due to the author's interest.

There is a final chapter devoted to moral education in the home, showing aptly the "danger of our children's home being inferior to our childhood home."

There is also a 37-page "Program of Moral Instruction for the Elementary School," grouped in each of the eight grades about the five topics: self-government, kindness, trustworthiness, justice (fairness), and social outlook.

The book concludes with useful "exercises" on the chapters, a classified and annotated bibliography, and an index. It is well printed in large type, making it a joy to the eye, though indicating in paper and binding that the day of the high cost of poor workmanship is upon us.

The author devotes pages 284-287 to "the problem of sexual instruction," recommending organic relation with the American Social Hygiene Association, and pages 297-299 to the problem of the relation between

the sexes in the high-school course in moral instruction. Also one page in the bibliography is given to "Sex Instruction."

To the present reviewer the notable weakness of the book is the failure to treat instinct. The term does not appear in the index, and the following quotation seems to show that the author confuses instinct with reflex action: "Instinctive action (in the narrow and proper sense of that scandalously misused term), i.e., action not determined by thought, as winking when some one pokes his finger at your eye, starting at a sound, and sneezing, has no moral significance whatever" (p. 155). Yet the author claims to know McDougall's *Social Psychology*, which demonstrates to any unprejudiced mind that the instincts are at the basis of social conduct and institutions.

H. H. H.

CHILDHOOD AND CHARACTER. AN INTRODUCTION TO THE STUDY OF THE RELIGIOUS LIFE OF CHILDREN. By Hugh Hartshorne, assistant professor of religious education, Union Theological Seminary. Boston: Pilgrim Press, 1919. 282 p.

A modern book. "This book is an effort to introduce teachers to the study of childhood religion at first hand," says the author.

The point of view is that of the new democracy which is teaching "King Child that he must take his proper place as a citizen with increasing rights and duties" (p. 4). Separate chapters are devoted to Babies, Five-Year-Olds, Little Fellows Six to Eight, Boys and Girls, and The Transition. In addition the treatment includes Observing the Religious Life of Children; Likenesses and Differences; Heredity (20 pages); Making Over Human Nature by Action, Thinking, and Worship; Motives; Health; Work and Play; and Character, or Discipline for Democracy. An appendix contains things children do and say, a classified and annotated bibliography, and three charts.

The material is a blend of the social interpretation of religion of Coe, the democratic interpretation of education of Dewey, and the experimental approach of Thorndike. Progress in religious education is bound to come from such work.

Concerning sex education the author holds that "the greatest need for information is just before puberty." The relation of confidence should obtain between parent and child, and the information given should allay, not arouse, curiosity. Concerning differences between boys and girls, both sexes have both the fighting and the parental

instinct, "but boys are better fighters and the girls are better mothers" (*sic*, p. 90).

As a whole this book is a new and worth-while contribution.

H. H. H.

EDUCATIONAL PSYCHOLOGY. By Daniel Starch, Ph.D., professor of psychology, University of Wisconsin. New York: Macmillan Co., 1919. 473 p. 96 charts.

Starch's *Educational Psychology* is probably the most noteworthy contribution to this rapidly developing field which has appeared in America since Thorndike's definitive work. Trained in the tradition, though not in the immediate circle of Thorndike, the author, who is professor of educational psychology in the University of Wisconsin, has brought to his task a strictly experimental method, an adequate biological and physiological background, and a thorough knowledge of the practical problems of pedagogy.

The most striking feature of such a work as Starch's, when compared with those of the pre-psychological school of educators, is the sharp shift of emphasis from speculative analysis to the quantitative mensuration of demonstrable reactions. This is, of course, only another way of saying that education, like sociology and others of the late-flowering "social sciences," is now in the way of becoming a science in the true sense—that the data upon which its generalizations are based have escaped from the qualitative into the objective category. Starch takes for granted much that the older writers would have laboriously spun out. He does not attempt a résumé of general psychology, and he confines his discussion of instinct to one chapter, on the ground that while the instincts are fundamental to human life (his treatment of them is a synthesis of the dynamic view of Woodworth and the transitory theory of Stanley Hall, with but scant credit to the recapitulation idea), the actual use that can be made of a detailed knowledge of the instincts in concrete school problems is relatively small.

He thus gains room for five fundamental chapters on Variation in Human Capacities, Correlation among Human Capacities, Sex Differences, The Inheritance of Mental Traits, and The Measurement of Mental Capacities, which set the keynote for the entire volume. The prime axiom of the Galton-Pearson biometricians, that human capacities, both physical and mental, vary according to the Gaussian or normal probability curve, is here combined with a survey of the instruments that have been devised for the measurement of general intelligence and

of specific capacities. Of these, Starch believes that the specific test method holds out greater scientific promise for future development than the series of scales that have had their source in the work of Binet and Simon.

Students of social hygiene will be interested in the author's findings regarding sex differences. The average amounts of such differences in mental capacities are negligible, he holds, the percentage of men reaching or exceeding the medians of women for given traits rarely varying beyond the neutral zone between 40 and 60 per cent. Women are generally superior in linguistic and memory tests, while men excel in motor capacities and concrete situations, the latter fact having probably given rise to the man-made myth of women's intellectual inferiority.

Reviewing the familiar data for the inheritance of ability among related geniuses, royalty, siblings, twins, etc., and the converse arguments from the Jukes, Kallikaks, and other defective stocks, Starch comes to the following conclusion regarding the hereditarian-environmentalist controversy: "... the ultimate achievement of any given individual is due to his original ability probably to the extent of 60 to 90 per cent, and to actual differences in opportunity or external circumstances only to the extent of 10 to 40 per cent." This is substantially the consensus of opinion of all but the extremists among scientific students of heredity, and may nowadays be considered as the essential point of departure for students of any social problem. Starch leaves room, however, for ample qualifications in favor of the complexity and interrelation of social forces, without which indeed, the advantages of popular education would be but thin comfort.

Upon this foundation Dr. Starch devotes the latter two thirds of his book to the meat of his subject: the psychology of learning—its general theory and its application to specific school subjects. Throughout these, his statistical methods of approach are prominent. The chapter on How to Study is one of practical advice after the Jamesian fashion. In two other chapters he punctures a popular fallacy of "the transference of training," or the "disciplinary value" of elementary branches, by showing that abilities in other fields are raised but insignificantly by the training of specific abilities, unless the subject matters are closely cognate. In other words, each subject must stand on its own scholastic legs, its content value being its primary *raison d'être*.

Each branch is studied from the triple standpoint of the sensorimotor processes involved, the methods of measuring progress in training, and the most economical procedures for the teaching-learning process.

Under the second head the author makes perhaps his largest success in detailing and evaluating the various scales and tests in use for each school subject. Dr. Starch is no mean originator in this field himself, having evolved some of the best devices for measuring efficiency in reading, writing, spelling, and history. The numerous graphic illustrations are especially to be commended.

As a whole the book may perhaps be criticized for its somewhat loose construction, its arbitrary choice of subject matter, and its over-free reliance on quotation (though, to be sure, from sound authorities). But it stands, nevertheless, as a distinct advance in the application of scientific method to a field which has long evaded such treatment.

K. M. G.

MARRIED LOVE OR LOVE IN MARRIAGE. By Marie Carmichael Stopes, Sc.D., Ph.D. London: G. P. Putnam's Sons (Seventh English Ed.), 1920. 189 p. New York: Critic and Guide Co. (American Ed.), 1918. 179 p.

The appearance of this small volume, which bears a dedication illustrative of its whole spirit, may be an augur of that better time when much-needed information on the function of sex in marriage and society will not be presented only by those who, either because of their interest in the pathological or for other reasons not necessary to comment on, write of and to the abnormal almost exclusively. To quote Dr. Stopes, she speaks "to those who are normal and who are married or about to be married, but do not know how to make their marriages happy and successful." Because the author speaks in the main quite successfully, her book may well be welcomed.

Because of its intent and perhaps, too, because of a certain almost youthful idealism which is usually coupled with a practical realization of the actual physical factors in marriage, the reading of many parts of this book is at once gratifying and refreshing. Not much is included that has not been said before, but there is ever present an attitude, a point of view which is entirely too rare in the literature on this all-important subject.

It is regrettable that an author of Dr. Stopes' training should include unsubstantiated material on such subjects as artificial insemination, telegony, and other topics equally out of place in any scientific work.

If anything should militate against the circulation of this book, it would be the inclusion of unreliable or false statements of this sort.

Of the subjects which are included, certainly one of the most suggestive for future investigation is that discussed in the chapter on "The Fundamental Pulse." Here Dr. Stopes outspokenly attacks that superstition still prevalent, that the normal woman should have no spontaneous sex impulse. She not only exposes the viciousness of this fable but has gone farther and advanced the very interesting idea, in support of which some evidence is adduced, of a fundamental sex-rhythm in normal women, with two crests each moon-month. Dr. Stopes believes that this rhythm operates quite apart, though not altogether independently of the ebb and flow of vitality. The conclusions are presented in a brief chart and would seem to point the way to other investigations of lasting value to human society.

The author's frank condemnation of that social prudishness which bars the more sensitive of pregnant women from appearing in public, and her equally frank insistence on a proper appreciation of the art of love, are further indications of the sane and wholesome attitude which in general characterizes the work.

It should also be noted that Dr. Stopes has in some small degree opened herself to the same criticism which she makes against a great number of previous publications on various phases of the question of sex. In a few sections narrative details regarding various more or less pathological manifestations of the sexual phenomena, which do not enhance the book's usefulness and which add only to its morbid interest, are included.

When everything is considered however, the normal, refreshing point of view and the frank presentation of the need for a well-adjusted physical life as an essential of marriage, make this book a contribution of value, especially for the group to which the author's main attention is directed. Certainly until something less open to criticism appears, there is a wide field of usefulness for it.

R. R.

LAW AND THE FAMILY. By Robert Grant. New York: Scribner's, 1919, 264 p.

The first three chapters of this very readable book are devoted to the consideration of the law of family property. The last four chapters are

more intimately related to social hygiene. The whole book is non-technical and popular in style. The experience of the author, as judge of the Probate Court of Boston for twenty-five years, gives a certain authority to his lightest observation on social tendencies, even though delivered, as many of them are, with an air of good-humored and resigned detachment. This is especially noticeable in the chapters on Feminism in Fiction and Real Life, and The Limits of Feminine Independence, in which he declares "that the position of the modern woman is parallel to that of the automobile; we meet her at every turn and, whether we like her or not, if we get in the way, we are likely to be run over." And again, in describing her independence of the mere man whose name she happens to bear: "Indeed, so fast and so far has the pendulum of readjustment swung in her favor, that the crucial inquiry of the modern marital situation has come to be: At what point does a husband cease to be intolerable? Or, to phrase it a little differently: How poor a sort of man is it a woman's duty to put up with?"

The book abounds in penetrating flashes, which bring out the more vividly, because they are not sustained, the seamy side of the more radical dogmas of feminism.

In summing up the philosophies of Wells and other "high priests" of feminism, he says: "Yet, talking of heroines, it is pertinent to wonder whether democracy can find no better cure for social injustice than to crown the woman of unstable virtue as a symbol of enlightenment—crown her in the name of individual liberty nicknamed 'the great adventure,' with the assurance that all the rest are cowards."

While recognizing the tendencies of the modern woman to remain unsatisfied with substantial equality before the law (which, according to the judge, she has achieved in all matters except offenses against chastity) and to strive to change "the whole body of public opinion, known as the unwritten law or social conventions," Judge Grant would not exchange her for her Victorian sister. He finds that the war has not changed her fundamental qualities and that "out of the welter of world agony, and because of it, she emerges the same old ministering angel, with the identical stock in trade."

All through the last half of the book, and particularly in the chapter on marriage and divorce, emphasis is laid upon our national tendency to rush gaily into, and lightly out, of marriage. But neither the divorce rate, nor the "crazy quilt" of our marriage laws; which makes a "wife in one jurisdiction a concubine or bigamist in another, . . . constitute the real stigma attaching to the American institution of marriage, . . .

but rather the facilities afforded by prejudice against interstate co-operation to the lawless and evil-disposed to utilize the map of the United States for a 'three-card monte' game, which leaves alike the priest, the lawgiver and the man in the street perpetually misled as to the permanence of any marriage if the contracting parties are bent on dissolving it."

The book as a whole is stimulating, wise, and timely.

B. J.

ILLEGITIMACY LAWS OF THE UNITED STATES AND CERTAIN FOREIGN COUNTRIES. By Ernst Freund. Children's Bureau, U. S. Department of Labor, 1919. Legal Series No. 2, Bureau Publication No. 42. 260 p.

Professor Freund's book is an authoritative and valuable contribution to social hygiene literature, which will be useful to the layman, as well as the lawyer and social worker. Besides containing the texts of all of the illegitimacy laws of the United States, France, Germany, and Switzerland, together with a tabular analysis of the illegitimacy laws of the United States, it also contains a comment on illegitimacy legislation, and a suggestion for possible changes in the law in favor of the illegitimate child.

The first thought that strikes one upon glancing over the comment on existing laws is the apparent lack of consideration that this subject has received at the hands of the various legislatures. On the whole, very little progress has been made, no really progressive legislation being enacted until 1917, and this by only two states. Freund says:

In Massachusetts, until the new act of 1913, the leading features of the law of 1785 were retained; Georgia's law is still substantially that of 1793; the law of New York, contained in the Code of Criminal Procedure of 1881, is substantially a copy of the law found in the Revised Statutes of 1828 (I, p. 640); in Ohio there has been no radical change since 1824; in Florida, since 1828; in Iowa, since 1840; in Illinois, since 1845; in Alabama and Kentucky, since 1852. Strikingly new legislation, however, was introduced in Minnesota and in North Dakota in 1917.

The comment on existing laws not only indicates how little progress has been made, but also that many laws are without scientific basis, and how wide is the divergence of legislative treatment in the different states, reflecting local and individual differences, which probably in some cases can never be sufficiently reconciled to permit of an entirely uniform law on the subject. A perusal of these pages indicates an obvious need for improved legislation that is almost universal.

Professor Freund suggests the following provisions for embodiment in new legislation on the subject in all the states:

1. A declaration that the issue of null marriages is legitimate.
2. A proceeding to establish legitimacy or illegitimacy.
3. Legitimation by subsequent marriage of the father and mother, where the father acknowledges the child.
4. The possibility of voluntary legitimation after the death of the mother, or where marriage or adoption is impossible.
5. The possibility of adoption by the father.
6. A declaration that the relation of mother and child is the same whether the child is legitimate or illegitimate.

Can the law safely go further and give the child the status of a legitimate child with reference to the father?

It has been seen that this has been attempted in North Dakota. There an act of 1917 declares every child to be the legitimate child of the natural parents, entitled to support and education, and to inherit from the natural parents and their kindred, and merely withholds the right to dwell with the father's family if the father is married to some other woman. So it has been proposed in Illinois to give the decree in bastardy proceedings the effect of making the child "to all legal intents and purposes"¹ the child of the father as far as the father is concerned.

The practicability of such legitimation of the child by the fiat of the law should be carefully scrutinized. The normal legal relation between parent and child involves the social foundation of a lawful or *de facto* marriage; without this, it is in fact a different relation—a fact which no dictate of legislation can alter. It is true that where, upon divorce, the child is awarded to the mother, it has the status of a legitimate child of the father without the corresponding social habitat, but there is the essential difference that in this case the father, who is deprived of the custody, normally still retains his parental affection and interest, while in the case of the illegitimate child the father refuses to admit the child into his household from the very beginning of its life.

¹ Even as regards maintenance, the illegitimate child has, in some respects and in the absence of non-support or abandonment laws, more effectual remedies than the legitimate child. The law of Tennessee therefore finds it necessary to provide (S. 7353): "The judgment of the court against the defendant is not satisfied, nor the defendant and his sureties exonerated from liability, by the defendant subsequently legitimating the child according to law." Recent legislation in many states has, however, altered the law to the advantage of the legitimate child.

If the legislator declares the child born out of wedlock the lawful child of the father, he should have a clear realization of the implications of such a provision and consider particularly what follows with regard to custody, rights of inheritance, and name.

Legislative provisions for guardianship and permanent care in the form of a state board of control, such as that provided by Minnesota in 1917, are suggested as a means for securing the most effective enforcement of illegitimate support legislation.

G. E. W.

LA PROSTITUTION EN EUROPE. By Abraham Flexner. Édition française et préface par H. Minod. Paris et Lausanne, Librairie Payot & Cie., 1919. 326 p.

Abraham Flexner's description of prostitution in Europe, which was published in the United States in December, 1913, was promptly translated into French, and was about to appear in print when the war held it up. It has now come out with a historical preface by H. Minod, of Geneva, who briefly describes the history of attempts to deal with prostitution all over the world from the Middle Ages to the present time. The American situation is fully described, and the part played by this book in bringing about the abolition of segregated prostitution in the United States is not overstated; but M. Minod is in error when he states that the only real regulation of prostitution in the United States occurred in St. Louis, 1870-74. Dozens of small cities in the South and West had a complete system of regulation on the Continental model, which was not abolished until the great social hygiene campaign that coincided with the war.

Of Flexner's book itself, little need be said, for it is probably familiar to every student of social hygiene in the United States. Starting with an unbiased mind, Flexner studied the system, or lack of system, with which prostitution was regulated by police and health authorities in Europe, and showed up its defects so clearly as to carry conviction even to the most skeptical.

He himself was inclined to accept the solution which in England and Europe is known as abolition, in contrast to regulation. Abolition in this sense refers to the abolition of all attempts to regulate prostitutes, or to mark them out as a special class for police or sanitary control; it does not, strictly speaking, refer to the abolition of prostitution as such.

The abolitionists hold prostitution to be a moral offense, but believe that it should not be considered a crime. Exploitation of prostitution is to be punished by law, or a prostitute herself may be punished if she offends against public order or decency by, for example, public solicitation; but an act of prostitution committed by a man and woman is not held by the abolitionists to be a proper subject for criminal action; rather it is a problem for education.

From this view American opinion has largely departed. It is indeed satirically alleged that the abolitionist point of view is illogical in that it makes it a crime for a woman to ask a man to commit an act which, if and when committed, is perfectly lawful. The American tendency at the present time, contrary to the abolitionist idea, is to make prostitution itself a crime, and even to make fornication, or a single act of extra-marital sexual intercourse, illegal.

Flexner's conclusions are therefore to-day more closely in harmony with the views of the great bulk of European social hygienists, than with those of the great bulk of American social hygienists. It will be interesting to see, during the next decade, whether two such opposite methods of attack are to be maintained and found justifiable by differences in public sentiment and customs in the two continents; or whether one will gradually assimilate the other.

P. P.

HEALTH THROUGH WILL POWER. By James J. Walsh, M.D., Ph.D., Boston: Little, Brown & Co., 1919. 288 p.

To read a book like this is as stimulating as a blast of icy air, and the picture that it suggests of its author as an iron-hearted, uncompromising individual, who regards fear as a contemptible companion for a real man, is enough to make even a neurotic mollicoddle sit up and wonder if he also can't develop a spine.

The tendency of some modern psychopathologists has been to regard the human mind as a laboratory for investigation and research, a place in which to study delicate mechanisms or peculiar effects, and the reaction that has got back to the public as a result of this research has been too often a feeling that man's mind is exceedingly frail and easily upset—as subject to psychic trauma as a fern frond to frost. Too often mothers and other loving and mistaken souls have put their children and friends under glass, or hedged them round with fears. To such persons we commend a perusal of this book, for though we may differ from it in

some particulars, it represents to a high degree the healthful attitude of those educators and psychiatrists who reaffirm the ancient truth that the way to achieve mental strength is to "endure hardness as a good soldier."

It is impossible in a brief review to do justice to this book, but the titles of some of the chapters and a few quotations may best serve to show the spirit of it: The Will in Life, Habits, Dreads, Self-Pity, What the Will Can Do, Pain and the Will, Psychoneuroses. A few quotations will convey Dr. Walsh's point of view:

Any habit, no matter how strong, can be broken if the individual really wishes to break it, provided the subject of it is not actually insane or on the way to the insane asylum. He need only get a motive strong enough to rouse his will, secure a consciousness of his own power, and then the habit can be broken. . . .

Quite literally, they are suffering from complaints and not from disease in any ordinary sense of the word. . . .

For nervous people, that is, for those who have, either from inheritance or so much oftener from environment, yielded to circumstances rather than properly opposed them, sympathy is quite as dangerous as opium. . . .

Nothing that I know is quite so *thoroughgoing* a remedy for self-pity as the actual seeking at times of painful things in order to train one's self to bear them. . . .

Keep the faculty of effort alive in you by a little *gratuitous* exercise every day.

This latter quotation has the same philosophy and therapeutic value for the normal individual that the "immunizing dose" of endurance, recommended by Adolph Meyer, has for the reduction of complexes in the psychopathic.

In short, the spirit of Dr. Walsh's book is that, in life as in games and war, the best defensive is in the offensive method. His militant psychotherapy is much needed in these modern days.

H. W. B.

SANITATION FOR PUBLIC HEALTH NURSES. By Hibbert Winslow Hill.
New York: Macmillan Co., 1919. 211 p.

This small volume of slightly more than 200 pages contains a large quantity of useful and scientific knowledge. The demand for literature on public health nursing has been increasing yearly and supply is limited. The epidemic of influenza occurring during 1918-19, and the dearth of doctors and nurses brought the people to a realization that public health departments meant more than garbage removal and the isolation of a smallpox patient. To-day, it means health for the public, and cities and counties are demanding public health nurses as never before to care for such problems.

One striking paragraph reads, "Most mysteries in this world are mysterious merely because the explanation is on the surface. Most diseases, so far as we understand them, originate from a very common, ordinary, and world-wide impulse in which we all share, the desire for food." One chapter treats in a rather too sketchy way the diseases arising from the other great "world-wide impulse," the sex desire. But the people are seeing the light regarding health problems, and the public health nurses will bring them more light. Dr. Hill's book will enable such nurses to handle the complex problems which arise with science and sense.

W. M. B.

THE STORY OF A LOVER. Anonymous. New York: Boni and Liveright, 1919. 201 p.

An autobiographical novel. Books like this, having the appearance of reciting truths, are harmful to a widespread and better understanding of marriage. From the first to the last page ignorance of the known facts of life, and the true significance, the boundless and inspiring beauty of the phenomena discussed, is flaunted.

And it is books of this type which so thoroughly demonstrate the fallacy of "a delicate, instinctive, emotional consideration," as opposed to a scientific one, of such intimate phases of life as the adolescent and later, the young married pair are called upon to face and understand.

Can the most intimate and beautiful facts of life be reduced to the printed word for strangers to read, in any save the true scientific, impersonal way? I do not believe it is possible, because, so reduced, they are *limited*, and therefore not strictly true. The failure of the present work is only another demonstration that the one way in which truth can be imparted is through the scientifically accurate word, on the understanding of which the personal experience can and will be soundly and normally built.

And, as demonstrated by many of the greatest scientific works to-day the printed word can be filled, and in such works is filled with real reverence, the reverence of knowledge, as opposed to the superstitious, opinionated, egoistic awe which here and in so many similar efforts masquerades as the real thing.

"Science is the highest form of thinking reality," remarks one of the great contributors to the knowledge of life. It is suggested, nay urged,

that the writer, before he produces any more such works as this, and the publishers, before they print any more, consider this aphorism long and well.

R. R.

LETTERS TO A YOUNG MAN ON LOVE AND HEALTH. By Walter M. Gallichan. London: T. Werner Laurie Ltd., 1919. 123 p.

Mr. Gallichan is not unknown to American readers, and it is to be hoped that this little book will introduce him to a large number of people for whom his other works are not adapted, that is, to young men of college and high school age. It would be well, too, if a great many young women would read these "letters," for in them is reflected, with an extraordinary degree of delicacy and subtlety, a deep understanding of the problems of youth. Mr. Gallichan has an unusual memory for these problems and for the feelings of youth regarding them. It is the kindness and sympathy and the lack of flabby sentimentality that distinguish these "letters" from much that has been done in the past to tell young men the truth. The author writes as an experienced man of the world, in the prime of middle age, one who has been enlightened but not embittered by his contact with life. This is only another way of saying that these are *real* letters, expressions of the personality and outlook of Mr. Gallichan himself, whether or not they were, in whole or in part, actually written to some individual young man having an existence outside the mind of the author.

There are twelve letters. They cover the usual ground of sex instruction in an unusual manner, and much more. Of special value is the letter on early marriage and the last one preliminary to the marriage of "Leonard," the young man in the series. But the letters should not be isolated, except to point out special merits. Not that one agrees with all that "Uncle" says to "Leonard," but that it is all safe, sane, and helpful for young men.

W. C.

SEX AND LIFE. By Thomas Walton Galloway, Ph.D., Litt.D. New York: Association Press, 1919. 84 p.

This little book, "a message to undergraduate men," consists of four lectures: The Nature of Sex, Sex and Development, Sex and Health, Sex and Personality.

Taken as a whole, it is a well-organized intellectual appeal to young men to direct their sex life into wholesome channels. There is a certain orderliness and balance to this work which differentiates it from the great majority of similar appeals and gives it a place unique and honored.

We think that the author has made a mistake in not addressing his lectures specifically to one definite age group, instead of trying to address the high school boy and the college man at the same time; the combination of high school style and collegiate content is not a happy one.

We wish that the author had taken the thesis of his excellent lecture, *Sex and Personality*, for the theme of all the lectures, that he had confined himself to words in the vocabulary of the average high school student, and last, but not least, that he had interpreted this matter of "keeping clean" less as a "tremendous struggle," and more as the natural and inevitable outcome of clear-sightedness about sex and life.

K. H.

YOUTH AND ITS PROBLEMS. By Winfield Scott Hall, M.D. Philadelphia: John C. Winston Co., 1919. 266 p.

In the preface the author states that "In order to spread wholesome information and to instill idealistic inspiration this book is presented to the young men of the nation."

In what measure will this book "spread wholesome information" and "instill idealistic inspiration"? In what measure will young men of the nation read this book and be helped by it?

The information it contains is valuable as far as it goes, but that is not far. The description of the anatomy and physiology of the sexual organs is excellent; it is direct, interesting, and clear, and there are few men or boys who could not read it with profit. The two short chapters on the instincts are good, the chapters on Special Sex Problems and Personal Hygiene contain useful information about physiology and hygiene, and the chapters on Eugenics outline some of the fundamental ideas of this new science and art. One may wonder how, if the book contains all this information, the reviewer can say that it does not go far enough, or deep enough. This is the reply: This book, like so many others of its kind, fails in its presentation of the mental and emotional content of the various "problems" discussed; the author mentions these most important aspects only very incidentally and obscurely and thereby invalidates in a large measure the usefulness and "wholesomeness" of the information he would convey to the young men of the nation.

It goes without saying that a book that is not persuasive and not interesting, humanly speaking, cannot "instill idealistic inspiration." It seems to us that the fundamental defect of the whole book has grown out of the author's idea that inspiration can be "instilled."

K. H.

GIRLHOOD AND ITS PROBLEMS. By Winfield Scott Hall, M.D., and Jeannette Winter Hall. Philadelphia: John C. Winston Co., 1919. 233 p.

This book contains, in the main, the same qualities and the same defects as its companion volume for young men entitled *Youth and Its Problems*.

In it there are a considerable number of useful facts about physiology and hygiene, several more or less trite and inexact statements about "social ethics," the "venereal peril," embryology, and eugenics, together with a few, a very few, straightforward references to sex as a whole and personality as a whole.

K. H.

THE SEX LIFE OF GIRLS AND YOUNG WOMEN. By Grace Reese Adkins. Cincinnati: Standard Publishing Co., 1919. 191 p.

This book is thoroughly objectionable from many points of view, but chiefly on account of its author's lack of scientific knowledge and her habit of quoting from sources that are unreliable, such as *Tokology*.

While it is well for a young girl to be reasonably modest and well-behaved, it is not necessary for her to feel that by the slightest touch she may arouse the intensest passions in her boy friends. The author, however, quotes as fairly normal the experience of a married pair who lived in this inconvenient state.

Her frequent reference to the intentions of the Creator are absurd; her coupling of alcohol, venereal disease, tobacco, and shiftless habits is, to say the least, somewhat sweeping.

Most serious of all is a tendency to mingle foolish and romantic statements with unnecessarily crude detail of sex facts in animals.

A very unscientific, stupid, and well-intentioned book.

H. W. B.

SOCIOLOGY AND MODERN SOCIAL PROBLEMS. By Charles A. Ellwood, Ph.D., professor of sociology, University of Missouri. New York: American Book Company, 1919, new edition. 408 p.

Professor Ellwood, who has perhaps contributed more to the development of the twilight zone between psychology and sociology than any other American thinker, has issued a revised edition of his elementary text in sociology, bringing it up to date in many important particulars, incorporating much new material derived from the war and the problems of reconstruction, and adding two entirely new chapters, *The Bearing of Modern Psychology upon Social Problems*, and a *Theoretical Summary*.

The volume, while intended primarily for high school and college students, does not evade the deeper dilemmas which confront the student of the social process. It takes cognizance of most of the newer phases of its sister sciences (with the conspicuous exception of psychoanalysis), and erects as its chief cornerstones, consequently, evolutionary theory and behavioristic psychology. From the institutional standpoint, it studies the family somewhat exhaustively as the simplest and most typical of human associations. On the population question, immigration, the negro problem, poverty, crime, radical theories of reform and the practical task of social control, Dr. Ellwood's work will fill a need that has been felt by many for a more comprehensive synthesis of the converging demands of biology, psychology, and economics, with adequate emphasis on the eugenic aspects of these storm-centers of discussion. The author is, of course, an evolutionist and an educationalist in the matter of social solutions.

As with all such attempts, where economy of approach is a prime requisite, the book falls short in some directions, but it can be recommended for those who seek a popular general introduction to the subject.

K. M. G.

RECENT PROGRESS IN THE STUDY OF VARIATION, HEREDITY, AND EVOLUTION. By R. H. Lock, Sc.D. New York: E. P. Dutton & Co., 1916. New (4th) ed., revised by L. Doncaster, Sc.D., F.R.S. 339 p., with glossary and illustrations.

Dr. Lock, who gave up his life in 1915 as a result of overstrain in war work for the Board of Agriculture, was one of the most promising of the British botanists. Most of his few active years (he was 36 at the time of his death) were spent at the Royal Botanic Gardens, Peradeniya,

Ceylon, where he is remembered particularly for his work on rice and rubber. The book here reviewed was written in 1906 and twice revised by the author; the present revision includes only minor changes by Dr. Doncaster, and a biographical sketch by Mrs. Lock. While out of date, the book is in many respects one of the best available for beginners interested in the study of evolution in general, or genetics and eugenics in particular.

P. P.

THE ADVENTURE OF LIFE. By Robert W. MacKenna, M.A., M.D.
New York: The Macmillan Co., 1919. 233 p.

This book is the product of an average British mind reacting to the strain of five years of war activity. The author was a surgeon in the Royal Army Medical Corps—a man familiar with the classic things of literature, inoculated with a mild scientific virus, molded by a religious cast of mind. He writes apparently to satisfy a deep desire to express his understanding of life, and covers in his indiscriminate quest the realms of philosophy, biology, psychology, medicine, ethics, religion, and many more. His chapters, among which are *The Origin of Life*, *Heredity and Environment*, *The Phenomenon of Pain*, and *Love and Marriage* are recapitulations of what other men have thought or discovered on these sky-reaching subjects. The whole is bathed in a warm metaphysical glow, asks many trenchant “why’s,” but answers none.

K. M. G.

BRIEFER COMMENT

SYPHILIS, THE BLACK PLAGUE. By Rev. R. A. Adams. Kansas City, Kansas: privately published, 1919. 31 p.
An untrustworthy pamphlet.

INHERITANCE. By Whitfield G. Howell. Boston: Roxburgh Publishing Co., 1919. 190 p.

A novel intended to drive home facts of heredity, which has no literary value and tells almost nothing about heredity that is correct.

PIONEERS OF BIRTH CONTROL. By Victor Robinson, M.D. New York: Voluntary Parenthood League, 1919. 107 p.

An account of the experiences of the agitators in England and America who have advocated the prevention of conception against a hostile public opinion.

THE WOMAN OF THE STREETS. By Lee A. Stone, M.D. Kansas City, Missouri: Burton Publishing Co., 1919. 119 p.

This little book by Major Stone, a public health official of wide experience, attempts a historical summary of prostitution, and makes a strong plea for the abolition of sex discrimination.

COURTSHIP AND MARRIAGE. By Priests of the Society of Jesus. New York: America Press, 1920. 132 p.

Dogmatic rules and admonitions for Roman Catholic young men and women, by the editors of *America*.

MORTALITY STATISTICS, 1918. Washington, D. C.: Bureau of the Census, Department of Commerce, 1920. 92 p.

STATISTICAL DIRECTORY OF STATE INSTITUTIONS FOR THE DEFECTIVE, DEPENDENT, AND DELINQUENT CLASSES. Washington, D. C.: Bureau of the Census, Department of Commerce, 1919. 257 p.

These Census publications furnish invaluable reference material for all students of public health and eugenic problems.

NOTE AND COMMENT

THE CASE AGAINST THE PROPHYLACTIC PACKET. Outlining a campaign against the venereal diseases, a state health officer has recently written that the first step is the elimination of the prostitute; the second step the finding and curing of those already infected. Those who have made a careful study of the problem will agree with this. But he continues:

"The third step, perhaps the most important of any from the standpoint of public health, is the use of an early treatment package following exposure."

Is it true that the use of an early treatment package for self-disinfection (i.e., a small collapsible tube filled with a special calomel ointment preparation) is the most important step in the fight against venereal diseases?

The arguments on its behalf are fairly familiar; these are based largely on the assumption that prostitution has always existed and always will exist; that the maintenance of secrecy will always be a controlling factor in diseases contracted through sexual promiscuity; that self-disinfection measures are scientifically sound and their application simple; that popular education regarding self-disinfection immediately after exposure would enormously reduce the number of cases of venereal diseases contracted.

This note will consider only the "prophylactic packet" as a public-health measure, not the so-called prophylactic or early treatment station which was used by the armed forces during the war, and which is administratively a very different matter. Even from the narrowest medical standpoint, which is possibly what is meant by the health officer's reference to "the standpoint of public health," the following questions must be answered before the self-disinfection packet can be admitted as even a necessary, not to say the most important, part of the campaign against syphilis and gonorrhea:

1. Is the "prophylactic packet" based upon sound scientific and administrative procedure?

Scientifically, this method of disinfection under laboratory conditions and within short periods of time after exposure has been proved

effective, but administratively the proper instruction of men and their intelligent use of the method has been found difficult and in a large measure impracticable. Even in the armies where men are under strict military supervision, there is serious question of its usefulness; in the American army and navy, it was considered of too little value to be officially recognized as a factor in the general program for combating the venereal diseases.

2. Will it cause more exposures to infection in civil life, or fewer?

Probably more. The packet will increase exposures because (a) Any method of general sale must require some form of publicity to call the "packet" to the attention of the prospective purchasers; this would inevitably disseminate an impression of widespread practices of extra-marital sexual intercourse and provide an added inducement for individuals deviating from the moral standard which society is endeavoring to maintain; (b) it gives confidence to those who would otherwise refrain, from fear of infection; and (c) it acts as a constant mental suggestion and stimulus. This will be particularly marked in the case of the young and inexperienced, with whom acts of sexual intercourse are often unpremeditated. Logically, if the system of personal prophylaxis is the most important thing, young boys should at the age of puberty (or before) be given "prophylactic packets" which they would always have with them in case they were overstimulated or overpersuaded.

3. Will it mean a greater number of infections per 100 exposures?

Probably not, as compared with no treatment at all. On the other hand, it may give less protection than mere cleanliness. The defects of the "prophylactic packet" in this connection are that (a) it will ordinarily be used without preliminary cleansing with soap and water or the taking of other precautions concerning thoroughness which are so important in all matters of disinfection as a measure in combating any disease; furthermore, (b) it will be used ineffectively in the dark, or too hastily, failing to bring the medicament in contact with the tissues exposed to the infection, or when the user is drunk, or ignorant of its proper use; (c) it will be ineffective because not used soon enough (e.g., after a night has elapsed since the beginning of exposure).

In this connection, attention must be drawn to the claims published in connection with various prophylactic packets, that they are reliable if used within ten to twelve hours. Nothing in the experience of the army or navy justifies such a general claim. There is every reason to believe that even with the best attention to thorough treatment,

prophylaxis should be applied within two or three hours to give reasonable ground for believing disinfection has occurred.

4. Will it mean a greater number of infections per 100 of the total population?

There are no data to answer this question. Many observers believe that the total number of venereal disease infections will be increased rather than diminished by establishing the "prophylactic packet" as the mainstay of the campaign against these diseases, and particularly a large number of advanced stages of the diseases will result, because it will give a false sense of security to its users and they will not consult a physician or place themselves under supervision for the detection of the first evidences of actual infection. It has, moreover, been found that in spite of all warnings to the contrary, many men use the packet for self-treatment after they are infected. This means that proper diagnosis and treatment will be delayed and the infected person correspondingly harmed. Further, the packet offers no security against extra-genital infections.

5. Will the "prophylactic packet" protect both sexes equally?

No. Its use by women in the same way that it may be used by men is not practical. Furthermore, the prostitute cannot ordinarily afford to choose her patrons nor to insist on their taking precautions before coming to her.

Merely from the medical point of view it appears that the case against the prophylactic packet is strong, to say the least. True, it is the opinion of some foreign medical officers that miraculous results have followed the general use of the "packet"; but every one of these can be matched by a report from some other, equally honest, officer in the same army, which indicates that dependence on the "packet" was a disastrous failure. It is clear that on purely medical grounds the packet has not yet proved its case. But the argument so far has been on altogether too narrow a basis. There are many large questions of equal importance that it raises. For instance:

6. Will it give the public a more, or less, accurate idea of the nature and importance of the venereal disease peril and the means of dealing with it?

The result would probably be highly unfavorable because (a) it makes people think that venereal disease is a relatively trivial matter, to be dealt with safely and secretly by patent-medicine self-treatment;

and (b) it leads people to think that this panacea is all the public needs, and thereby harms the rest of the medical and social program.

This has unfortunately been the reaction of the medical profession. Those who get the idea that the prophylactic packet is "the most important" weapon against the venereal diseases have commonly shown themselves to be lamentably weak in carrying out vigorous measures of medical supervision or participating in promoting law enforcement and educational measures.

7. Will it have a good or bad effect on antisocial conditions allied with the venereal diseases?

Bad: it will tend to discourage repression of prostitution by making people think that measures for this purpose are purely moral questions because the spread of venereal diseases can be eliminated by the simple means of advertising self-treatment packets. This is a dangerous fallacy, as proved by war experience.

8. What effect will be produced on women citizens by the promulgation of the prophylactic packet as the principal weapon to eliminate venereal diseases?

Rightly or wrongly, it seems probable that this will be construed as indorsement by the public health authorities of the double standard of sexual morality, and will be resented. Resentment will not, of course, be confined to women, for many men will also believe that the advertisement of packets as the principal measure to be taken in combating syphilis and gonorrhea is an indication on the part of the authorities that continence is not expected; and they will hold that this conflicts with a moral code which they do not desire to see abandoned.

The prophylactic packet has found its most ardent champions at present in Great Britain, although perhaps none of them goes so far as the American health officer quoted in the first paragraph above. An Interdepartmental Committee in London was appointed to study the results of the system in the army, and its report was issued officially by the Ministry of Health as a white paper (Cmd. 322).

After mentioning some of the objections enumerated above, the committee concluded:

"That the most carefully organized packet system, such as now exists in the army (a system which would be unattainable in the civil community) has not produced such a general reduction in the incidence of venereal diseases as to counteract the disadvantages mentioned."

The experience of the American navy was similar. The American army likewise, after experimenting for five years prior to 1917, decided against the packet as an official measure in its program for combating venereal diseases.

There are many things more important than prophylactic packets in the campaign against the venereal diseases. Indeed, it may be truthfully said that from a broad standpoint of public health there are few recognized measures of *less* importance.

ILLINOIS SOCIAL HYGIENE WORK FOR WOMEN AND GIRLS. The Division of Social Hygiene of the Illinois State Board of Health has issued a report of its work for women and girls for the year following its organization on February 1, 1919. This work, under the direction of Dr. Rachelle S. Yarros, educational supervisor for women, has reached more than 90,000 women and girls in that period.

Permission was secured to lecture in industrial and commercial establishments in Chicago—largely on the employers' time. In all, 320 lectures have been given in the city proper, reaching more than 56,000 women and girls. The various types of industrial groups addressed include the following:

Meat packers, tailors, grocers, confectioners, printers, bookbinders, engravers, milliners, manufacturers of electrical appliances, dresses, underwear, chemicals, dress trimmings, mill supplies, bags, cigars, waists, fish nets, men's neckwear and furnishings, rubber tires, drugs, corsets, watches, pianos, soap, wire hat frames, gas mantles, biscuits, gloves, jewelers' supplies, typewriters, inks, foot arch supports, paper boxes, flavor extracts, paper cups, etc.

In addition there were groups in banks, offices of all kinds, laundries, stores, hotels, telephone companies, women's clubs, settlements, social centers, business and professional schools, girls' clubs and homes, field houses, ward meetings, etc.

In practically all cases it was necessary to convince the employers of the value and urgency of the work. In the banks and office buildings many executives could not at first see why their girls should receive special instruction. They were persuaded to allow a trial lecture, however, and generally became firm supporters of the work. In some of the larger office buildings, housing many concerns, the girls were released for one hour at specified times, to attend lectures at some central place. In some offices, the staff was divided into groups to attend the talks in relays. In some factories, where an hour could not be spared

during the working day, the girls were asked to remain after hours and the employers furnished refreshments. The Chicago Telephone Company arranged for lectures before their graduating classes of operators, thus reaching 75 to 100 girls each week. In addition to reaching girls already in business, thousands were addressed in the business colleges, before entering their business careers, as well as in art schools, nurses' training schools, and other semiprofessional and vocational institutions.

Park, club, and ward meetings for girls and women were also made large use of. The park commissioners and superintendents were persuaded to assist in setting up and advertising lectures and films in the field houses. Many showings of "The End of the Road" were made in the schools, churches, and other community welfare agencies.

In the state of Illinois at large, 68 towns have been covered, in which 133 lectures have been given to approximately 32,000 persons. Every part of the state has been penetrated on these tours, including all important towns and cities. The Division worked as far as possible through the county social hygiene chairmen who served during the war under the Woman's Committee, Council of National Defense. Many of these groups continued their activities on a peace-time basis.

At the annual state fair at Springfield, the State Department of Public Health has a large exhibit annually, part of which is devoted to social hygiene. Talks are given here daily during the period of the fair, reaching thousands of women.

A special effort is made to work through the educators of the state. County superintendents coöperated, resulting in 14 lectures before teachers' institutes, reaching more than 3000 educators. In some towns near Chicago, intensive campaigns were carried on in which the leading citizens and welfare organizations joined. Mass meetings of industrial, business, and school girls were held in the afternoons, in addition to large mixed gatherings in the evenings. This plan has proved very successful in practice and is being extended wherever possible by means of special itineraries covering several towns over a period of several days.

FEDERAL PROTECTIVE SOCIAL MEASURES. A Program of Protective Social Measures available to states by federal aid has been published by the United States Interdepartmental Social Hygiene Board, Washington, D. C. This forms one of the three main branches of activity of the Board, the other two being protective medical measures and scientific and educational research. The program follows:

I.

1. The protective social measures program of the Board is a program of search, investigation, formulation of reports, and presentation of facts for the construction and operation of programs of protective social measures and for the effective enforcement of laws relating thereto, by duly constituted authorities for the protection of the armed military and naval forces of the United States against venereal disease.¹

2. An agent of the Board, however, may act directly as a law-enforcement officer, in case he has been authoritatively designated as such by a state health officer or some other governmental agent competent to make such designation, such authorization having been approved by the Board. In such an event the state health officer or other authorized agent making this designation of law-enforcing authority must assume responsibility for the law-enforcing acts of the agent so designated. The Interdepartmental Social Hygiene Board will not be responsible for the law-enforcing acts of agents to whom such powers have been delegated by local officers of the law. The Board proposes to use every reasonable measure at its disposal to influence law-enforcing and related agencies to meet their obligations relative to the prevention of venereal diseases and the consequent protection of the armed military and naval forces of the United States.¹

3. The protective social agents of the Board, where assigned to service in a state department of health, will receive their directions from, and be responsible to, the chief health officer in the state department of health to which they are assigned. In such an event the chief state health officer will be responsible for the wise and careful direction of those agents in conformity with his agreement with the Interdepartmental Social Hygiene Board.

4. The protective social agents of the Board, where assigned to service in states, cities, or regions in which state departments of health have not agreed to be responsible for the program proposed by the Board, will be under the immediate direction of the Board.

5. The protective social service of the Board will be concerned with the following:

- (1) Search for foci of venereal disease that may be a menace to soldiers or sailors.
- (2) Identification or discovery of individuals who are carriers of venereal disease and who may be a menace to soldiers or sailors.
- (3) Inquiry into the reasons and conditions that have led these individuals to become carriers of venereal disease.
- (4) The preparation of systematic, accurate reports covering the activities of the protective social agents of the Board.
- (5) The presentation of these reports to law-enforcing agencies through proper channels (that is, through the U. S. Interdepartmental Social Hygiene Board, or through the state department of health, or directly, as may be determined by previous arrangement with the individual agent of the Board).
- (6) Follow-up investigations covering—
 - (a) The use made of evidence submitted to law-enforcing agencies. The enforcement of laws relating to the prevention of venereal disease.
 - (b) The marshaling of cooperative community forces for the enforcement of laws for the "care of civilian persons whose detention, isolation, quarantine, or commitment to institutions may be found necessary for the protection of the military and naval forces of the United States against venereal disease."

¹ Pursuant to sections 2 and 5, Chapter XV, Army Appropriations Bill of July 9, 1918.

- (c) The conduct of individuals subsequent to their medical or social treatment for the prevention of venereal disease and the eradication of prostitution.
- (d) The care of persons while they are quarantined, isolated, or committed to institutions as a measure for the protection of the armed military and naval forces of the United States.

II.

The protective social activities noted in paragraph 5 above may be described in more detail as follows:

- (1) The search for foci of venereal diseases referred to in paragraph 5-(1), will cover—
 - (a) Investigations for the discovery of houses of prostitution and houses in which prostitution occurs.
 - (b) Inspection of streets, parks, dance halls, moving picture theaters, depots, hotels, burlesque theaters, taxicab practices, etc., in a search for the machinery and programs of prostitution and for conditions that favor the spread of venereal disease.
- (2) Identification or discovery of individuals who are carriers of venereal diseases and who may therefore be a menace to soldiers or sailors, referred to above in paragraph 5-(2), will be accomplished—
 - (a) Through a careful and guarded investigation of persons named in reports by army and navy surgeons as sources of infections that have developed in soldiers or sailors, taking great care that no mistakes are made and that no publicity occurs to the injury of innocent persons.
 - (b) Through cases and names referred to the agent from venereal disease clinics or from other community agencies from which information of this type may be secured, again taking care that no injurious or embarrassing publicity occurs.
 - (c) Through guarded inquiry into cases detained by police authority under the law, for crime or misdemeanor, making special effort to protect women and girls from exposure to public curiosity, and to avoid the confusing of court and health administrative procedures.
 - (d) Through personal influences on individual cases contacted "in the day's work" by the agent of the Board.
- (3) The systematic inquiry into the reasons and conditions that have led these individuals to become carriers of venereal diseases, noted in section 5-(3) above, may be made in filling in the case record forms provided by the Interdepartmental Social Hygiene Board. These very important confidential records must be secured with extreme care if they are to serve a useful purpose and must be accurate.
- (4) The reports contemplated in section 5-(4) above, should be organized systematically and with absolute accuracy. Evidence that is not wholly dependable should be described as unreliable and given an approximate valuation. These reports should carry all available evidence of the influence of this protective social measures program upon the occurrence of the venereal diseases. Report forms are supplied by the Board.

- (5) The presentation of summaries or selected data to law-enforcing agencies through proper channels, as noted above in section 5-(5) involves first the selection of the proper law-enforcing agency, and second the utilization of the proper channel through which to reach that agency.
 - (a) The law-enforcing agencies usually available are: The board of health; the police department; the mayor; the camp commander; the ranking naval officer; the court.
 - (b) The channels for presentation are: The U. S. Interdepartmental Social Hygiene Board, the state department of health, or some other avenue designated by the Board or by the department. The agent of the Board will present reports through the channel designated by the state department of health, when he is assigned to such a department. Otherwise he will present his reports through channels designated by the Board.
- (6) The follow-up activities involved in section 5-(6), above, include—
 - (a) A search for information as to the use made of facts submitted to law-enforcing agencies and for evidence as to the enforcing of antivenereal disease laws. This information may be secured by direct investigation by the agent of the Board, or from other reliable sources.
 - (b) The preparation, information, or organization of coöperative community forces that may assist the local or state authorities in the enforcement of laws for the "care of civilian persons whose detention, isolation, quarantine, or commitment to institutions may be found necessary for the protection of the military and naval forces of the United States against venereal disease." This "team work" may be secured through such measures as the following:
 - (1) Alliances with already established community organizations of power and influence, such as the chamber of commerce, the Rotary Club, parent-teacher association, mothers' clubs, social hygiene societies, the churches, etc.
 - (2) Organization of special associations for law enforcement.
 - (c) An inquiry into the conduct of individuals subsequent to their medical or social treatment for the prevention of venereal diseases and the eradication of prostitution involves a program of helpful, unirritating personal inquiry and follow-up contact with the individuals concerned.
 - (d) The inquiry of the agent of the Board concerning the care of persons while they are quarantined, isolated, or committed to institutions for the protection of the armed military and naval forces of the United States. This inquiry involves a critical and helpful inspection or examination of jails, detention homes and hospitals, clinics, reformatories, etc., first, as to the existence of these institutions; second, as to the provisions for treatment (medical and social), instruction in hygiene, programs of recreation, and training and preparation for productive economic life after release from confinement.

III.

The success and the efficiency of this program, as applied through coöperation with state health departments, depend upon the vigorous expert support of the chief health officer in each state.

To drain a red-light district and destroy thereby a breeding place of syphilis and gonorrhea is as logical as it is to drain a swamp and destroy thereby a breeding place of malaria and yellow fever. The obligations and responsibilities of the health officer are equally clear in both of these types of aggressive intergroup hygiene. On the one hand, he must secure the service of the sanitary engineer. On the other, he must make use of the social protective agent—the worker, the court, the police.

DISEASE VS. CRIME. Owing to reports from the field service of the Interdepartmental Social Hygiene Board which indicate a wide variation in the practice of the Board's agents regarding the holding for examination of diseased persons and the forcible quarantine of persons arrested on charges of prostitution or immorality, the Board has issued a memorandum to its field agents for the purpose of correcting the confusion which exists in many minds on these points. The Board calls attention to the following legal rules which apply to all cases, unless the local statutes or ordinances specifically provide otherwise. In addition it sets forth an outline of approved methods of disposition of such cases.

(A) *Criminal Courts:*

(1) *Bail.* Any person arrested, if not tried immediately after arrest, is entitled to bail, except when charged with a very grievous offense such as first degree murder; and if furnished, must be released from custody pending trial. It is the duty of the criminal court to so admit such persons to bail. In some states, however, the state law or state board of health regulations have provided that "no persons charged with prostitution or any other crime involving sex promiscuity shall be entitled to bail until examined for venereal disease and found to be not infected," or words to similar effect. Where such law or regulations prevail the court is bound to comply therewith. (Whether or not such law or regulations are unconstitutional is to be determined by the supreme court of the state, but in the absence of a decision to the contrary the law or regulations are to be deemed effective.)

In some cities through a coöperative arrangement between the police department and the municipal court, girls arrested for street-walking and similar offenses are tried immediately after arrest, thereby eliminating the question of bail. Such an arrangement is one of value in protective social work and might well be urged in any city where the practice does not now prevail.

The term "bail" as used above refers only to that granted by a court and does not include the cash or other personal property collateral accepted by the police official at night or at such other time as the court is not in session, as surety for the appearance of defendant at the next session of the court. Such a practice, though in common usage, is discretionary with the police department, but police officials are not obliged to release any defendant upon furnishing such collateral, except upon order of the court. The acceptance of this class of bail by the police in cases of prostitution and similar crimes is to be discouraged.

(2) *Conviction and Sentence.* It is the duty of any criminal court to hear the evidence and determine the guilt or innocence of any defendant brought before the court charged with a crime, and, if convicted, to impose a sentence. This sentence may be a fine or imprisonment, or both, depending upon the statutory provisions relating to the punishment for that crime, and in some crimes of a minor nature the sentence may be suspended by the court.

It is probably needless to say that the imposition of a fine as punishment for prostitution and kindred crimes is nothing more than a license system and the Board's agents should make every endeavor to have the fine system completely abolished as relates to the punishment of offenders of that class.

If a defendant is tried and found not guilty, the court has only one course to pursue and that is to promptly discharge defendant from custody. Any subsequent official action because defendant is venereally diseased must be taken by health officials.

(B) *Health Department:*

(1) *General duties:* Any community condition which affects the public health is a matter for the health department to attend to. Among such conditions might be mentioned city water supply, dairies supplying milk to the public, public restaurants or other eating places, etc., and all contagious or infectious diseases. Venereal diseases fall in this class. Hence it is the plain duty of the health department to promulgate and carry into effect rules and regulations for the examination, quarantine, and treatment of persons having these diseases. (Note: The judge of a court is not a health official and cannot be expected to enforce any health regulations or rules excepting such as may be legally imposed upon him).

(2) *Specific duties relating to venereal disease carriers.* The public health demands that persons with venereal diseases shall not be permitted to communicate those diseases to other persons. Practically every state in the Union has covered this by a specific regulation or by a statute. The health department is the organization directly chargeable with the enforcement of such rules or regulations. Because of the fact that most prostitutes are diseased their opportunities for spreading those diseases are great, and special vigilance and precaution are necessary to prevent them from scattering infection broadcast. Furthermore, because of the fact that it is always difficult to detect venereal diseases without careful examination it is plain that some system must be adopted whereby persons known to be practicing prostitution may be examined for venereal disease, and, if found infected, be treated until cured. Thus persons arrested on charges of prostitution and kindred crimes, may be classed as being reasonably suspected of having venereal disease (if the evidence discloses an exposure or giving reasonable grounds for belief that an exposure has occurred), and should be examined by the health department; and, if diseased, quarantined if necessary and treated until cured. As has been stated heretofore some states have a statute or health regulation prohibiting a court from admitting such persons to bail until an examination has shown them to be free from venereal disease. Where such statute or regulations prevail the court must hold such persons pending the result of the examination, but in so doing he has discharged his full duty in carrying out the law or the regulation. If such a statute or regulation is not in effect then the court must admit such persons to bail, and in this case it becomes the duty of the health department to make the examination and determine the result. Any person having a venereal disease in an infectious state may be a menace to the public and should be quarantined (if that action in

the judgment of the public health officer is necessary for the public welfare) and treated until cured the same as in the case of smallpox, diphtheria, or any other contagious or infectious disease, the duty of quarantining devolving entirely, however, upon the health department and not upon the court or any other official of the community, unless so provided by law.

Numerous field agents have evidently been of the opinion that it is the duty of the municipal or police judge to hold for physical examination pending trial without bail all persons arrested on charges of prostitution or sex promiscuity or to commit such persons to jail or elsewhere after trial whether convicted or not, regardless of any legal authority so to do. Some agents have requested judges to do such things "*in coöperation with the government's program to control venereal diseases.*" Many judges have done as requested without legal authority, whereas others have refused—and very properly so.

As has been stated, some states, either by specific statute or by a regulation of the state board of health, have created the necessary legal machinery to enable the court to do the things mentioned, thus legalizing the procedure. In such states it is the duty of the court to follow the law and it is entirely within the province of the Board's agents to ask and even insist that the procedure be followed. In other states, however, where such provisions are not made, the field agent makes a grave error in asking an official to follow what would be a procedure not authorized by law. Attention of proper authorities should in such cases be directed to the need for additional laws, ordinances, or regulations so that a legal foundation may be laid for the procedure necessary to properly safeguard the public.

It is not a crime to have a venereal disease any more than it is to have diphtheria or smallpox, and no criminal code has ever attempted to make it so; hence the unfairness and injustice of urging a jail sentence or commitment to a penal institution for any person not convicted of a crime merely because that person has a venereal disease. The function of quarantine belongs entirely to departments of health and any performance of this function by a court or other official agency is an infringement upon the duties of public health officials and only results in confusion as to official responsibility and may involve legal complications which will seriously deter the effective functioning of the public health program. In order, however, to meet the emergency of cases which involve venereal infection, the health department should have a representative in court to whom such matters may be referred by the court. Close coöperation between the courts and the health department is quite essential and any activity of the Board's agents to establish or improve such coöperation is most commendable.

There is no justification for discrimination between male and female venereal disease carriers.

Many social factors which cannot be gone into here, may influence the disposition of a case, but as far as the venereal disease feature is concerned, the following outline may illustrate what may be called the most approved methods of handling court cases:

I. If found guilty of a specific offense

A. First Offender

1. Not diseased.

Might be discharged on probation, or where there are no probational facilities, given a suspended sentence.

2. Diseased.

Sentenced and sentence either enforced or suspended depending upon the circumstances. *In any event*, health department should be under heavy obli-

tion to make provisions for the protection of the public from the spread of infection by the individual in quarantine until cured. (If individual has been committed to jail or other penal institution by the court, treatment should be given while sentence is being served. If, at expiration of sentence, individual is still infectious, it should be the serious business of the health department to make provision for further treatment and quarantine if quarantine be necessary. If individual was not committed to a penal institution by the court, the responsibility for making provision for treatment or quarantine rests upon the health authorities. All such treatment or quarantine provisions are independent of court action.

B. Former Offenders.

1. Fact of disease immaterial.

Should be given a long-term sentence in a reformatory institution.

II. If found not guilty of a specific offense.

A. Fact of previous convictions immaterial.

1. No evidence of disease.

Discharged.

2. Diseased or reasonably suspected of having been exposed to venereal disease.
Discharged from custody of the court. Case referred to local health authorities, who should be able through their compulsory examination and quarantine powers to prevent the public from being exposed to venereal or any other contagious or infectious disease.

TO STUDY "SEXUAL SCIENCE." Further details about the Berlin Institute for Sexual Sciences are given by Dr. Karl Birnbaum in the *Zeitschrift für Sexualwissenschaft* (August, 1919). Its director is r. Magnus Hirschfeld.

Division I, sexual biology, will pay particular attention to the problems presented by the internal secretions. It begins with many photographic studies of the glands in man, and of Steinach's work on animals, and also has a collection of many thousand questionnaires on the psychological side.

Division II, sexual pathology, possesses more than 6,000 case histories, many of them illustrated with photographs, 3,000 microscopic preparations, mostly on the brain, and a special collection of fetishes.

Division III, sexual sociology, and Division IV, sexual ethnology, do not yet have available the same amount of material as the foregoing.

A fifth division is provided for, but not yet established. This will comprise electrotherapy, diathermy, and the like, to which is added the sections of cinematography and microcinematography.

A QUESTION OF SOCIAL SERVICE. Is a property owner performing a public service by renting a house for the establishment of a brothel,

even though a respectable family is thus obliged to become homeless. The courts of Austria are called upon to decide this question, as the result of a damage suit brought by one university professor against another.

On December 6, 1919, a mass-meeting was held in Graz, Austria, to discuss the housing problem. Dr. Johann Ude delivered an address in which he declared that the community had been harmed by the action of a number of property owners in evicting families to rent the houses to brothel-keepers.

Anticipating such a charge, the underworld was out in force, and one of its representatives, a brothel-keeper named Hermann Meier, took the floor, declaring that houses of prostitution were a prime necessity to the community, and that even though the creation of 15 brothels in Graz had rendered 55 families homeless, there was no cause for complaint.

He was supported by Dr. Polland, a physician who specializes in genito-urinary diseases and is also a professor in the local university. The doctor declared that houses of prostitution were a necessary sanitary measure, and that the owners who rented their houses for this purpose were public benefactors.

Following the meeting Dr. Ude, who is a professor in the same university and also president of the Oesterreichs Völkerwacht, "an association for the combating of public immorality," published a pamphlet in which he described the interesting mass-meeting. It was entitled "University Professor and Brothel-Keeper," and it vigorously assailed Dr. Polland's position, declaring that the system of licensed prostitution was not beneficial to the city, from either a sanitary or moral point of view.

Professor Polland evidently feels himself with the majority, for he has brought a suit for damages against Professor Ude, alleging that his reputation has been injured and his good name defamed.

In his answer to the complaint, Dr. Ude proposes that the case be submitted to an impartial investigating committee, which shall determine whether or not it is the duty of a good citizen, as the complainant alleges, to forward the business of commercialized prostitution. It will be interesting to learn whether Professor Polland is willing to abide by such a decision.

BIRTH INSURANCE. Plans for an insurance system which would help to make child-bearing economically possible, are outlined by Wilhelm Schallmayer in *Die Umschau* (Nos. 32 and 33, 1919).

Even before the war, he points out, the German birth-rate was falling so rapidly as to jeopardize the nation's future, and this danger has been greatly increased during the war because (1) there will be two million less marriages during the next decade, (2) the increased dissemination of venereal diseases will result in further sterility, (3) the race has been physically impaired.

In large part, however, the decreasing population in Germany merely reflects a similar condition all over the civilized world, a condition which is caused by birth control, inspired by economic motives. As the most important means to counteract this, Dr. Schallmayer believes that the cost of offspring should be borne by the state, a proposal that has of course often been made, but never worked out in sufficient detail to convince eugenicists of its practicability.

He proposes a national parenthood insurance bureau, to which all persons would be admitted, the premiums to be based on their annual incomes. Inasmuch as many of the numerous deaths of infants during their first year can be prevented by care, he would give parents an added incentive for this care, by paying benefits on children only after they had passed their first birthday. In order to prevent excessive proliferation of poor stock, he would pay for only a limited number of children from each married couple. He recognizes the need of getting a proportionate contribution from all sections of the population, rather than of merely increasing the fecundity of the poor, and thriftless, and says that steps must be taken to prevent this. What the steps are, he unfortunately fails to specify.

He does, however, indicate that this could be accomplished in part through a reform of the inheritance law. At present, he points out, well-to-do families have only a few children, in order that they may leave each one a competence. He would defeat this selfish aim by adopting the plan of M. von Gruber, and allowing the children to get the full family inheritance only in case they were at least four in number. If there were but three children, for example, they would be allowed only three-fourths of the inheritance that they receive under the present law, and the remaining one-fourth would go to collateral relatives, distributed according to the number of children in their families. Dr. Schallmayer, however, would modify this plan to the extent of letting only half of the "undistributed surplus" go to the collaterals, while the remaining half should go to the state for the benefit of the insurance bureau or some other eugenic reform. Apparently it is

believed that parents would have at least four children in order to prevent their collaterals or the government from getting their money.

Dr. Schallmayer properly condemns present systems of income taxation which do not make any allowance, or not an adequate allowance, for the presence of children in a family. And he also very properly concludes that the spread of a "eugenic conscience" in the population is the only final and genuine insurance of a properly distributed birth-rate.

AN EARLY INDIAN CURE FOR SYPHILIS. One of the books most coveted by the collector of Americana is the *Medica Britannica* of Thomas Short, printed by Benjamin Franklin in 1751. Interesting as it is to the bibliographer, it is no less interesting to the student of social hygiene. It is one of the earliest works on botany printed in the American Colonies, and although an English book, the additions of the American editor, John Bartram, of Philadelphia, are so extensive that it may be considered an American production. The title-page of the books reads:

Medica Britannica: or, a Treatise on such Physical Plants; as are Generally to be found in the Fields or Gardens in Great Britain. The Third Edition. With a Preface by Mr. John Bartram, Botanist of Pennsylvania, and his Notes throughout the Work shewing the Places where many of the described plants are to be found in these Parts of America, their Difference in Name, Appearance and Virtue, from those of the same kind in Europe; and an Appendix, containing a Description of a Number of Plants peculiar to America, their Uses, Virtues, etc. London, Printed; Philadelphia, Reprinted and Sold by B. Franklin, 1751.

Included in the American portion of the work ("Mr. Bartram's Appendix," pages 5 to 7) is an account of a "Newly Discovered Indian Cure for the Venereal Disease." Under the heading "Lobelia," this plant is described at some length and in addition to the method of using it, the following occurs: "The learned Peter Kalm (who gained the knowledge of it from Colonel Jonson, who learned it of the Indians, after great rewards bestowed on several of them) saith, that the Root of this Plant cureth the *Pox* much more perfectly and easily than any mercurial Preparations, and it is generally used by the *Canada Indians*, for the cure of themselves, and the *Friends* that trade among them, though deeply infected with it."

The method of preparing the plant for this purpose is set out in considerable detail in the appendix.

THE GONOCOCCUS CARRIER. Until the discovery of the gonococcus by Neisser, the far-reaching and serious consequences of gonorrheal infection were but vaguely understood. For that reason alone the treatment was largely symptomatic, and the discharge was the main symptom for which relief was sought, its apparent cessation being considered by both physician and patient as equivalent to a cure of the disease. Such an erroneous view was pardonable at a time when nothing was known concerning the etiology of the disease and its bacteriological diagnosis and control. Nowadays, however, there is no reason in the world why so many patients are still dismissed from treatment because of the absence of clinical symptoms, no effort being made to verify the presence of a cure by the methods now in use for this purpose. A considerable number of cases of gonorrhea are treated by general practitioners, among whom there are some unfortunately who fail to realize that the eradication of the gonococcus, as revealed by systematic bacteriological examinations of the urine and of the contents of the seminal vesicles and prostate, is the only criterion of a definite cure. Unless the physician is familiar with the technic of these tests and is properly equipped to carry them out when laboratory facilities are not available, he can never be sure that his patient is actually rid of the disease, and under these circumstances, he incurs the risk of letting loose an unconscious gonococcus carrier upon the community. In spite of all sorts of legislation and of the most strenuous efforts of the Public Health Service, boards of health and other organizations, there is always bound to be a certain number of unsuspected carriers, both men and women, for venereal diseases are hard to control. We cannot, however, ignore the growing tendency to class gonorrhea among the reportable diseases and to hold the physician accountable for any neglect to determine, as far as possible, the absence of infection before considering a case cured. This will greatly increase the responsibility of the individual practitioner and make it incumbent upon him to master thoroughly the modern methods of diagnosis and treatment. If he does not rise to the occasion, he may live to see the day when all cases of gonorrhea will come under the care of the specialist.—Editorial, *International Journal of Surgery*, February, 1920.

THE INDUSTRIAL CLINIC. Figures demonstrating the practical value of a campaign against venereal diseases in a modern industrial plant are given by Dr. Thomas B. Leonard, of Richmond, Virginia, who was in charge of the venereal disease clinic of the DuPont powder plant at Hopewell, Virginia, during the war.

The company had approximately 10,000 employees in 1918, and there were 2020 patients treated at the clinic during that year. Allowing for some men who appeared as patients more than once, this means that nearly one out of every five employees of the plant had a venereal disease. Measurements of the output of guncotton showed that the efficiency of the man infected with venereal disease was 33 per cent below normal and that his output returned to normal by the time he was discharged from the clinic as cured. In this way, the company estimated that the clinic was worth at least \$150,000 a year to it in increased efficiency of the plant.

This is a net profit, as the clinic actually cost nothing. The total expenditure on it for the year beginning January, 1918, was \$5000. This low figure is explainable by the fact that the company had to incur no extra expense for a laboratory or for laboratory assistance, there being plenty of help available at the plant hospital. Laboratory examinations were also made at the plant laboratory and not charged against the clinic. While this is, strictly speaking, not a fair method of book-keeping for the purpose, the same situation exists in many cities or industrial establishments which have adequate facilities for many parts of the venereal disease campaign and merely need to establish a clinic.

The clinic was free to any one unable or unwilling to pay, but a charge of \$5 to \$10 was made in about one-half of the cases treated. As there were 2000 cases treated, the actual cash income was enough to cover all the expenses which the company bookkeeper actually charged to the clinic, and the net expense of the clinic to the company, according to its way of calculation, was nothing.

TAXATION AND EUGENICS. Readjustment of the method of assessing an income tax, in such a way as to make it favor the upbuilding of valuable families, has been studied by a committee of the Eugenics Education Society. As a conclusion of the report, which is published in the *Eugenics Review* (January, 1920), the chairman, Major Leonard Darwin, prints the following summary:

Taxation should fall on parents and on the childless in proportion to their ability to bear the strain. To make the incidence of the income tax just, the amount thus now obtained from the childless should be increased and that from parents decreased, the transfer of wealth thus effected should bear some relationship to the incomes taxed, and consideration should be given to the distinction between wealth which has been won by the individual taxed and wealth which he has inherited. Smaller incomes being less taxed, to allow the family income to count as several separate incomes would produce the desired

differential result, though, in order not to diminish the revenue, the rate per pound would have to be raised in all grades. If such a reform cannot now be fully adopted, the principles involved should, we urge, be authoritatively sanctioned, and when in the future taxation can be lowered, it should first be materially lowered on parents before any burden is taken off the childless. The winning of a moderate income by their own work, the saving and conversion into capital of some of this income, a saving needing care and self-sacrifice, the preservation of this capital in succeeding generations in consequence of thrift, temperance, and perseverance—these have been different steps in the history of the creation of that part of the nation which would be affected by such a reform. Where any of these conditions exist, there the stock must generally be sound, and the nation demands a relatively more rapid multiplication of its soundest stocks.

SEX DISCRIMINATION BEFORE THE LAW. That discrimination based on sex is justifiable in dealing with women offenders, is the thesis of the Kansas Supreme Court (*State v. Heitman*, 181 Pac. Reporter 630).

A woman convicted of keeping a liquor nuisance was committed to the State Industrial Farm for Women (recently established) for an *undetermined* period with a maximum limit. A man convicted of the same offense would have been sentenced to the county jail for a *definite* period within the same maximum limit. From the part of the judgment fixing the punishment, the woman appealed, claiming the act unconstitutional as denying her equal protection of the law in that a different sentence was provided for men and women. The supreme court, affirming the sentence of the trial court, upheld the validity of the law. The opinion of the supreme court is in part as follows:

"Application of the scientific methods of dealing with the subjects of crime and punishment has produced noteworthy results. Crime is no longer treated abstractly according to the *a priori* method, and punishment no longer consists of penalties sawed into stock lengths and corded up by the judge's bench for use in passing sentence."

After commenting upon the individual's relation to society, the court continues, "the result is that the study of crime, not neglecting the social factor, becomes largely the study of individuals. Individuals cannot be studied *en masse*. They may be classified into groups, on the basis of common characteristics, but the individual cannot be assigned to his proper group until he has been segregated and his peculiar physical and mental endowments, or lack of endowments, have been considered in the light of his heredity and environment. The method which has just been described must be employed in affixing punishment."

The court then reviews the old methods of punishment based on the theory of vengeance and retribution, outlining the progress of recent years as a result of an education of the public by criminologists, penologists, and social reformers.

A report of Mrs. Jessie D. Hodder, superintendent of the reformatory for women at Framingham, Massachusetts, is quoted, showing the classification of women sentenced to that institution as to mentality and nervous organization. "These are only some of the factors which determine whether or not a delinquent woman needs permanent custodial

care, may safely be returned to society after training, or presents a special and peculiar disciplinary problem.

"The one unqualifiedly reprobated and repudiated penal institution is the county jail. It has no defenders, except local officials, jealous of centralized authority, and the sheriff, elected irrespective of qualification to rehabilitate men and women, even if he had facilities and opportunity, and whose compensation depends in part on fees for keeping and boarding prisoners. There is no opportunity for segregation, differentiation, and proper classification. There is no opportunity for discipline at all, much less discipline appropriate to individual need. There is nothing but detention, and detention in caged and demoralizing idleness, injurious to body and mind, crushing to the spirit, and tending to moral contamination and induration, rather than to moral upbuilding. The consensus of enlightened opinion is that the county jail is impossible as a place of punishment, and has no justification for its existence, except as a place of temporary keeping, in default of bail, pending final conviction.

"Another relic of the stone age of penological theory and practice is the definite sentence for a fixed period for a specific crime. It has been well said that it is just as stupid, and infinitely more cruel, to sentence misdemeanants to jail for fixed periods as it would be to sentence sick people to a hospital for fixed periods. . . .

"Clearer comprehension of the fact that punishment ought to fit, not the crime, but the offender, led the legislature to adopt the indeterminate sentence for felonies, except murder and treason, and the parole system. . . .

"Long ago the legislature made the first and most obvious classification of delinquents by providing for the segregation of youthful offenders. . . . By enactment of the Industrial Farm Statute the legislature made the next most obvious classification, based on the distinction between male and female, and abolished the county jail and the penitentiary as places for the reformatory treatment of women." A description of the farm follows, with its cottage plan and modern methods of classification and dealing with delinquent women.

" It required no anatomist, physiologist, psychologist, or psychiatrist to tell the legislature that women are different from men." The court then summarized the essential differences between the two sexes, which call for different methods of treatment, showing that thirteen states have provided for the segregation of the sexes since Indiana took the lead in 1869.

"Many facts might be marshalled," the court concludes, "leading to the conclusion that the female offender not merely requires, but deserves, correctional treatment different from the male offender, both in kind and degree; but the general considerations, merely outlined above, are sufficient; the proposed regulations are justified by reasoning apparently sound, supported by experience apparently verifying, and this court is not authorized to declare that the classification which the statute establishes is either arbitrary or unreasonable."

The judgment of the lower court was affirmed with all justices concurring.

WOMEN VOTERS' SOCIAL HYGIENE PROGRAM. The National League of Women Voters, at its first annual congress, February 12-18, 1920, Chicago, Illinois, adopted the following program of social hygiene legislation:

I. *The abolition of commercialized prostitution.*

- (a) The abolition of all segregated or protected vice districts and the elimination of houses used for vicious purposes.
- (b) Punishment of all frequenters of disorderly houses (ordinance or law should be passed if necessary defining "frequenters"), and penalization of the payment of money for prostitution as well as its receipt, thus equalizing the law against men and women engaged in prostitution.
- (c) Heavy penalties for pimps, panderers, procurers and go-betweens.
- (d) Prevention of solicitation in streets and public places by men and women.
- (e) Elimination of system of petty fines and establishment of indeterminate sentences.
- (f) Strict enforcement of laws against alcohol and drug trades.

II. *Veneral disease control.*

- (a) Classification of venereal disease as communicable.
- (b) A law providing for administrative machinery in local and state boards of health to hold hearings and make determinations concerning exposure to venereal disease infection, as a basis for orders for examination, treatment, or quarantine of diseased persons. The authorities, however, should not be given power to institute periodic examinations of prostitutes.
- (c) Distribution of free therapeutic agents for venereal disease, through state boards of health.
- (d) Public laboratories for diagnosis.
- (e) Public clinics and hospitals for treatment of venereal disease, with free treatment whenever necessary.
- (f) Physical and mental examination and treatment of all persons committed as dependent or delinquent. No person to be released from jail or other penal institution in an actively infectious condition.
- (g) Detention hospitals for men and women who refuse to conform with regulations concerning treatment or whose manner of life, in the opinion of the health officer, makes them a public danger.
- (h) Suppression of circulation of licentious literature, pictures, motion pictures, theatrical performances, and songs.
- (i) Penalization of advertising of a vicious character, or advertising offering "sure cures" for venereal disease. Protection against quacks, and sale of venereal disease remedies by druggists without prescription of regular physician.

III. *Delinquents, minors, and defectives:*

- (a) Legal age of consent to be not less than 18 and laws to include protection of boys under 18 as well as of girls.
- (b) A method of trying cases involving sex offenses in chancery courts instead of in criminal courts is advocated.
- (c) Provision for mental examination and diagnosis of all children: registration of abnormal cases; education suitable to their possibilities; supervision during and after school age; custodial care for those unable to adjust to a normal environment.
- (d) Reformatory farms for delinquent men and women.

- (e) Industrial farm schools for delinquent boys and girls. (These institutions to provide for the investigation of case histories; mental and physical examinations; classification of cases; moral agencies for character development; vocational training; indeterminate sentences, with provisions for parole.) The institutions should have trained officers.
- (f) Women on governing boards of all charitable and penal institutions; women as probation and parole officers; as state and local police; as protective officers; as court officials; as jurors; and as physicians in institutions for women and children and on all state and local boards of health.

The committee recommends the establishment of local protective homes for girls in all larger cities, proper detention quarters for women awaiting trial, and separate detention quarters for juvenile offenders, as well as Travelers' Aid agents at all large railroad stations and steamship embarkation points.

The general platform of the Social Hygiene Committee of the League, which was also endorsed by the congress, contains the following resolution. Dr. Valeria H. Parker, of Hartford, Connecticut, is the national chairman of this committee.

WHEREAS: The United States Government during the world war established a program of protection of moral and physical health which recognized continence as the best possible means of such protection.

Be It Resolved: That the members of the Social Hygiene Committee of the National League of Women Voters, desiring to assist in the permanent establishment of a program of moral and physical protection, hereby declare themselves to be in favor of the following principles:—

A. That we urge the impartial administration of all laws and regulations, since when they are enforced more vigorously toward women than toward men, it seems to give governmental sanction to the double standard, and also fails adequately to protect the health of women, who constitute one-half of the entire public.

B. That some form of law requiring physical and mental fitness for marriage as a requisite for procuring marriage license be recommended, form of such law to be recommended after careful study by the Committee.

C. That uniform marriage and divorce laws should obtain throughout the United States, the respective standards to be recommended after careful study by the Committee.

D. That the Social Hygiene Committee of the National League of Women Voters believes in the right of the individual to knowledge of laws of physical, mental, and racial health, and stands ready to lend its support to public appropriations for agencies qualified to disseminate such education.

E. That the Social Hygiene Committee of the National League of Women Voters shall cooperate with all recognized agencies established for the purpose of promoting the social hygiene program by means of educational, recreational, remedial, and legislative effort.

THE NAVY'S "MORALE" DIVISION. The Sixth (Morale) Division of the Bureau of Navigation, Navy Department, has recently published

a manual for its workers, technically known as "aides for morale." The Sixth Division, as has been explained by Commander Mayo, its director, in an article in the October (1919) Quarterly, works through all possible agencies and methods that may affect the welfare and contentment of the sailor. The work of the Section of Social Hygiene of the Division is of such special interest to readers of SOCIAL HYGIENE that we reprint here the portions of the manual which concern this subject.

SOCIAL HYGIENE INSTRUCTIONS FOR AIDES FOR MORALE

200. The Aide for Morale should assist in every way possible the commandants and commanding officers in the elimination of venereal diseases from the environs of naval establishments and from those ports where ships of the Navy visit. No general plan of activity will fit exactly every community. The Navy, however, has had considerable success in reducing venereal diseases. It has found that certain definite measures must be undertaken before any locality can actually reduce venereal diseases. Some of these things can best be done by the local authorities. Others may best be done by the Navy.

Whenever the combined efforts of the naval and other local authorities fail to produce results, the Bureau of Navigation, Sixth Division, should be notified and the matter will be taken up with the proper authorities, including the Interdepartmental Social Hygiene Board, Bureau of Medicine and Surgery, and the Public Health Service, and the condition remedied if possible.

201. The Interdepartmental Social Hygiene Board provides for the maintenance, subsistence, and treatment of venereal disease "carriers," and legally places them in a detention hospital under regulations promulgated by the board. It encourages and endows educational venereal prophylaxis facilities and it finances scientific research work in the causes, diagnosis, and treatment of venereal diseases. The Aide for Morale may obtain a list of the field workers in the vicinity of his activities by applying to the Bureau of Navigation, Sixth Division, for this information.

202. The policy of the Section of Social Hygiene of the Bureau of Navigation, Sixth Division, is to educate the naval personnel as to the menace of venereal diseases, to prevent and combat the venereal infections in the Navy and to present the subject through the psychology of visual suggestion in such a manner as to bring about a different feeling in regard to the status of venereal diseases, placing them in the same category of open discussion with other communicable diseases such as typhoid fever, pneumonia, and influenza. When the venereal diseases are thus brought into the open, they may be better controlled by the usual public health methods.

203. (a) The chief venereal diseases in which we are interested are syphilis and gonorrhea, and part of our educational procedure will be to definitely establish these technical terms and eliminate the vulgar synonyms so often associated with these diseases. Gonorrhea and syphilis are caused by germs which can be identified through a microscope. For both there are definite procedures which may be instituted to prevent their dissemination; for both there are exact methods of diagnosis; and for both a definite curative treatment, which, if begun promptly, is usually successful. The connection of these dangerous communicable diseases with immorality has prevented proper discussion of the means of

preventing and curing them and has delayed the building of effective prevention and treatment. Men and women often seek treatment surreptitiously, consulting medical men of inferior knowledge and even quacks. The results are that these diseases are frequently not entirely cured, and apparently cured "carriers" of active germs are frequent sources of dissemination. Again, on account of anatomical construction of the female, the disease of gonorrhea may be present without her knowledge, and the disease thus spreads through ignorance. This condition is frequently met with in innocent wives who are infected by their husbands, the husband having contracted the disease a considerable period before marriage. These innocent sufferers may first learn of the infection from serious internal disorders requiring immediate operation. Venereal diseases are communicable usually through sexual intercourse. For this reason men and women engaging in frequent promiscuous sexual relations in nearly every case acquire one or both of these affections and are the principal "carriers" of these diseases. A lesser percentage of cases is caused through intimate contact from kissing, through the use of borrowed pipes and towels, and infrequently the common drinking cup and the passing from man to man of a bag of "Bull Durham," when associated with the manner of closing the bag by using the teeth to pull the loose strings.

(b) Gonorrhea causes blindness among infants, countless surgical operations on women and sterility among men and women. When gonorrhea is universally understood to be as common as measles and more terrible than smallpox, and a disease that thrives on lies and cowardly silence, the way will open for a new public health campaign.

(c) Syphilis is a frequent cause of locomotor ataxia, paresis, softening of the brain, insanity, miscarriages, disease of the heart, blood vessels, and other vital organs. Syphilis can be transmitted to offspring, causing mental and physical defects, stillbirths, and infant deaths. One must realize that syphilis is one of the most widespread of all communicable diseases. Its victims are numbered in millions, not in hundreds. In short venereal diseases are a more serious menace to the men, women, and children of this nation than any other single communicable disease. There is only one absolute prophylactic method that can be depended upon to prevent venereal diseases and that is the avoidance of exposure. The Navy can do no less than adopt this high standard in presenting venereal disease prophylaxis to the personnel. Activities for the control of venereal diseases include medical measures, education measures, law enforcement measures, and cooperation.

204. *Medical measures.* The Bureau of Medicine and Surgery will provide for the medical measures in the organized campaign against venereal diseases. Medical prophylaxis in the Navy includes the application of antiseptics after exposure and the general facilities for sick bay and hospital treatments, with adequate provision for the diagnosis, detention, and isolation of the known "carrier." Venereal control is provided for in the Navy by placing those having active lesions of venereal diseases upon the venereal restricted list. This isolation of the venereally infected from the civilian population is to prevent dissemination of these diseases. The Aide for Morale should cooperate with the medical officers in eliminating quack treatments by druggists and unscrupulous physicians and the advertising of patent medicine for the treatment of these infections in the environs of the naval establishments.

205. *Educational measures.* It is proposed to educate the naval personnel by the use of moving pictures, stereomotorgraphs, illustrated pictures, posters, and pamphlets. One of the main objects in presenting the material indicated will be to make displays of such a

character as to eliminate the obnoxious conception of these diseases where it exists. The placing of posters or placards in toilets is to be strongly discouraged, for the public will continue to associate these diseases in an unfavorable manner. In order to accomplish the mission, which will be to elevate the general feeling in regard to venereal diseases, to prevent and combat these infections, efforts will be made to appeal through the use of attractive pictures executed by eminent artists. In presenting venereal propaganda, it is believed important that attractive colored posters and similar display should be presented in a pleasing environment in such a manner as to arouse curiosity for greater knowledge. Every advantage should be taken of the psychology of suggestion in the methods adopted. Standardized exhibits will be placed ashore and afloat. Aboardship the exhibit will consist of standardized poster boards displaying two posters 14 x 22 and an automatic pamphlet holder. The pamphlets and posters will be issued by the Bureau of Navigation, Sixth Division, from time to time in order that the educational matter may be frequently changed and thus sustain interest in the subject. All pamphlets in the future will be of the same size and folding in order that they may be distributed from the automatic pamphlet holders. Posters, pamphlets, stereomographs, and moving pictures will be routed to the shore station. For the larger ashore establishments metal poster screens will be provided.

The Aide for Morale should indicate, if the opportunity is offered to him, the relation that venereal diseases have to the military mission. During the war one of our allies had more men invalidated to hospitals from venereal diseases than from wounds. An American regiment stationed in the United States had more men incapacitated with venereal diseases than did a regiment in the thickest of the fight in France. The number of men continuously on the sick list with venereal diseases in the Navy could man a modern battleship. No man with active venereal lesions is physically qualified to meet the high physical standards required for a battleship during war or to take part in an expedition ashore. The Aide for Morale should lend his enthusiasm in establishing educational features and encourage in every manner the high standards of morale indicated.

206. Law Enforcement. 1. The Aide for Morale should cooperate with the commandants and commanding officers, with the medical department, police, and local health authorities in the control of prostitution in the vicinity of naval establishments. The known sources of infection should be determined and the authorities consulted for the deportation or quarantine of infected individuals, either men or women.

2. Since the elimination of the districts formerly given over to prostitution, immorality has undoubtedly flourished to a greater extent in rooming-houses and hotels. The Aide for Morale should keep suspicious hotels and rooming-houses under observation and eliminate prostitution, where it is known to exist.

3. The menace of an improperly conducted dance-hall upon the young man and young woman must be appreciated, and the necessary steps taken to limit admission to respectable people.

4. Prostitutes have adopted taxicabs and automobiles as a means to conduct their activities, and the Aide for Morale should devise methods to control this practice. A policy of consistent enforcement of law designated to repress prostitution can be obtained. Prostitution is an age-long evil and dies hard. It should be harassed until the profit from this disease-spreading business is eliminated. Constant vigilance on the part of the Aide for Morale is required.

207. *Coöperation.* Executive, medical, local authorities, and educational and law enforcement agencies must work together in effective coöperation. No one item in this program can be completely successful without the others. The attack on venereal disease in your district must be a combined attack, the Aide for Morale working with the commanding officers and medical officers. Their combined efforts in conjunction with the local authorities are bound to bring effective results in the vicinity of all naval establishments and ports visited by the vessels of the Navy.

208. Following is a tabulation of educational facilities now available under the Section of Social Hygiene, Bureau of Navigation, Sixth Division. The Public Health Service has an extensive assortment of literature upon venereal disease education and the following publications, giving publishers and price of venereal disease literature, are appended for those who desire to go into the question more thoroughly. . . .

210. *Health.* The Aide for Morale will lose no opportunity for coöperation with the medical officers, to promote health. His mission is wholly auxiliary in this case, but he can, in many instances, be of great aid to the medical officers. No clearer explanation of our mission can be made than is given in the "Notes on Preventative Medicine for Medical Officers, U. S. Navy Bulletin, No. 67, March 8, 1919."

"It may be predicted with certainty that activities which will enhance self-respect, promote contentment, develop esprit, improve education, and further the social welfare of men in the service will inevitably lead to measurable improvement in health conditions and reduction of preventable disease."

211. One cause of discontent is apparent neglect of medical officers in holding sick call at specified hours or else making sick call a perfunctory affair, delegating practically all interviews to the hospital corps men. It is known that this is not true but this idea should not be allowed to increase. It is believed that by frequently seeing men taking treatment for venereal disease as well as scrupulous observation of sick call hours, this whole idea can be uprooted.

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VENEREAL DISEASE CLINICS

SECTION OF REPORT ON NEW YORK DISPENSARIES
BY THE PUBLIC HEALTH COMMITTEE OF
THE NEW YORK ACADEMY OF MEDICINE¹

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The study of the clinical treatment of syphilis and gonorrhea herein described proceeded along lines different from the studies of the other types of clinics. Because of the social significance of these diseases and the important part the clinics play in the campaign against venereal disease, more emphasis has been laid upon clinic procedure than in the other branches of the out-patient departments, except the tuberculosis clinics.

The study of organization is limited to fourteen institutions:

Vanderbilt Clinic	Lenox Hill
New York Hospital	Bellevue University
Skin and Cancer	St. Mark's
Bellevue	Gouverneur
Harlem	Good Samaritan
Beth Israel	Post-Graduate
Cornell	West Side Dispensary

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Analysis of the work of this group of the more important clinics will serve to illustrate the various types of clinic organization and management. Mount Sinai was omitted, because at the time the study was made it was under the process of reorganization, although records were secured from Mount Sinai. The study is founded upon observations made during visits to the institutions, on interviews with physicians in charge, interviews with patients, and on the content of medical records of syphilis and of gonorrhea.

TREATMENT OF SYPHILIS

1. Department in Which Treated.

Of the fourteen institutions, nine treat syphilis in the departments of dermatology, three in "special departments," and two in the genito-urinary departments. The Sanitary Code of the City of New York, adopted July 31, 1917, and based on the recommendations of the Associated Out-Patient Clinics of the city of New York provides "that the treatment of syphilis, whatever its manifestations, shall be conducted in special departments maintained for the purpose or in the department of dermatology." It further provides "that when the nature of the lesion calls for treatment in some other department, the treatment should be given jointly by that department and the department treating syphilis." According to this standard, two of the institutions fall short of the requirements, as those institutions treat syphilis in the genito-urinary department.

It is very difficult to ascertain to what extent coöperation between the departments of syphilis and dermatology and the other divisions of the clinic is maintained. The greatest amount of difficulty seems to exist in the relations between the departments of syphilis and neurology. The neurologists point out that cases of neurosyphilis, when cared for in the skin department, do not receive proper treatment. In one institution this objection has been met by establishing a branch of the dermatological clinic in the neurological department for the treatment of neurosyphilis. The treatment is carried on jointly and the laboratory facilities of the department of dermatology have been

put at the disposal of the neurologists. In the majority of the clinics cerebrospinal syphilis is treated in the department of neurology. Another bone of contention is the intraspinal treatment. Differences of opinion often occur between the dermatologist and neurologist as to the advisability of lumbar punctures and intraspinal injections.

2. Clinic Hours.

The Sanitary Code provides that dispensaries treating syphilis shall be open at least three days a week. In this respect all of the fourteen clinics come within the requirements. Most of the clinics have two-hour sessions. In one institution there are daily morning clinics from nine until eleven o'clock and noon clinics from twelve until two o'clock for the convenience of the patients.

3. Space and Overcrowding.

In order to insure the minimum of time considered adequate for the treatment of cases of lues, the Department of Health regulations provide that not more than ten patients (first and subsequent visits) per physician per hour shall be admitted. Inquiry showed that this rule is not being observed anywhere. No systematic effort is being made to prevent overcrowding, except with reference to cases requiring such procedure as lumbar punctures or intraspinal injections. The only cases that are refused admission in some institutions are those which cannot pay for salvarsan or which are too far advanced to be benefited by ambulatory treatment.

Without exception the clinics have inadequate space facilities. The clinic with the largest attendance has only one small treatment room; only two clinics have suitable places to interview patients privately; six occupy rooms used by other clinics at other hours. Men and women are usually treated together, except in two clinics where they come on different days. In one of the best-known clinics the overcrowding is so great that during the visit to the clinic salvarsan injections were being administered at the same time to two patients—a man and a woman—in a small room with two tables in it. The rush of work makes it difficult to keep the treatment rooms in a desirable condition of cleanliness.

4. Laboratory Tests.

Wassermann tests are performed in the laboratories of nine institutions. The remaining five send their specimens to the laboratory of the Department of Health.

In nine institutions spinal fluid tests are made and in only three of the nine is the intraspinal treatment given by the physician who has charge of the clinic. Two of these institutions have beds in the dispensary building, and in one, patients are referred to the hospital and kept there under the exclusive care of the clinic physicians, whereas in other institutions, whenever the same procedure of sending the patient to the hospital applies, the patient is taken from the supervision of the dispensary physicians.

With one exception, the laboratories are not conveniently located with reference to the work in treatment and diagnosis. The parts of the apparatus for spinal fluid tests are sometimes scattered in different departments. Arrangements for examination for spirochaetes are particularly inadequate. One of the clinic chiefs does this kind of work in his private office.

Of the cases whose records were studied, 89.1 per cent were reported as having had a Wassermann test, and 32.6 per cent of these had had more than one such test. Five per cent of the cases under treatment over one year, 7.8 per cent under treatment over six months and 8.9 per cent of those under treatment over three months, had had no Wassermann examination recorded.

5. Records.

Thirteen clinics keep the records required by the regulations of the Department of Health for inspection by the agents of the department. One clinic finds it impossible to keep such a record book because of the amount of clerical work involved.

The medical histories are kept in special files. In four clinics only blank cards are used, and in five others, blank sheets. Three clinics used cards with detailed guides, and two others had very elaborate cards and sheets. The examination of records indicates that in clinics using detailed forms much more information is recorded than in the clinics which used blank cards or sheets.

6. *Follow-up.*

There is a general agreement among the clinic physicians as to the paramount need of regularity of treatment, but differences of opinion exist as to the ways in which this could be secured. Reminders in the form of letters or postal cards are considered helpful, but in three instances the physicians felt that the follow-up drove the patients away from the clinic. In one of the clinics, patients are refused further treatment if they do not respond to the third postal.

The Sanitary Code requires the establishment in the venereal clinics of a follow-up system for the proper control of patients under clinic care. Of the clinics under consideration, five have no follow-up system whatever, six use postal cards to some extent, while the assistance of the social service workers in finding cases which fail to respond to letter is invoked in only three institutions. The same workers are frequently requested to investigate the financial status of the patients, to determine whether they are entitled to free treatment. None of the clinics, with one exception, are supplied with the clerical help indispensable for the proper functioning of a clinic.

In some of the clinic studies the physicians exhibited a great deal of interest in their cases, and this was considered as being of greater importance in securing regular attendance of patients and their continuation of treatment after the subsidence of the acute symptoms than the follow-up system, important as it may be in its ancillary capacity.

In this connection it is interesting to note the duration of treatment of the patients whose records were studied and the number of their visits to the clinics. The records selected at random show that over 57 per cent of the patients had been under treatment for less than six months, and only 19.8 per cent had had treatment for more than one year.

Half the patients have made less than fourteen visits to the clinics, although the attendance varies greatly in the different institutions. In general the attendance of the patients is exceedingly inadequate when it is considered that the treatment of

syphilis must extend over a long period of time in order to insure proper results to the patients and to society, and to prevent later cardio-vascular and nerve involvements. One significant fact indicating the inadequacy of the patient's attendance is that no record indicated that the patient had been discharged from the clinic: all the "inactive" cases had left before being discharged. In the light of this fact, necessity for the development of a systematic follow-up system and control seems to be evident.

With the exception of a few instances, little or nothing seems to be done in the way of bringing other members of the patient's family to the clinic for examination in order to ascertain whether or not they have become infected. This is particularly significant when one considers that the possibility of cure, as well as its rapidity, depends upon early diagnosis.

7. Instructions to Patients.

Individual instruction is given by the physicians to the luetic patients in all of the clinics studied. Under the crowded conditions in the clinics this is oftentimes difficult of accomplishment. In five of the fourteen clinics the verbal instructions are supplemented by printed literature. The reasons given in the other clinics for the non-employment of circulars can be summarized under three heads:

- (1) Printed instructions are of necessity too generalized;
- (2) The majority of the dispensary patients are people of no education, unaccustomed to learn from reading, and oftentimes unable to read at all;
- (3) Printed instructions fail to impress many patients, making the condition seem commonplace.

8. Methods of Treatment.

In all of the clinics, arsenobenzol in one form or another is used. This is as far as similarity in the treatment of luetics goes, in the clinics included in this survey. Although there is general agreement as to the dose to be given, there is much disagreement as to the interval between doses, but in each of the clinics a more or less rigid routine of its own prevails. The number of salvarsan

injections varies from three to eight in a series. The usual interval is one week. Most of the clinics have certain days on which they administer salvarsan or its analogues. In the three city hospital dispensaries the procedure is to refer all patients to the hospital and to keep them overnight. In three clinics the drug had been administered with a piston syringe, but in all the other clinics the gravity method is used. Various preparations of the drug are employed.

Of the records which were studied in this connection, only 50.2 per cent indicated that the patient had received salvarsan or some similar preparation, although all the clinics as noted above habitually use this treatment as a therapeutic measure. This is an evident neglect in recording procedure. Of the patients who had been under care from six to eighteen months, about 60 per cent had been recorded as having received treatment of this kind, and of the cases under treatment over eighteen months, only 42.1 per cent. According to their records, the different hospitals vary greatly in the use of salvarsan. Forty per cent of all the patients receiving salvarsan had received less than five doses each.

With regard to the employment of mercury as part of the treatment of syphilis, there exists almost the same difference of opinion as in the case of salvarsan, concerning both the number of doses and the intervals. It is frequently alternated with salvarsan and continued after the salvarsan for from ten to fifty doses. Ten of the clinics use the salicylate of mercury, two the citrate, and two use sometimes one and sometimes the other. Mercury, as a rule, is administered intramuscularly or intravenously, but in several of the clinics inunctions were also used. Of patients whose records were studied, 72.2 per cent received mercury in some form.

Potassium iodide is sometimes given in the periods of rest between the series of treatments. It is also given occasionally to the third-stage cases.

9. *Charge for Treatment.*

The municipal clinics make no charge for salvarsan. The charges in the other clinics vary from \$1.00 to \$4.00 per dose.

Only one charges \$4.00, one charges \$3.00, two charge \$2.50, five charge \$2.00, and two charge \$1.00. With one exception those charging \$2.00 consider that they give the drug at cost. One figures that it makes a profit of fifty cents on each dose and had accumulated a surplus fund of \$200 at the time the study was made. The clinics making a profit on salvarsan use it for the purchase of the drug for indigent patients. One clinic is able to pay for the full-time services of a clinic nurse on the profits from the \$2.50 charge for salvarsan.

10. *Discharge of patients.*

In view of the lack of control over patients, the dispensaries have not developed any standard procedure governing the discharge of patients, as required by the Sanitary Code. It is only in exceptional cases that the patients continue treatment until dismissed by the doctor, and none of these was found in the records examined.

Summary of Venereal Clinics.

The study of the clinics for the treatment of syphilis shows that they are handicapped in three general directions: first, by lack of space, of clerical assistance, and of funds; second, by a deficient administrative organization; and third, by the lack of the spirit of scientific research.

The clinics are in acute need of more space to provide room for private treatment and individual instruction of patients, of more clerical help to facilitate and amplify record-taking, and to relieve the physicians and nurses from the humdrum clinic routine, and they are in need of ampler funds, occasionally for additional equipment, but chiefly for drugs.

The ordinary administrative organization of the clinic does not protect the physicians from excessive numbers of patients to be taken care of at each session, and does not provide the necessary machinery to bring cases back to the clinic after the first few visits and to hold them until they cease to be a menace to society and until they have received sufficient treatment to guard them against future cardio-vascular and nerve involvements. The

prophylactic and public-health opportunities of the syphilis clinics have been almost altogether neglected.

The recording of data is inadequate in many of the clinics. The opportunity is being neglected of trying out in a systematized and coördinated way and on a very large scale the several methods of using arsenobenzol now employed. The existing laboratory facilities are not being utilized to the fullest extent. There is no full realization of the fact that research, both as to therapeutic procedure and laboratory technique, must go hand in hand with treatment, not only to devise the most effective method of treatment, but to keep competent physicians continuously interested in their dispensary work.

As to the department in which syphilis is to be treated, it would seem that this is not as essential as is the attitude of the clinic physician to his work and his ability to understand the disease in its relation to all branches of medicine—dermatology, neurology, ophthalmology, and others.

TREATMENT OF GONORRHEA

Gonorrhea in Men

1. Department in Which Treated.

The treatment of gonorrhea in men is carried on in the genito-urinary departments of the institutions studied or in departments of urology. In only three of the clinics is syphilis treated in the genito-urinary departments.

2. Hours.

All the dispensaries studied conformed to the Department of Health regulation that dispensaries shall be open at least three days a week.

3. Space and Overcrowding.

One only of the dispensaries studied was making an attempt to regulate the number of patients according to the ruling of the Sanitary Code that, "the maximum number of patients treated by a physician shall not exceed ten per hour." Although all the clinics have had their number of patients greatly reduced during

the war, it has been very difficult to maintain the medical service during this period. For example, at one clinic, where four or five physicians had been in attendance before, it was difficult in the spring of this year (1919) to get one or more to come regularly. When a complete staff of physicians was on duty, the service was so organized that while one man took histories, another kept records, a third made examinations, and the other two administered treatment. This service rotated every month and served to increase the rapidity and efficiency of the treatment. At an institution where there is an average of about 120 patients a day, the rate of handling patients has been expedited by a division of labor, each of the five physicians giving some special form of treatment.

As to space, the genito-urinary departments are more adequate than the departments treating syphilis.

4. Follow-Up.

Three clinics make a systematic effort to have cases return for treatment. At one, cards are sent out; at another, two notes are written, a week apart, and if no response is received, the patient's name and address are sent to the Department of Health; and at the third institution a note is sent to the patient, and if he does not return, the orderly calls to ascertain the reason for his absence. None of the clinics makes it a rule to request the social service department to follow up its cases. Control of the cases, as judged by the proportion of revisits recorded, is slight in the clinics treating gonorrhea in men, as only 50.7 per cent of the records studied in this connection have revisits indicated.

5. The Discharging of Patients.

The Department of Health regulations require that "a standard procedure governing the discharge of patients shall be followed and that such standard shall embrace suitable tests and subsequent persistent observations." All of the clinics except two require a negative complement fixation test, together with absence of any symptom or physical finding before a patient is discharged. One dispensary uses the silver nitrate test before discharging the patient, and at another, judgment is based on the absence of symptoms and physical findings.

6. *Laboratory Tests.*

The Sanitary Code requires that every dispensary shall be provided with facilities for making complement fixation tests, or that specimens be sent to the Department of Health or other approved laboratories. Two clinics use the Department of Health Laboratory for all their work. Two dispensaries use the Department of Health Laboratory for all the complement fixation tests, but analyze smears and perform urinalyses in their own hospital laboratories, while two refer all the work to their own laboratories. At two institutions smears are analyzed in the clinics and other tests referred to the laboratory, while at one, smears and urine are examined in the clinic. Only one clinic does not use the complement fixation test which is required by the Sanitary Code.

The Sanitary Code provides also for microscopic examination of all discharges. Of the clinics studied, two habitually follow this regulation.

Laboratory tests were recorded for 65.1 per cent of the cases of gonorrhea in men studied in the various dispensaries; urinalyses in 53 per cent; smears in 28.4 per cent; Wassermann in 5.3 per cent; spinal punctures in 6.1 per cent; and X-ray in 1.5 per cent.

7. *Treatment.*

The Sanitary Code provides that each dispensary shall have facilities for urethroscopic and cystoscopic work and that such facilities shall be regularly employed by the physician in attendance. Each of the dispensaries visited has a special room in which to make these examinations, but at two of them the attending physicians have to supply their own instruments, and at one the physicians in charge, owing to the pressure of work, have been unable to do the required cystoscopic work.

In the examination of the records of gonorrhea in men taken from the different institutions, local physical examination was found indicated for only 19.7 per cent of cases, and general physical examination in no instance. Some sort of treatment, either medical or local, was recorded for 75.8 per cent of cases; internal medication in 37.2 per cent; baking and massage in 6.1 per cent and local treatment in 50 per cent of cases.

8. *Instructions to Patients.*

In all the dispensaries studied, emphasis was laid upon the careful explanation of his condition to each patient. As almost all the clinic rooms afford sufficient space to make medical interviews private, the instruction of the patient can be adequately performed. Educational literature is also used at four of the institutions.

Gonorrhea in Women

In almost all of the dispensaries included in the venereal survey the physicians report few active cases of gonorrhea in women. This condition is usually treated in the gynecological department. The reasons given for the small proportion of women patients coming to the clinics, were that women neglect the condition in the early stages or, being afraid of the possible publicity of the clinic, are treated by private physicians.

Gonorrhea in Children

It is only since it has been required to make vaginal smears of all girls entering hospitals or homes that the prevalence of gonorrheal vaginitis among children has been realized. This condition in girls has usually been treated in gynecological clinics, with the exception of two institutions which conduct special classes for little girls.

One special vaginitis clinic has been in operation for twelve years, while the second has been in operation for over two years. In both clinics the treatment accorded the patient is practically the same, although one clinic has no follow-up system, which proves a great handicap to the work. Such a service would have been particularly useful from the public-health point of view, as it would have helped to discover sources of infection. One of these special clinics treats 30 or 40 children weekly and the other has a weekly attendance of 10 or 12.

The vaccine treatment is reported to have been employed with satisfactory results, particularly good results having been obtained in cases of short duration which had had little or no previous local treatment. Patients are kept under treatment until three consecutive negative smears have been taken. The cases are subsequently required to report for a year, every month at first and later every six weeks.

THE SOCIAL HYGIENIST IN THE MODERN WORLD

ANNA GARLIN SPENCER

There is but one fixed element in education, namely the effort of each generation to realize, express, and perpetuate its own ideals in the life of the oncoming generation. All else is fluid. There is, indeed, a fixed content of inherited knowledge, but it exists within an ever-increasing area of things to be learned, and the relationship of the inherited to the newer knowledge is an ever-changing one. In all the civilization we call Christian, sex education, as a need of conscious discipline, was ignored until a comparatively recent period. The movement for social purity, as it was at first called, developed along three lines: first, the rescue of the victims of sexual vice and their restoration, where possible, to normal life; second, the abolition of legalized vice and the repression, if not suppression, of commercialized prostitution; and third, the attempt to prevent injurious sex relationships by education of the young in right ways of living.

Later came the medical movement toward the cure and prevention of venereal diseases, with its breaking of the social taboo concerning discussion of the effects of prostitution upon family and social life. This movement, immensely accelerated by the war's demand to "make men fit to fight," is now rapidly translating itself into a determined effort of social control under the guidance of science to place what are called "social diseases" in the list of those preventable scourges which mankind must abolish. There is still difference of opinion as to the best methods to use in this warfare against a preventable disease so intermixed with other social ills, but there is a growing demand from all sides to lessen this danger to the family by active and constant effort.

Along with this medical movement has grown the new demand for and provision of socially safeguarded recreation, including physical culture and athletic games, in order to insure that the leisure of young people at least should be used for purposes of physical, mental, and moral recuperation and strengthening. The physical culture teachers, if of the right sort in character

and temperament, have proved most useful teachers of sex hygiene.

In the old field of rescue work, the ancient plan of salvation—to lift those in danger, one by one, from a never-lessening crowd of the doomed—has been largely superseded. We are now trying to remove from the current of ordinary life all those defective and weak, degenerate and ill-born, who cannot meet life's demands, and whose personal good requires, as truly as the good of society, their segregation under custodial care. This effort toward the proper care of the defective grows too slowly and is pressed too languidly, but there is no doubt in any enlightened mind that it is the one social achievement which would remove the largest number of obstacles to the just settlement of all other social difficulties. In the world of education, in the field of prostitution and all manner of vice and crime, and in the area of economic struggle with inefficiency and inertia, to provide a place apart for the radically unfit is of primary importance.

Sex education is applicable only to the normal—those capable of self-control and of the self-support which alone secures the power of self-control for the economically and morally exposed. Sex education, in the sense of teaching such normal persons those facts of life and those ideals of sex relationship which are deemed essential for noble personal character and for successful family life, is now thought by the majority of educators to be an important element in character training. There is still difference of opinion concerning methods of instruction, as to who should teach and what should be taught, and how this subject should be correlated with others, but the desirability of this instruction in some form is now conceded by all those who believe with Herbert Spencer that "education is the preparation for complete living." Social protection of children must still be demanded as a prerequisite, but the conscious effort to put youth in moral charge of themselves in this, as in other relations of life, is now a general demand.

Sex education rests in a peculiar manner upon the accepted ideals of the family, of social relationship of mature men and women, of the duties of married life and the responsibilities of

parenthood. And ideals and practices in these particulars, it must be admitted, have changed much since the first attempts were made in the field of sex education. Until very recent years there has been a general consensus of the moral and intellectual élite that what was needed was the acceptance and practice by men of the same standard of sex morality which was exemplified by women. The reserve and continence of the unmarried woman, the devotion and purity of the married mother, the faithfulness to the marriage bond enjoined upon woman, and her patient endurance of the results of mistaken choices or bad fortune in the chosen one—all these have been pressed upon the consciences of young men as essential to a single standard and a high one in all matters of sex relationship. The difficulty was seen to be in the magnitude of the task, but not in the lack of agreement as to the ideals sought to be realized.

To-day there is no such general agreement among wise and good people as to what is right and desirable in sex relationship. Women have attained, in a rapidly progressing movement through the last one hundred years, equal legal and political rights and equal educational opportunities with men, and have gone far toward equal professional achievement and full economic independence. Marriage and maternity do not now constitute the "sole means of support" for women, and personal careers often offer more alluring prospects. Divorce does not now render women social outcasts, and the law gives relief from intolerable marital conditions and sometimes from the merely inconvenient or temporarily distasteful. Birth control operates in practically all social levels above ignorance and superstition, although conservatism frequently ignores the fact and seeks to prevent the open application of voluntary parental choices in the case of the "lower classes."

Moreover, a new psychology is busying itself in explaining pathological conditions in the individual and in society in ways that not only lessen social condemnation of what is still thought wrong or unwise action, but also work to remove the sense of remorse from the offender and hence to minimize the restraint of the "mores." We are hearing on many sides that undesirable

human behavior, however socially injurious or personally harmful, is usually the fruit of defeated impulse, of injuriously inhibited instinct, of some crossing of natural tendency by unkind fate in the person of misunderstanding parents or guardians, of some confusing fear from accidental experience, of some diseased imagination born of physical disturbance, of some abnormal mental condition resulting from disturbed sexual desire without fruition. The disciples of Freud, with their exaggerated tendency to explain all aberrations in terms of the sex impulse, and even his more moderate and balanced followers, are not only opening the doors to some dangerous forms of self-indulgence, but at best they lead more surely toward explaining how people come to be what they are than toward how they may help themselves to become what they ought to be. The new psychology has given a scientific basis for the great tolerance of One who said "Neither do I condemn thee." It has not as yet given so firm a foundation for a way of life for those who would "go and sin no more." But it is leading us far toward the betterment of conditions surrounding the young life and toward a science of human development in childhood.

All this new thought, however, that concerns itself with finding and tracing the ways of human behavior makes it imperative that what Parmelee calls "institutional religion, conventional morality, and antiquated repressive laws" should be brought to judgment in a new stock-taking of ideals and of facts. The old sanctions of monogamic marriage, of rigid sex control outside of marriage, and of sticking to the contract of the marriage altar, whatever the results in happiness or misery, have lost their hold upon the modern mind. Unless they can be translated in new terms that can be accepted by the intellectual as well as the moral leadership of our time, the old foundations of sex education will not suffice.

There is a tendency on the part of some in academic and artistic circles to hold every problem of sex relationship as an open question. The "play element" of sex, as expounded by some, makes a wider claim than can be held within the old monogamic bond. The "full expression of one's personality" has a significance to

many that puts the family into the list of "cramping institutions" to be outgrown or radically changed. The tendency to make not only men, but women and even children directly related to and a conscious autonomous part of the community in and of themselves, has an outcome in the increasing instability of the family as truly as in the increased power and usefulness of the individual life.

This article is not written either to oppose or to endorse any of the social results growing out of a new psychology or a new application of the ideals of democracy, but rather to draw attention to a need for deeper study and more thorough analysis of these social conditions and their causes on the part of those who would outline the principles underlying sex education.

Women have been considered, and with much basis of fact, the conservative factor in society. Physically and mentally, and by virtue of their relation to offspring, they have been thought to be in the middle of the road of life, while men show the wider range of "variants" toward genius, exceptional talent, peculiarity, or defectiveness. This is doubtless a true generalization from demonstrated facts. It is also true, however, that the "variants" among women (and there have been no one knows how many) have not been as yet free to express themselves, and hence it will not be known just how many or how distinctive these may show themselves to be until several generations of equality of rights and opportunities have opened the way to social self-realization of women as of men. It is more obviously true that the present freedom of women, even so new and yet imperfect as it is, has developed in many extremists of the feminist movement an individualism that has swept away old commandments of self-control and self-sacrifice and has as yet evolved no new gospel of social idealism to curb selfishness and prevent superficial judgments.

The individualism of women is a belated manifestation as compared with that of men, and hence leads in some instances toward an exaggerated adolescence of personality. The movements toward democracy in the eighteenth and nineteenth centuries should have included for women, as for all classes of men,

such simple elements of social justice as legal, political, educational, professional, and industrial rights. That they did not do so left to even leading women the necessity of demanding personal rights after forward-looking men had moved on to the plane of social unities.

The vast majority of women in our own and other countries are house-mothers, devoted so largely to the well-being of the family in all its demands that they are chastened and balanced by a great variety of service, and hence take an inclusive view of the general obligations of life. Their functional development tends to make them conservative in the truest sense of that word. They can be depended upon to hold fast that which is good, and yet by reason of their closer association with childhood and youth they find it easier than it is for most men to press on toward better things in social organization.

A minority of women, however, most active and often brilliant, led by the spinsters whose specialized education and work is in as straight a line of development and as unencumbered as that of men, is at work to strengthen the ties that bind individual women to the social whole without any sacrificial service to the family life. These, if they accept at all the ancient dictum that motherhood is woman's highest function and that in which alone she achieves her best development, demand the social right to be mothers whether or not a congenial life-mate is available. They would make of the "biologic necessity" a temporary makeshift in an association with some man that would leave no troublesome family arrangements for future adjustment. Extremists in the feminist movement who accept, on the other hand, the dictum of man-made democracy that the self-realization of the individual is the final aim of social relationship and that each individual realizes himself or herself most completely through a chosen vocation, will look upon the demands of motherhood as hindrances to be avoided, while asserting the right of all to the full development of the sex life as a part of complete living. Men as well as women, and perhaps more men than women in academic and artistic circles, hold these views and others less extreme, yet

out of drawing with the old sanctions and the old prohibitions of our inherited social system.

The whole basis of sex education is our social philosophy of sex relationship, as that is expressed in the family, in marriage, in commonly accepted restrictions upon sex association, and in the customary obligations of parenthood. It is time, therefore, that every important organization offering leadership in sex education, especially if it has also in hand the legal and medical approaches to prostitution, and the social aim of bettering family conditions, should study, under the wisest and most thoroughly equipped leadership it can command, the new ways of looking at old problems which the new time brings to light. It is not enough to work out better methods of teaching the facts of life to the young; it is not enough to recognize the needs of youth for safeguarded recreation; it is not enough to extend the work of preventive medicine and offer curative provisions for the diseased. What is also needed is a broad-minded and thorough examination of the social bases of family life; of the new translations of old sanctities; of the needed interpretation of personal sacrifice to the social whole in terms of modern psychology and in the light of the new vision of social solidarity.

Colleges and universities are just beginning to meet this need. They deal, however, for the most part with teachers and with those not yet married. What is needed in addition is an institute for mature parents and thoughtful students of modern society to acquaint the common intelligence with what is happening to many old ideals in the atmosphere of the classrooms of our institutions of higher learning, to spread the ideas of such sane and balanced teachers as Dr. Howard, Dr. Ellwood, Dr. Cooley, Dr. Todd, and other leading sociologists, and to help toward a new appraisalment of the ethical values of the family and the relation of the individual to society.

Such an institute, dealing fearlessly and reverently with these matters, might reinterpret the bases of personal purity, self-control, and high regard for social institutions, as they have proved themselves of social use, and thus aid in establishing the new and more vital foundations for sex education. The spirit

plan with a twofold purpose—to make more beds available at an already overcrowded institution, and at the same time to offer an opportunity for a life more nearly approaching the normal to high-grade defectives for whom institutional confinement is especially irksome. Starting in 1906 with a farm colony for boys, Dr. Bernstein has enlarged the system, which now includes, in addition to the farm colonies, two industrial colonies and a number of colonies for domestic service. A list of these colonies is given below:

BOYS' COLONIES

NAME	OPENED	ACRES	NUMBER OF BEDS	HOW SECURED	PRICE OR RENTAL
Brush.....	1906	187	20	Purchased	\$10,000
Bailey.....	1908	20	20	Purchased	5,000
Rathbun.....	1910	300	20	Rented	600
Lamphere.....	1912	50	30	Purchased	5,000
Stook.....	1915	270	20	Rented	1,000
Talcott.....	1916	200	30	Rented	1,000
Kossuth.....	1917	.....	20	Rented	480
Dewey.....	1917	90	20	Rented	500
Lawrence.....	1918	1,350	30	Rented	600
Spencer.....	1919	90	20	Rented	500

GIRLS' COLONIES

NAME	OPENED	ACRES	NUMBER OF BEDS	HOW SECURED	PRICE OR RENTAL
Evans.....	1914	.....	14	Rented	\$ 420
Mason.....	1916	.....	18	Rented	600
Parry.....	1917	.....	18	Rented	480
Oriakany Falls..	1917	.....	24	Rented	480
East Aurora....	1918	.....	20	Rented	480
Syracuse.....	1918	.....	40	Rented	1,200
Robinson.....	1918	.....	20	Rented	480
Richfield Springs	1919	.....	24	Rented	480
Hamilton.....	1919	.....	20	Rented	300



EVANS COLONY, THE FIRST GIRLS' COLONY, OPENED OCTOBER, 1914. ACCOMMODATING MATRON AND SIXTEEN GIRLS



MASON COLONY, THE SECOND GIRLS' COLONY, OPENED IN 1913. ACCOMMODATING MATRON AND TWENTY GIRLS, IN TRAINING FOR DOMESTIC WORK

TYPES OF COLONIES

1. *The Farm Colony.* These colonies are situated on state or private land, either rented or purchased. The grade of labor utilized varies from that of imbecile to the high-grade moron. Usually the farm colony involves mutual interdependence with the parent institution, and as the type of labor varies, so does the method of remuneration, imbecile labor being treated as in an institution, while higher-grade defectives are in some cases paid, subject to various restrictions. That these farm colonies have been of economic value from the start is shown by a statement made by Dr. Bernstein, giving the financial report of the first farm colony for the first six months of its existence.

Credited with supplies to the amount of.....	\$1,573.05
Charged with supplies to the amount of.....	904.26
Salary of farmer and wife.....	360.00
	<hr/>
Profit to colony's credit.....	\$308.79

To-day these farm colonies cost the state from \$600 to \$1,000 a year each, while institution buildings would cost from \$500 to \$1,000 per inmate. These colonies, according to Dr. Bernstein, are self-supporting after the first year, including all expenses and returning five per cent on the investment.

Dr. Bernstein has also shown the feasibility of what is known as the reforestation colony. In 1915 a group of boys was sent to do reforestation work on state land for the Conservation Commission. It has been found that 50 or 60 boys can do the house and farm work and plant 500,000 trees a year, besides caring for nurseries which have been established on the colony farm. Such work as this increases the value of real estate by making productive, land that would otherwise lie idle, and at the same time it furnishes a cheap method of housing and caring for boys of this type.

2. *The Industrial Colonies.* In this type of colony high-grade cases of either sex live in a colony house under supervision, going

out daily to work in a factory, shop, or other industry, also under supervision. The wages which are paid on a normal labor schedule are turned in to the regular colony fund and redistributed. The question of remuneration and the general financial results of these colonies will be discussed later.

3. *Domestic Service.* This scheme involves a colony home from which girls go out by the day or week for domestic service in private homes. Wages are paid through a collector into the colony fund, from which the colony is supported and all residue distributed to the individual's account.

INDUSTRIAL COLONIES

This type of colony is best illustrated by one established at Oriskany Falls, New York, by Dr. Bernstein. Here about twenty-five girls live in a rented colony house under the supervision of two matrons, and work daily in an adjoining knitting mill. These girls are decidedly of the higher-grade type, many of them indistinguishable from normals, except from a knowledge of their histories. All have been sent from the Rome institution, after a preparatory period of training.

One of the matrons is also an assistant forewoman in a garment-knitting mill and she accompanies the girls to and from their work, insuring adequate protection. The work done by these subnormal girls varies as it would among normal workers, the less skilled working on simple piece work, the more complicated tasks such as cutting and finishing being done by the higher-grade girls. The girls compete with normal labor here and work on the same wage basis. The colony house is a well-furnished, well-adapted home for these twenty-five girls, and the mill is so near as to provide against the dangers that would be involved in long unsupervised trips between home and factory. The earnings of the girls, minus their weekly individual allotment of spending money, are paid into the colony fund.

The chief claims made for the industrial colony are: (1) It provides employment for the class of borderline defectives who,

under continuous supervision, are trainable to varying degrees of efficiency in normal trades. (2) It meets a demand for labor which is especially emergent at this time. (3) It constitutes one method of making remuneration to the state for public wards.

DOMESTIC COLONIES

The first colony of this kind was opened in the city of Rome in 1914. A former attendant at the institution, with fourteen girls of varying mentality, took possession of a house in Rome which had been rented for \$420 a year. These girls, many of whom were sex offenders and delinquents, were given preliminary training as general domestic workers in the institution before being sent out into the colony. Announcements were distributed in the neighborhood stating that a working girls' home had been opened and that girls were available for general housework by the day or week. The demand for the services of these girls has been steady in all the cities where the plan has been tried. It will be seen from the previously mentioned list that there are now seven such colonies caring for at least twenty to twenty-five girls each. In the beginning all the girls returned to the colony house at night, but as the colonists demonstrate their reliability they are given more freedom and many remain for the week at their employers' homes, returning to the colony house only for the week end. Trained workers from the parent institution are in charge of such colonies and supervise the girls while providing homelike surroundings and recreational opportunities for the colonists.

Out of the success of this plan has grown, naturally, increased parole work, for if we grant that part of the object of these colonies is to fit the individual to return to the community we shall count results in the number so rehabilitated. It has been questioned whether a colony of this sort will result in more inclination to run away than is the case at the parent institution. It was reported to the writer that the comparative freedom afforded by colony life seems to lessen the desire, so prevalent in institutions generally, to break bounds. This is logical, for the psychology of a feeble-minded individual who "runs away" is

different from the more purposive dash for freedom of a normal child. And if you couple the granting of this measure of freedom with congenial occupation plus "good board and bed," nine times out of ten the defective doesn't want to run away.

The question as to whether more social evil would result from the colony system must be considered. Here the evidence is again negative. During a period of three years 200 girls passed through the Rome colonies. Of these only 35 were returned permanently to the school as being better suited to institution life. Twenty-five girls were returned for the following reasons. For social offense, nine (the term social offense included "flirting," boisterous behavior on streets, noisy at the colony, etc.). Only two were returned for serious social offense. Nine younger ones were returned for further training, seven because of homesickness or because they preferred to work at the institution.

Colony life offers an answer to another constantly recurring problem in committing high-grade defective girls to institutions, namely, the natural reluctance of relatives and the public generally to confining a nearly normal individual to an institution for life. The colony offers more scope, more promise, and is less like a life sentence. Moreover, more immorality occurs when girls of this type work out in the world unsupervised than could possibly exist under the colony plan.

It is being realized more and more that in the future mental defect must be treated in the community as well as in the institution, and the emphasis must be on the community work. The most conservative estimates from various sources agree in showing that there are in New York state at least 40,000 defectives outside of institutions. Of this number it is reasonable to suppose that the largest percentage will be morons, persons with a mental age of from eight to twelve years, who while not able to "manage themselves or their affairs with ordinary prudence," can, under favorable circumstances, support themselves by their own efforts and, especially under supervision, lead happy and useful lives. For many of these, colony life offers the needed supervision and the safe measure of freedom. In this way defectives with potentialities for delinquency, crime, prostitution, and disease, may



TALCOTT FARM COLONY, ACCOMMODATING FARMER AND WIFE AND TWENTY-FOUR BOYS. TWO HUNDRED ACRES RENTED FOR \$1,000 PER YEAR.



INDIAN LAKE REFORESTATION COLONY, WHERE BOYS WERE STATIONED ON A 150-ACRE FARM, THEIR SPARE TIME BEING DEVOTED TO REFORESTING STATE-OWNED LAND.

often be made law-abiding and self-respecting members of society.

In this connection we believe that colonies can in a large measure be made to solve the problem of removing the feeble-minded prostitute from the community. If we accept the figures gathered from data in eleven special studies by persons and organizations of authority, we find an average of mental defect among prostitutes of 33 per cent. It is conceded to be a safe statement that not less than one third and perhaps one half of all commercial prostitutes are of such low grade mentally that they could never be expected to safeguard their own interests or the interests of the community. Hence they must be removed from the community.

The item of expense has seemed to many people to make this plan prohibitive, but the financial report of the Rome colonies shows that while some of the groups, especially those for younger girls, have a negative or low earning power, this is overbalanced by the fact that in some of the others, for instance the industrial colony at Oriskany Falls, the income from wages earned has shown a decided gain over the total cost of maintenance and operation. Moreover it has been proved that even without earning power, groups may be maintained on rented properties away from the parent institution as cheaply as at the main plant. Dr. Bernstein's own statement of the girls' colonies from July 1, 1918, to July 1, 1919, is as follows:

COLONY	EARNINGS	PAID GIRLS FROM EARNINGS	OPERATING EXPENSES	
			PAID FROM EARNINGS	PAID BY STATE
Rome Group	\$ 7,300.70	\$ 4,198.35	\$ 3,293.94	\$ 5,118.45
Oriskany Falls	9,154.23	3,832.41	5,276.39	94.84
East Aurora	4,337.16	1,155.14	2,695.81	672.86
Syracuse	3,311.87	980.56	2,338.44	2,493.33
	\$24,103.96	\$10,166.46	\$13,604.58	\$ 8,379.48
Salaries				3,620.52
In round numbers	\$24,000.00	\$12,000.00	\$12,000.00	\$12,000.00

The average earnings of 140 girls (the average number of girls in the colonies) were \$165 each for the year. The cost to the state was an average of \$85 (supplies \$60 and salaries \$25) per girl per year, whereas it cost \$280 for each girl at the institution. It appears to be a conservative estimate that individuals may be maintained in these colonies on the average fifty per cent cheaper than can be done at the parent institutions.

There is no reason why able-bodied women between the ages of seventeen and forty who are of the moron grade mentally cannot contribute toward the expense of their maintenance by the state. The result in lessening the custodial burden on the state, the result to society in segregating this most dangerous group, while making them at least partly independent economically, plus what the plan would do for the women themselves in safety, self-respect, and happiness,—all these are a sum total of facts which should not be overlooked in any discussion of methods for the solution of social hygiene problems.

THE ANTI-VICE MOVEMENT IN CALIFORNIA II. REHABILITATION

FRANKLIN HICHBORN

The campaigns, first for the passage of the California Red-light Abatement Act by the Legislature, and finally to secure its approval by state-wide vote after the referendum had been invoked against it, awoke Californians to something of the nature of the social-evil problem.

These campaigns extended over a period of four years, from the beginning of 1911 to the close of 1914. They were campaigns of publicity. The facts were given the public. The director of this publicity, amid threats from the opposition of libel suits which were never brought, and timid warnings from friends not to go too far, showed by unassailable records, investments of as high as \$400,000 in a single assignation house; a trust company investing trust funds in such an enterprise; a house of prostitution maintained at the gates of a convent while the convent authorities and citizens of all faiths protested in vain;¹ a regent of the University of California involved through the trust com-

¹ This was one of the first places to be closed after the Red-light Abatement Act became effective. The place had, because of powerful political and financial backing, been able to maintain itself for more than twenty years. The following, dated July 11, 1908 is from one of the unavailing petitions which were circulated to have this place closed.

"We, the undersigned residents and citizens of the city of San Jose, respectfully petition your honorable body to close the houses of ill fame now being conducted and maintained in the property of No. 10 Orchard Street and in the property of Nos. 22 and 32 Orchard street, in the city of San Jose, and in that behalf respectfully represent:

"That said houses are situated in a portion of the city where the property is needed for legitimate business purposes; that they have long been conducted and maintained in defiance of law; that they are situated in the immediate vicinity of respectable lodging houses whose business is ruined by their presence; that they are located within one hundred and fifty feet of the Convent of Notre Dame and the children who attend school there are constantly compelled to pass the doors of these houses of prostitution; that the portion of Orchard Street between Post and Santa Clara Streets is entirely ruined for business property by the presence of these houses of ill fame."

The place had been running at least fifteen years at the time that petition was circulated. It continued open for seven years longer, or until the Red-light Abatement Act became effective.

pany, which he dominated, in a palatial assignation enterprise. The political ramifications, the financial connections, the part of the socially well-placed in the exploitation of assignation and prostitution were shown in detail.² The effect of venereal disease upon women, upon children; the path from the prostitute through the home to the operating table for decent women; and the asylum for blind victims of gonorrhea—all were uncovered pitilessly. California challenged the underworld.

The campaign of the opposition was as frank as that of the supporters of the Abatement Act, and has had as far-reaching effects, effects which the underworld had not counted upon.

There were the stock arguments that under such a law property would be subject to unwarranted attack and blackmail;³ that with such a law on the statute-books, decent women would not be safe on the street;⁴ that the evil would be scattered.

² Pamphlets used in this campaign have since been used in all parts of the country and in England. The most widely distributed are "The Social Evil in California as a Political Problem," and "A Question of Outlawry." A limited number of these pamphlets are still in print. They can be had by addressing Franklin Hichborn, Santa Clara, California.

³ With the possible exception of one case brought at San Francisco for the purpose of discrediting the Abatement Act, not a "spite suit" has been brought under the California measure, although it has now been in effect nearly six years. The following is taken from the official argument against the measure, which, under the state law, was mailed to every voter in the state before the referendum vote was taken:

"Sections one and two of the act should be read together. Their provisions affect the owner of any building which may be entered through the same outside entrance, and in which building any act of lewdness, assignation or prostitution is held to occur, and in that event, such building shall be abated. It is easy to conceive how the owner of a flat building, rooming-house, apartment house or hotel, or even an office building, may become the innocent victim of these sections, and unless the owners thereof establish a censor of morals in their buildings, they will soon become the innocent victims of enthusiastic reformers. But one act of prostitution, assignation, or lewdness in any building is sufficient to cause the building to be abated."

It is of interest to note that the wording of the act was garbled to make the above statement plausible. Section 2, upon which the statement is based, reads as follows:

"Sec. 2—Every building or place used for the purpose of lewdness, assignation, or prostitution, and every building or place wherein or upon which acts of lewdness, assignation, or prostitution are held to occur, is a nuisance which shall be enjoined, abated, and prevented as hereinafter provided, whether the same be a public or private nuisance.

⁴ When the measure was pending in the assembly, a member from San Francisco declared that if the Abatement Act ever became effective, the governor would be compelled to call out the militia to protect the women of that city.

All of which, the supporters of the bill, with a wealth of detail from experiences in other states which had adopted abatement measures, had no difficulty in answering convincingly.

And finally the challenge, "What is to become of the women if this bill becomes law?" was thrown at the measure's proponents. Amazing as it may seem, serious contention was made that the institution of prostitution in California should not be interfered with, because no other disposition could be made of the women engaged in it.

The first answer made was that the chief concern was not for the present generation of prostitutes but for the next, then students of high schools and advanced grammar grades; and that whatever might be the fate of the prostitute in the event of suppression, her condition could not be made worse than it was.

But the question persisted. Those who had been instrumental in making the act law, and in its enforcement, were made to feel that they had, in the disposition of the prostitute, something of an obligation. They accordingly set themselves to meet that problem. Its difficulties had to be encountered to be appreciated.

During the brief period of doubt in San Francisco as to what was to happen when the Abatement Act went into effect, Rev. Charles N. Lathrop, of the San Francisco Church of the Advent (Protestant Episcopal), whose effective support of the measure had had much to do with its passage in the legislature and its ratification by the state electors, announced that he would provide shelter, food, and, where necessary, opportunity for education and training in some useful work, for any of the women who wanted to leave the life they were leading. To the surprise of Mr. Lathrop, not a woman availed herself of the opportunity offered. Rev. Paul Smith, of the San Francisco Central Methodist Episcopal church, when the underworld attempted to intimidate him by sending 400 prostitutes into his church to put the persistent question, "What are you going to do with us?" had his first lesson in the difficulties involved when he found that many of the women were demanding, as the price of their reform, employment with compensation as great as their miserable earnings.

When in 1917 systematic state-wide enforcement of the Abatement Act began, the State Law Enforcement League let it be known that any woman wishing to leave the life, by applying to League headquarters, would be given assistance. There were few applications. A typical case illustrates the difficulties encountered.

When the houses in a northern California city were closed, the customary assistance was offered. Of the score of women, not one availed herself of it. Months later, however, one of these girls went to the League office with a defiant, "I do not believe even yet that you will get me a job, but I just came to find out."

This woman had been a stenographer. In a half hour a position as stenographer had been secured for her. In a short time she lost it because of her inability to resist the craving for intoxicants. She returned to the League office. The League sent her to business college to give her an opportunity to brush up on her work, but she soon got beyond the League's control on account of her inability to leave liquor alone. She has disappeared.

Such a case illustrates the difficulties encountered. When stronger characters were found, the League had better results. In one case, the keeper of a notorious resort near Sacramento asked assistance when her place was closed. She was given it. She had been brought up on a farm. She returned to the country, and is now successfully conducting a small farm of her own. Another woman of the same type availed herself of the assistance offered, finally secured a place as keeper of a gasoline station, and is making good.

Such experiences, both disappointing and encouraging, demonstrated that the problem was too big for individual, privately financed organizations to handle, or even municipalities or counties but that it came within the province of the state. To that end, the federal and state authorities and those private individuals who had become interested in this problem, directed their efforts with the result that the 1919 California legislature made provision for a state industrial farm for prostitutes. But the road to the achievement of such an institution has been long and the difficulties encountered many.

As is the case in all advanced work of this kind, California owes much to the intelligent progressiveness of Los Angeles county. Los Angeles, after the red-light abatement campaign, went at the problem gropingly, pioneering, finding the way.

The first essential in the work of rehabilitation is to free the victim of the diseases of the body. As was pointed out in the first article, soon after the Abatement Act went into effect, Los Angeles adopted the policy of treating alike both men and women held for crimes involving moral turpitude. Both on arrest are denied bail until their physical condition can be determined. The men found to be suffering from venereal disease are sent to the East Side Jail and treated until they are beyond the stage of infection. The women are sent to Los Feliz Hospital.

This institution may be said to be the first important constructive advancement in the practical work of rehabilitation in California. No civilization can be proud of the necessity for such an institution as Los Feliz, but Los Angeles has good reason to be proud of taking this advanced step in meeting the problem of the rehabilitation of the prostitute. Los Feliz is a hospital for the treatment of women convicted of crimes involving sexual offenses who are found to be suffering from venereal disease. It is situated in the Los Angeles suburbs. As one approaches it from the outside, the high board fence with its barbed-wire top and the formalities of entering the outer gate give the sense of oppression which one feels on entering a prison. Inside, there is a somewhat different atmosphere. But Los Feliz is a prison-hospital. The women inmates are held there for treatment of diseases that menace the race.

The institution is in charge of a woman physician whose personality dominates the place. She was not present when the writer visited Los Feliz, but her influence was felt at every turn.

The first requirement of the attendants is respectful treatment of the women brought there. The inmates are given the same consideration as patients in pay hospitals. Nevertheless, strict discipline prevails. On entrance, everything is taken from them.

They are given a complete outfit of new clothes. The treatment begins immediately.

The hospital has accommodations for sixty; during the war period as many as sixty-four were there at one time. Since the war, the number has fallen below twenty. On the day the writer visited the place, there were fifteen.

No woman is permitted to leave the institution until there is some definite place secured for her. Some return to their people; others secure positions; others are sent to the Barton Home, of which more in a moment. Few of the women are returned to the institution. During the first year, two; in the year following, four; surely not many when we consider all the elements involved.

The next step in the rehabilitation of the prostitute, after she has been treated for a venereal disease, is the finding of a place for her. Here difficulties increase, as well as the confusion of handling the problem by both public and private institutions. Los Feliz is a Los Angeles city institution. The practical work of caring in an organized way for the women released from Los Feliz is done by a private institution, the Minnie Barton Home, named after Mrs. Minnie Barton, a Los Angeles probation officer, whose practical work has earned her a name throughout California.

This home was provided by what is known as the Big Sisters League, an organization of Los Angeles club women. They have no assistance from the city or county. Their work is kept up by subscriptions. The home has accommodations for thirty. So far as possible, each girl is given a separate room. The girls are brought there from court or hospital, and are under probation while in the home. It is very seldom that one of them attempts to escape. There is nothing of the appearance of a jail about the place, inside or out. It was originally an unfenced residence, and to all outward appearances has not changed its character.

While in the home, under direction of a matron, the girls do all their own work. They are taught to do cooking and housework. Plans are being considered for installing a plant to teach trades. The aim is to make the girls self-supporting. As at Los Feliz,

the first requirement of those in charge is respectful treatment of the inmates.

When the term of probation expires, the girls are privileged to continue at the home, by paying three dollars a week for board and lodging. They leave the place with the sustaining knowledge that in the event of adversity, the institution's doors are open to them; they have a home to which they can always return.

During the first nine months the institution was open, 120 women were cared for; during 1919, 166 left the place to begin life anew. Of these, the management is reasonably sure that 125 have made good. Twenty-one have disappeared.

At San Francisco attempt has been made to meet the venereal disease problem by compulsory treatment,⁴ but San Francisco

⁴ San Francisco continues to apply one standard for women and another for men. A committee from the San Francisco Social Hygiene Council, in June of this year, reported on San Francisco court procedure in regard to prostitutes as follows:

In the case of women,

"Upon arrest for vagrancy or soliciting prostitution, no bail is granted.

"The offender appears in court the following morning for trial, and if there is evidence of soliciting prostitution, or an act of prostitution, the case is continued over two days for medical examination that same afternoon.

"If after medical examination there is no clinical evidence of venereal disease, the defendant is released on her own recognizance to appear in court on the date set by the judge.

"If found infected with a venereal disease, the defendant is sent to Ward L, San Francisco Hospital, and her case held pending until her release from quarantine, when she again appears in court and is usually dismissed, except in cases where a worker is interested in the case, when she is put on probation to the Adult Probation Department.

"In some instances cases which are released after medical examination do not appear in court for disposition on the date set by the judge. The laboratory result of these cases may show a positive Wassermann, and the fact that the defendant does not return for the disposition of her case is not only an evasion of the law, but also prevents proper health regulations. In a few instances bench warrants have been issued.

"Keepers of houses of prostitution are allowed bail and not held for medical examination except in cases where there is evidence of prostitution."

In the case of men,

"Men arrested for prostitution are upon arrest granted bail, usually \$10 to \$20, which in most cases they forfeit.

"If they appear in court the following morning they are ordered by the judge to appear that afternoon at the clinic or medical examination and their case is continued on the calendar the same as the woman's.

"If upon examination they are found infected, they are either sent to San Francisco Hospital or referred to the clinic for treatment and put on probation.

"Men usually do not return for the disposition of their cases, and the case is dismissed, as no follow-up work with men is done."

has no such institution as Los Angeles has in Los Feliz. Nor has there been any such organized work of rehabilitation as Los Angeles has had in the Barton Home. But from the beginning of the awakening which came with the campaign for the Red-light Abatement law, individuals at San Francisco, and even groups have been doing all in their power to assist the unfortunate women. Similar work has been attempted on a smaller scale in the interior cities. But these experiments have only demonstrated the necessity for a state-supported institution, financed adequately for carrying on the work.

The state institution for handling this problem, which has been the goal of Californians who have become active in the work of reducing prostitution to its minimum, was authorized by the 1919 legislature six years after the passage of the Abatement Act. An appropriation of \$150,000 was provided.

The purpose of the institution, as defined by the legislature, is to provide custody, care, protection, industrial and other training, and reformatory help for delinquent women. The institution is in charge of a board of five trustees, at least three of whom are required to be women. The provision is definitely made that the site shall comprise not less than 200 acres. The superintendent must be a woman, as are, so far as practical, all other employees who deal with the inmates.

Entrance to the institution is made:

(1) Through the courts. Courts are authorized to commit to the institution any woman eighteen years of age or over who may be convicted of prostitution, soliciting, keeping or residing in a house of ill fame, frequenting public places for the purpose of prostitution, or of vagrancy because of being a common prostitute. The sentence authorized is for an indeterminate term of from six months to five years.

(2) By transfer from other institutions. Any woman eighteen years of age or over, under sentence in any of the state's penal or reformatory institutions, may be transferred to the institution on order of the officials of the place in which she is confined.

(3) By request of the woman. Any woman over eighteen years of age may be admitted at her own written request, if the trustees believe there is danger of her becoming a prostitute, common drunkard, or criminal.

Broad powers are given the trustees in dealing with the inmates. They are authorized to give honorable discharge to any inmate, except those transferred from other institutions, when in their judgment such action can be taken with reasonable safety and benefit to the woman and the public at large, or they may parole any inmate on such terms as they may deem wise, and recall such parole at any time. Authorization is given for employment of parole agents for the purpose of affording protection, assistance, and guidance to women on parole.

The act authorizing this institution, when it was before the legislature, had back of it the various groups that had supported the Red-light Abatement Act. But most important was the support of the Women's Legislative Council. The Council represents the various women's organizations of the state, whose total membership amounts to 70,000 organized women, all voters.

Each legislative year the Council selects three measures of interest to women to be supported before the legislature. The measures selected, representatives of the Council go to Sacramento and remain there throughout the session. These representatives concern themselves only with those measures decided upon by the Council. At the 1919 session their work for the Rehabilitation Act had much to do with its passage.

The measure also had the support of the federal authorities, functioning through the Commission on Training Camp Activities, which, during hostilities, had dealt with the social-evil problem. This assistance included the furnishing to the members of the legislature of information on the subject on which they were

* The army gave similar assistance in other states. The results secured in other Western states were not so satisfactory as those in California. Nevada legislators flatly announced that Nevada was not ready to banish the social evil. In one Western state, the bill having been passed by the legislature, was found to be fatally defective because of the omission of an important sentence. Such omissions are not unknown in Western legislatures when the vice problem is made a subject of legislation.

called to act. The information was not forced, but submitted only to those who asked for it. Nevertheless, the fact that army officers were interesting themselves in the bill's passage brought upon them criticism and misrepresentation. They were represented as attempting to intimidate the legislature, and employing bulldozing tactics to force the bill through.

It is significant that the opponents of plans for rehabilitation of delinquent women were found to be the same institutions, interests, and individuals who opposed the passage of the Red-light Abatement Act, and who put the question to Californians, "What, if the houses of prostitution are closed, are you going to do with the women?"

The opposition of these groups to the rehabilitation bill demonstrated that they want no practical assistance given the women. Why should they? A prostitute at work is a source of income to them; a prostitute in an institution, or reclaimed, represents a loss. Therefore, her exploiters oppose plans for her reclamation. With such opposition, the fight against the rehabilitation measure became one of the most bitter of the session.

For weeks, the popular view was that it would not be passed. At the test, it received only 22 votes in the Senate out of 40, and 45 out of the 80 in the Assembly, 21 and 41 votes being required in the respective houses for its passage. On this narrow margin, California adopted her advanced policy for dealing with the social-evil problem.

The trustees who have been named to put the new policy into effect are Dr. Robert C. Barton, whose effective work in suppression of the evil at Los Angeles was considered in the last issue of *SOCIAL HYGIENE*; Duncan Matheson, captain of San Francisco police, who has been a dependable assistant of those who at San Francisco have been endeavoring to find some solution of the problems which underworld exploitation presents; Dr. Emma K. Willitts, of San Francisco; Mrs. Lydia M. Hume, of Berkeley; and Miss Maude Sibley, of Los Angeles.

In the industrial home thus provided, California does not pretend to have furnished a final solution of the problem. But those who have been instrumental in securing it, do claim that a start has been made toward practical care and possible rehabilitation. They have faith in the outcome.⁷

Not the least of the gains of the Red-light Abatement campaigns was the public awakening to the necessity of preventive measures. Throughout the state steps were taken to save young women who, because of mental deficiencies, environment, or other causes, were in danger of entering a life of prostitution. Los Angeles County, always in the lead in such matters, established such a home, El Ritiro. Delinquents are received at this home, but no girl is admitted until she has been declared mentally and morally fit. A city school has been established in the institution, covering the grammar grades, as well as a special school, where four hours of academic work are given each day.

The work of the place is done by the inmates who are grouped under five departments, garden, laundry, dining-room, kitchen, and housekeeping. At the head of each department is an inmate who is under pay. The other girls work under the direction of these paid heads. The aim is to provide a satisfying home life for girls who have never had the advantages of home. As at other institutions established during the last six years, the inmates are encouraged to regard the place as their home, to which they can, after leaving the institution, return at any time.

The state has also gone far during the last six years in carrying on work of this kind. Formerly, the state home for delinquent girls was at Whittier. The institution was a tumble-down affair, located in the same neighborhood with a similar institution for delinquent boys.

With the awakening, if not the new conscience, in California, a modern establishment for handling girl delinquents has been opened at Ventura as a substitute for the Whittier institution.

⁷ Because of the slow moving of things political, the institution authorized by the act of 1919, has not yet been built. The funds are, however, available, and the trustees in charge are alert to see that the plans are put through with the least possible delay.

In the first two years of its activities, the 1918 report of the institution sets forth, two facts have been demonstrated:

(1) That an institution for delinquent girls can be conducted without riotous conduct or demolition of property.

(2) The results expected of state institutions caring for delinquent girls are too great.

"Although it is possible," says the report, "to modify the conduct of the inmates while they are residents of the school, it is beyond the ability of any group of workers to give to these children in two or three years' time, such standards as result from conditions they have never before enjoyed.⁸ No matter what the ultimate results may be, the investment has paid if no other results were attained than keeping safely from harm, for longer or shorter periods, the young girls who are sent to us, eager and willing in the majority of cases to become worthy citizens, but wholly unconscious of the power that lies within them for good. The process of transforming and developing them requires at least as many years as they have spent in wrong living. There is so much to put out of their minds before we can hope to implant new ideals. All we can hope to give the girl is an ideal that will hold when we are not with her, and ideals are not acquired over night."

Ideals are *not* acquired over night. Realization of that fact has been forced upon the good people of California who are struggling with this problem by many a disappointing failure.

But they are laboring to find solution. They are at work.

Santa Clara, Calif.

June, 1920

⁸ Twenty-five per cent of the inmates at Ventura are feeble-minded. The legislature of 1917 provided for an institution for feeble-minded girls. The institution has not yet been established, although the site for it has been selected, and work upon the buildings has begun or soon will be. This institution, its advocates claim, will do much toward meeting one of the most difficult features of the problem, care for the mentally deficient woman.

VENEREAL DISEASE IN CZECHO-SLOVAKIA

PHILIP S. PLATT, C. P. H.

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Czecho-Slovakia regards America as an elder brother. What is best in American spirit and ideals is deliberately held up to the people by President Masaryk. The hundreds of thousands of Bohemians, Slovaks, and Moravians who have come to this country strengthen the bond of sympathy. It was the Revolutionary Committee in America that contributed largely to the success of the revolution of October 28, 1918, which resulted in the foundation of a republic of 13,000,000 people. The thousands of Czech volunteers who, while nominally alien enemies, formed the legions that fought beside the Allies in France and later aided in the establishment of the new republic, brought America still further into the heart of the people. The American Relief Administration which has fought starvation and brought vitally important food to over 500,000 badly undernourished children has forged another strong link of friendship.

But the leaders of the country look to America for something more than food and inspiration. To meet many of the problems of reconstruction that face her, Czecho-Slovakia wants the benefit of American experience and advice.

A month after the declaration of Bohemian independence, Dr. Alice Masaryk, freed from her Austrian prison, appealed to her American friends for advice in regard to the organization of social welfare work in Prague. It is to the credit of the Council of Overseas Work of the Young Women's Christian Association that it recognized this appeal as special emergency work and sent two highly trained social workers, Miss Ruth Crawford and Miss Mary Hurbutt, with instructions to offer what assistance they could. Besides making a directory of social agencies in Prague, establishing and conducting a summer school for social workers, and making possible the return to America of the brides of American-Czech soldiers, these women and their assistants made

a social welfare survey of the city. Five phases of social welfare were intensively studied, and the reports of these surveys—Social Care of the Individual, Public Health, Recreation, Women in Industry, and Education—have been submitted to the Ministry of Social Welfare and are being printed at its expense. While it is too soon to measure fully the influence of these sympathetic constructive studies of social problems from a modern American point of view, the interest and appreciation that has been shown by the Czech leaders is beyond all expectation. The minister of public education has asked the author of the recreation survey to remain in Czecho-Slovakia two years to put the recreation program into effect. He has stated that the surveys will be used as textbooks in certain university courses. The health officer of Prague has declared that the public health survey marks an epoch in public health in his country.

One of the chapters of this health survey dealt with the venereal disease problem, and a summary of this chapter is the subject of this article. While the subject was not given special study, and no elaborate analysis should be expected, it is thought that the scanty data which have been collected may be of interest to the readers of SOCIAL HYGIENE.

Indeed, one hurriedly admits that little can be said about venereal disease in Prague, for little is known. Although these diseases are probably exceeded only by tuberculosis as a cause of death, are one of the greatest causes of incapacity, and are responsible for an enormous amount of suffering, darkness reigns over the subject. The ancient "conspiracy of silence" still pervades it; the most elementary information is lacking. The diseases are not recognized by the health department as reportable diseases, and no means are taken by the department to prevent or control their prevalence. The police department, however, through its partial control of twenty-two brothels and of some 534 registered prostitutes, acknowledges and legalizes prostitution as a profession. Through its system of medical inspection of prostitutes it recognizes the venereal-disease problem, however effective or ineffective the inspection may be as a means of combating the problem. But the extent of these diseases and

their importance as a cause of lifelong suffering and death is admittedly a matter of pure conjecture. Such a conjecture is, however, worth making. We must chiefly depend upon official mortality certificates and a recent questionnaire sent to Czech doctors on this subject.

Official statistics of syphilis as a cause of death are particularly inaccurate. No deaths are attributed to syphilis which can possibly be laid at the door of any other disease. The officially reported deaths from syphilis can be but a small part of the actual number of deaths of which syphilis is the cause. Gonorrhea is rarely indicated as a primary cause of death. It seldom kills directly, but it blinds children and maims women. Its importance as an indirect cause of death is by no means small.

The few deaths officially reported from syphilis, for the city of Prague and its five main suburbs, representing a population of 485,000, are as follows:

TABLE I

DEATHS FROM SYPHILIS, CONGENITAL AND ACQUIRED, AS OFFICIALLY REPORTED, WITH RATES PER 100,000 POPULATION, FOR PRAGUE AND ITS FIVE SUBURBS, FOR 1908-1914

(Residents only)

	1908	1909	1910	1911	1912	1913	1914	TOTAL	YEARLY AVER.
Congenital syphilis	12	39	36	31	30	28	12	188	27
Acquired syphilis	8	4	4	13	12	7	8	56	8
Total	20	43	40	44	42	35	20	244	35
Rate per 100,000	4.2	8.8	8.6	9.3	8.7	7.2	4		5.1

While these figures have no value as representing the number of deaths from syphilis, they are significant from one point of view. It is interesting to note that over three fourths of the deaths reported are due to congenital syphilis. As deaths from congenital syphilis generally occur in infancy or early childhood, there remains for the periods of youth, maturity, and old age a yearly average mortality of 8 per 100,000 for acquired syphilis.

This reveals with unmistakable clearness that deaths from syphilis are reported under some other disease. For the most part, the deaths from congenital syphilis occurred in institutions where the unbiased reporting of deaths is to be expected.

Our information is of more value in regard to the extent of the venereal diseases in Prague. An admirable study of this subject has recently been made by a young Czech statistician, Dr. Jaroslav Janko, who courteously placed his manuscript at our disposal. His information was secured from 151 answers to questionnaires sent to 367 physicians in Prague and its environs (700,000 population).

TABLE II
NUMBER OF CASES OF VENEREAL DISEASES REPORTED BY 151 DOCTORS AS
UNDER TREATMENT DURING ONE WEEK, GREAT PRAGUE

TREATMENT	SYPHILIS	GONORRHEA	CHANCROID	TOTAL	
	NUMBER	NUMBER	NUMBER	NUMBER	PER CENT
In private practice.....	106	206	25	337	44.4
In clinics and hospitals.	217	163	42	422	55.6
Total.....	323	369	67	759	
Per cent.....	42.6	48.6	8.8		100

As this list contains replies from only 41 per cent of the physicians addressed, and does not include cases treated by the self-called "specialists," nor untreated cases, it is evident that there is ample basis for the statement that these 759 cases are far from the actual number.

More important in the consideration of the extent of these diseases is the fact that of the 759 cases under treatment, 235, or 31 per cent were reported as new cases. Of these 50 were syphilitic. If it can be assumed that the week reported upon was a normal week, it will follow that the yearly number of new infections coming to the attention of 151 Prague doctors would be 12,220, of which 2600 would be syphilitic. While such estimates

are very rough and make no pretense to accuracy, it seems permissible, in the absence of other information, to present them for what they are worth.

It is fair to grant the magnitude and importance of the problem. What is being done about it?

1. *Prophylaxis.* There is no real prophylaxis. The medical examination of prostitutes, even when conducted as frequently as bi-weekly, can only hope at best to discover and send to the hospital the most pronounced cases of infection. The fact that half of the women treated for venereal diseases in the wards of the General Hospital are prostitutes indicates that while a certain amount of infection is thus removed from the community, a greater amount must remain undetected. Of the cases in which the source of infection was reported, 63 per cent was due to prostitutes, 5 per cent to brothels, and 32 per cent to acquaintances.

2. *Treatment.* Although the Czech and the German Children's Hospitals receive cases of venereal diseases among children, it is the General Hospital which treats the major portion of these cases. Admittance to other hospitals, save possibly one, is obtained only under another diagnosis. In the Division for Skin and Venereal Diseases of the General Hospital in 1918, 496 cases of venereal diseases were hospitalized out of a total number of 1691 cases, or 29.2 per cent. Of these 496 cases, 83.3 per cent were women and 16.7 per cent men. Two hundred and seven, or one half of the women, were self-acknowledged prostitutes, as shown in the table below.

It is stated that syphilis is discharged from the hospital after the complete cure of surface lesions which could cause infection. Gonorrhea is discharged when the gonococcus can no longer be found in the secretion by microscopical examination; chancroid, after complete cure.

In the ambulance or out-patient department of this Division of Skin and Venereal Diseases, patients are likewise treated. Some 17,500 patients are treated yearly for various causes, of which it is estimated that 20 per cent, or 3500, were for venereal diseases,

divided as follows: syphilis, 50 per cent; gonorrhea, 41 per cent; chancroid, 9 per cent.

TABLE III
VENEREAL DISEASES UNDER TREATMENT IN DIVISION OF SKIN AND VENEREAL DISEASES,
GENERAL HOSPITAL, PRAGUE, 1918

PATIENT	SYPHILIS	GONORRHEA	CHANCROID	TOTAL
Men.....	71	29	13	83
Women				
Prostitutes.	112	83	12	207
Others.....	125	74	7	206
Total.....	308	186	32	496

It may be added that during the latter part of the war and up to the present time, the supply of drugs for the treatment of these diseases has been inadequate, certain drugs lacking entirely.

3. *Other Combative Measures.* During the past year a society has been formed with the high motive of attacking the problem. It is entitled the "Czech Society for Combating Venereal Diseases." Its aims are summarized as follows: "The fight against venereal diseases; popular education through talks and exhibits; measures for restricting prostitution; preparation of proper social and sanitary laws; the foundation of hospitals, asylums, etc." Its president is Dr. Samberger, professor and chief of the Clinic for Skin Diseases of the University of Prague; its secretary, Dr. Gawolowski, assistant in the clinic. It is too recently created to have become a force or to have concrete accomplishments to show, but it is to be hoped that the society rapidly gains that position of power and importance that it should possess. In previous years a German society existed to combat the problem. Its accomplishments were slight, if any, and during the war it died.

In making suggestions as to how to combat these diseases more effectively, the position which a health department should take

was strongly expressed. The remarkable manner in which the venereal-disease problem was faced in the American army, was described at length. Finally, while not only recognizing, but taking for granted the need and the power of social laws, social customs, education, and morality in the fight against venereal diseases, from a purely public-health point of view the following suggestions were offered.

1. The creation of prophylactic stations, open the entire night, for preventive treatment.
2. The development of evening venereal disease clinics, where, for a moderate fee, working men may secure expert medical treatment, without losing working time. The clinic can be made self-supporting.
3. The compulsory reporting of venereal diseases, by number and by district.
4. Adequate facilities for diagnostic tests for gonorrhea and syphilis offered freely to physicians.
5. Education of the public, through the health department and the venereal-disease society, as to extent, importance, manner of contraction, avoidance, and cure.

THE SOCIAL CONTROL OF MARRIAGE

. . . . The very moment a man links his life with that of a woman, or a woman links her life with that of a man, that moment society has a most vital kind of interest at stake, and has a right therefore to insist upon being made a party to the contract. The idea, as Bernard Shaw has said, that "marriage is a private concern between two parties with which society has nothing to do," is ridiculous: for however true it may be that the origin of marriage is to be found in the heart of the individual, it is equally true that the results of marriage are to be found in the fabric of the social whole. . . . Experience has taught us, apparently for all time—for I can imagine no conditions in the future which will alter this fact—that "the social control of the individualistic marriage is necessary for social welfare." And this means, to-day, three things.

It means in the first place that society shall hold and exercise the right to forbid the marriage of the unfit. Nothing is more important in our modern treatment of the question of marriage and divorce, than to use our powers of social control to prevent many people from marrying at all—those, namely, whose marriage, for one reason or another, can be "nothing but a tragedy and whose parenthood is a social danger and disgrace." The feeble-minded and the epileptic, the insane and the criminal, those afflicted with the loathsome diseases of vicious living, the degenerate and the abnormal of every kind, should be absolutely forbidden the privilege of the sex relation, that there may be permanently removed "from the currents of family descent," as one authority has put it, "the poisonous elements of physical and psychological" decay. . . .

In the second place, the social control of the individualistic marriage means not only the forbidding of the marriage of the unfit, but also the regulation of the conditions of marriage for the fit. Such rigid restrictions should be thrown about the union of every man and every woman that all hasty, ill-considered, fanciful, and ignorant marriages would be rendered improbable, if not impossible. It should be made necessary for such a period of time to elapse between the betrothal and the wedding that there will be some assurance at least that some degree of lasting affection between the two persons is present. It should be required that both parties be given adequate instruction upon sex problems, that they may know something of the realities of the state into which they are about to enter. And it should be required also that they receive some adequate training for the meeting of the responsibilities of this state, which is more momentous for the interests of the individuals concerned, to say nothing of society at large, than any trade or profession, for which a training of years is thought obligatory. . . .

And lastly, the social control of the individualistic marriage means "the return to the early New England Protestant requirement for a civil marriage as the true and only legalization" of the union. . . . Of course, such a civil service, as this would not eliminate any such additional religious service as one might desire for the satisfaction of spiritual sentiment; but it would be recognized as the necessary preliminary of such religious service, and thus bear certain testimony to the everlasting supremacy of society over the relation of the sexes.

From Marriage and Divorce, by John Haynes Holmes, pages 49-56.

A WORKABLE PLAN FOR QUARANTINE

EDITH HOUGHTON HOOKER

As a result of the government's social hygiene program during the war, the general public has learned that the venereal diseases belong to the class of "dangerous infectious diseases" typified by smallpox and scarlet fever. The apprehension that already exists with regard to the dissemination of these infections, especially in wedlock, is sufficiently profound to insure the coöperation of the public in a rational system of quarantine.

The policy of inaction and secrecy which has heretofore permitted syphilis and gonorrhea to invade the homes of the nation without interference, cannot long prevail, for ignorance with regard to the nature and importance of these infections is gradually giving way to enlightenment, and a sane people possessed of knowledge of the racial danger of venereal diseases will not long endure the neglect of this most important branch of preventive medicine. The defenses which in the past have been set up against venereal diseases have been based upon the idea that the sanitation of prostitution was both possible and essential. The effort has been made through regulation and prophylaxis to rid promiscuous sexual congress of its attendant physical dangers. The results of this policy, however, have not been satisfactory, for despite the use of medical measures, venereal diseases are still an unabated racial menace.

The difficulty is that in the past medical men have *not* regarded the problem of venereal diseases from a strictly hygienic viewpoint. They have been confused by the relation of venereal disease to conduct, and they have hesitated to apply to this class of infections the hygienic procedure which is recognized as essential in the control of all other communicable diseases. No consistent effort has been made to prevent the contact of infected with uninfected persons, and no adequate system for the control of infected persons has even been recommended. Men have been encouraged to report by the thousands for medical treatment, but after coming to the practitioner or the clinic they have been

permitted to go their way without any sort of supervision or control being set up over them. The result of this lack of quarantine has been the infection of countless numbers of wives and children, and the very wide dissemination of venereal diseases among both immoral men and women. Ignorance in the past has served to shield the very grave results of this policy of inaction, but ignorance can no longer be counted upon to tolerate quiescence on the part of the public health authorities. The public demands protection from the venereal diseases, and a sincere program of venereal disease control is urgently called for.

Already the first indication of a professional change in point of view is evidenced in the regulation making the venereal diseases reportable. In all but four states and territories of the Union, Pennsylvania, Nevada, Idaho, and the District of Columbia, this regulation is now in effect, requiring that cases of venereal disease be reported by name or by number. This is a matter of fundamental importance, for although as yet little practical use has been made of the records, the reporting of venereal diseases is a first essential in the development of an adequate system of quarantine.

With public opinion at its present pitch, there would seem to be no good reason for delaying longer the institution of the same general measures of control in the province of venereal diseases that have been found efficacious in the control of tuberculosis and the other communicable diseases. Medical men have long verbally desired that "the problem of venereal disease should be relieved of all moral and social issues and be placed solely on the ground of the control of communicable disease." The time has now come for them to prove through action their own faith in their oft-spoken doctrine.

In the first place, practical use should be made of the venereal disease records already available, by placing all cases of venereal disease reported to the board of health under quarantine supervision, as is done in the case of the other communicable diseases. This would not involve prohibitive financial cost, for in connection with the other communicable diseases it has been found that a very effective quarantine can be maintained without detention

of the individual at public expense. Tuberculous patients, typhoid carriers, and even scarlet fever cases can be quarantined in the absence of contagious disease hospitals, and in many instances detention even in the home is not essential. All that is necessary is that the board of health shall thoroughly investigate the surroundings of the patient to determine whether or not detention is advisable, and that adequate regulations with regard to the protection of others shall be put into effect. There is no good reason why the average tuberculous patient should be incarcerated at public expense for the duration of his disease, if his character and his surroundings are such as to convince the board of health that detention is not a hygienic necessity. With regard to venereal diseases, the case is even more striking. If a patient sick of gonorrhea refrains from sexual intercourse and observes a few simple hygienic regulations, his bodily presence among his fellows entails very little danger. The same is true of the syphilitic, for treatment with salvarsan very quickly renders him innocuous.

At the same time it is of the greatest possible importance that the board of health should thoroughly investigate his surroundings, ascertain the condition of the persons with whom he was associated before his disease was diagnosed, and warn the individuals with whom he would presumably come in close contact, of the danger of infection. The practical procedure would be very simple, and is already being put into effect more or less unofficially in connection with the social service departments of certain hospital dispensaries. When a case of venereal disease is reported to the board of health, a public health nurse should be sent to the address of the patient to advise with the members of the household with regard to the probability of their previous contamination. Examination of those exposed to infection should be required and treatment instituted if necessary. By this means many wives infected with venereal disease by their husbands might be cured and the danger to children of ophthalmia neonatorum and congenital syphilis might be avoided. Servants infected with a venereal disease would also be promptly detected by their employers. The members of the household should be

given the information necessary for their protection, and the patient should be officially placed under quarantine and be ordered to refrain from sexual congress. Printed regulations looking to the protection of his associates should be placed in his hands and he should be informed that neglect of these regulations would constitute breaking quarantine and entail detention and penalization.

It may be objected that such a procedure would break up many homes and lead to divorce on the ground of infidelity. The invalidity of this objection is evidenced in the experience of the venereal disease social service department connected with one of the most prominent dispensaries in the country, where it is reported that serious familial difficulties result in only about two per cent of the cases so handled. The same department reports that many cases of congenital syphilis have been avoided, and much innocent infection cured or prevented in consequence of this procedure.

In addition to placing all venereal disease cases under quarantine, the marriage license bureau should be required to communicate with the board of health to ascertain whether or not an applicant for a marriage license is under quarantine. In case of affirmative information, investigation should be made of the status of the applicant in order to avoid denial of the application owing to possible carelessness of the physician in reporting completion of quarantine. The present situation, which permits the state to issue a marriage license to a person known by the state board of health to have a venereal disease, is so intolerable that it cannot long continue. It is amazing that even tradition can veil the gravity of this offense against the public. The marriage of an infected person with one uncontaminated may entail sterility, death or mutilation, and impose upon unborn children blindness, syphilis, or annihilation. For the state officially to give its sanction to marriage of venereal-disease patients, is to participate in a crime of unthinkable magnitude, especially when in the archives of the board of health information is at hand affirming the condition of the patient. It is well-known that no patient with syphilis should marry and beget children unless his

disease has been under constant treatment for at least two years, so it is obvious that adequate quarantine is of incalculable importance in this particular class of cases.

If the members of the medical profession seriously desire "to place the campaign solely on the basis of the control of communicable disease," it would be well for them to recommend some such simple plan of quarantine. Under such a system the private practitioner would be relieved of the onus of breaking faith with his patient, or of permitting a person to marry who was known to him to be infected, and the state would be forced to accept its proper responsibility in the issuance of marriage licenses. Invaluable use would be made of the board of health's venereal-disease records, which would encourage reporting, marriage would be safeguarded from contamination, and the public would be offered a plan for their protection against venereal diseases, worthy of their whole-hearted support and coöperation. The unsavory connection between the board of health and the police court would be broken, and the vain hope of the sanitation of vice could be logically abandoned. The chief impediments to adopting a plan for the control of the venereal diseases in accordance with hygiene and established precedent in other diseases is the desire on the part of immoral men to conceal their conduct prior to infection and the self-interest of the practitioner which induces him to insure complete secrecy for his incontinent patients. It is to be hoped that neither of these factors will avail to prevent the United States Public Health Service and the state boards of health from adopting a consistent and logical plan for the control of the venereal diseases.

SCIENCE AND SEX EDUCATION

No problem is more closely related to the nervous, mental and moral equilibrium, and none more closely dependent on the co-operation of home and school than that of what the school shall do with the realities of sex life. Sex instruction without a sympathetic and coöperative home training is, to say the least, problematic. Help for the parents with answers to the many childhood questions in harmony with our school instruction, and, in turn, consideration in the school instruction of what the home training offers, would seem to create the only safe road. Naiveté alone cannot be depended upon. There is, however, much to the principle that one should not incite interest in details which are apt to lead to curiosity and experimentation. Cultivate confidence in the right kind of persons and ease of discussion, with avoidance of curiosity in regard to the parts which react with specific and stimulating sensations; and where desirable, refer the pupil to the best prepared or qualified person for individual discussion, not of generalities, but of specific points that the child may bring up. Efforts in this field are apt to be futile unless one has the coöperation of the parents and a knowledge of their point of view, as well as the confidence of the pupil; one should be able to base one's talk on the pupil's own personal experience, and to let one's own larger experience merely form a background from which to encourage spontaneous expression and with which to convey a feeling of safety, with a minimal amount of dogmatic guidance which might overstimulate curiosity. There should be no dogma of exclusive salvation; but a confidence that every individual development can with proper control and guidance lead to a natural and sane capacity to become a father or a mother when the conditions are fulfilled.

Coeducation of boys and girls is a desideratum conditioned by the home situations and the social fitness of the community, and also by the scope of individualization in the management of the pupils. There should be ample opportunities for individualization, especially if practical work is introduced into the school, and it may even be well to limit the number of coeducational exercises for certain topics and certain groups of pupils, without, however, attracting the attention to the sex issue as such, but rather to the division of interests.

From *Suggestions of Modern Science Concerning Education*, pages 209-211, appendix to lecture on "Modern Conceptions of Mental Disease," by Dr. Adolph Meyer, director, Phipps Psychiatric Institute.

OPPORTUNITIES FOR SEX EDUCATION IN ENGLISH CLASSES

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It is a trite saying that all is grist that comes to the English mill; and we all recognize the fact that in no department of the school is such free rein given to the teacher, that nowhere is there such flexibility of method or such opportunity to create opportunity as in the English department. As a result, the teacher of English is expected to contribute to every new movement. Any subject which can be expressed in words is thought to belong properly to the province of literature. Nevertheless, although English is what Aristotle termed an "organon"; and although the pupil may learn to manipulate the vernacular when he describes the working of an aeroplane engine or the cultivation and manufacture of cotton; and notwithstanding the fact that he can acquire fluency in the use of the English language by reading the newspaper or the trade magazine, the teacher of literature does not feel that she has entered her own field unless the subject under consideration, either for interpretation or self-expression, is one which has to do with human relations, motives of conduct, or the eternal verities. We teachers of English confess to a degree of resentment when we are asked to leave what we consider our proper sphere to contribute to the materialistic or commercial tendencies of education. We feel that, while a part of our work is with the necessary technique of language, and that in such connection, content matters but little, our great work is with the development of character. To such a subject as sex hygiene, therefore, we can contribute something, not scientific possibly, but nevertheless, supplementary and effective.

The department of English has no suggestion to make with regard to the manner in which scientific sex information or

instruction should be given. Our contribution consists, not in presenting facts concerning sex, but in emphasizing, illustrating, and vitalizing those facts. We recognize the truth that knowledge, in itself, has never made for purity, and that, for the adolescent, fact must be supplemented by concrete example. Our method is therefore indirect; probably, from a scientific point of view, vague; and for results we depend frankly upon the teachers' capacity for inspiration.

Building for uprightness of character is concerned with matters of manliness, womanliness, purity, honor, love, marriage, the home, the family, the state. These have, in all ages, been the themes of literature. In reading the classics, boys and girls come face to face with figures of heroic size who have engaged in the age-old conflicts. It is not difficult, therefore, for the teacher of English to pave an approach to the boy or girl who is struggling with the tangle of his own personal life. So analogous are the problems of the child's life with those of characters in books that most of us are agreed that a valuable opportunity is lost when the teacher ignores sex problems, or refuses to meet them squarely, and we have worked out more or less roughly a platform of principles and methods, by which we hope to bridge the gap between the book and the child. We teach our pupils that a book, to be *true*, must portray *real* persons; that we do not expect to find absolutely perfect characters in fiction or biography any more than we do in school; that we must not be more blind to the faults of our ideal character than to his virtues; that ignorance of the facts of life does not constitute innocence, and that willful blindness in the face of these facts is wicked. Emphasizing, when opportunity arises, these general principles, we are ready to discuss frankly and fearlessly the specific example. Formal method is conspicuous by its absence, for we realize that anything like obvious design would hamper rather than help us in our efforts.

To illustrate, let us review the books read in high school, note their relation to the age and ideals of the pupil, and consider some of the problems that may arise. The classics read in high schools throughout the country have been chosen carefully with reference

to the age of the pupil, his natural interests and ideals. Accordingly, in the ninth grade, we find books of action and adventure, of daring and doing. Here we emphasize honor, fair-play, self-restraint, true bravery. At this period, the child's interest is not largely introspective, and his hero's struggle must be with an external foe.

In the tenth grade, we read together our first romances. The love motive is accepted as a matter of course, and we read the tales frankly for enjoyment, touching here and there questions of loyalty and honor. The boy admires Fitz James's sportmanship and Ellen's constancy. He can learn the lesson of "noblesse oblige" when with Ellen Douglas he enters the guardroom of Sterling Castle. The sincere, though rough chivalry of John of Brent contrasts strongly with the pseudo-gallantry of Lewis, who alters his manner so quickly when he discovers that Ellen is not the unprotected maiden he thought her. When we read *Ivanhoe*, the pupils memorize the oath of Arthur's knights:

"To reverence the king as if he were
Their conscience, and their conscience as their king,
To break the heathen and uphold the Christ,
To ride about redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her
And worship her by years of noble deeds,
Until they won her; . . ."

They recognize the dishonor of the Templar's love for Rebecca, and some of them realize the degradation of Ulrica. The question of secret marriage may be discussed here, as also in *Kenilworth* and later in *Silas Marner*. It is interesting to note the willingness of boys and girls to discuss what constitutes a perfect marriage. They can be made to see that physical attraction is only one element, and that intellectual companionship, harmony of tastes, etc., must also be considered. The impossibility of a happy union between Godfrey Cass and Molly, and the dishonor of Steerforth's attentions to "little Emily" require but little

translation. Pupils who have grasped the full meaning of these situations will not be long in discovering the falsity in the sensational movie or magazine. The teacher will find abundant opportunity to speak to the pupils quite naturally of the home and family that will be theirs, and of their duty to transmit to posterity strong bodies and lofty souls. The naturalness and beauty of the family relation should be emphasized whenever possible. In "The Cotter's Saturday Night" and in stories of New England pioneer life will be found good illustrations; there are beautiful features in the domestic life of Dick Steele, and in the career of Dr. Johnson a wonderful example both of loyalty to wife and of unfailing kindness to unfortunate members of a household.

Frequent as are the opportunities for emphasis upon this question of sex relations throughout the high school, it is in the eleventh and twelfth grades that there come the supreme opportunities for frank discussions of the relations between men and women. Here, however, we find a change in our pupils. Since they discussed Rebecca and the Templar, Ulrica and Front de Boeuf, our pupils have grown older. Problems have ceased to be exterior to themselves. Each boy or girl realizes that one of these persons might be himself. Everything has grown more personal. The task of the teacher has become more delicate, but should, nevertheless, be faced with the same definiteness of purpose. When we studied the hero stories with little children or ninth-graders, we emphasized courage in act; when we return to the Arthur tales in the senior year, we read Tennyson's "Idylls" with the modern message added to the epic. The eloquent picture of Gareth, the kitchen-knave in Arthur's court who

. . . . wrought
 All kind of service with a noble ease
 That graced the lowliest act in doing it.
 But if their talk were foul, .
 Then would he whistle rapid as any lark,
 Or carol some old roundelay, and so loud
 That first they mocked, but after, revered him.

will give strength to many a lad who is taking his stand for uprightness. Sir Galahad's

"My strength is as the strength of ten
Because my heart is pure"

becomes our text. We use the expression "sense at war with soul." We speak of our dual natures, and the supremacy of the spiritual. All are silent before the beauty of Tennyson's verse, especially when the Grail, though veiled, passes before the eyes of the all-but-pure Lancelot. There is but little need for speech on the part of the teacher. The class is upon holy ground.

When the class is studying a great tragedy, there is abundant opportunity for emphasizing results of wrong ways of living. Boys and girls should be taught that tragedy, the *real* tragedy, consists in the destruction by an individual of his own character; that the reaction is sure whether of Macbeth's active crime or of Hamlet's indecision. They should be impressed with the fact that, though payment would be justly exacted of the sinner himself, the slow-grinding mills demand payment through generations. If Hawthorne's stories be used, there will be found many opportunities for emphasizing eternal justice and its retributive working through conscience. The Puritan conception of the furies of Aeschylus, the steady pursuit of conscience through all avenues, speak volumes on the subject of personal taint. In *The House of Seven Gables* Hawthorne visualizes the eternal truth that seeds sown in one generation will be harvested by many generations.

What an opportunity to present moral truths is presented when Wordsworth's theories concerning memory are being considered! How impressive may the idea be made that nothing is ever erased; that the palimpsest of youth may be covered over with the writing of age, but that the early writing will work itself through to the surface! This same thought is brought out when the class disagrees with Duncan's philosophy in *Macbeth*:

"There's no art to find
The mind's construction in the face."

These considerations will lead easily to the discussion of old age as Wordsworth presents it, or as Adam in "As You Like It" exemplifies it, and as Macbeth fails to find it when he wails

"And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have, but in their stead, curses."

In "Comus" the subject of chastity is baldly considered. Here, the text needs no comment, and the emphasis may be placed on the ability of the pure soul to keep itself pure. Milton reiterates his theme:

Virtue may be assailed but never hurt,
Surprised by unjust force, but not enthralled. . . .

Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk.

Not only to personal, but also to collective morality must our pupils' attention be directed. Through the study of American patriotic prose, we may examine into the causes of our country's greatness, and touch upon the dangers which menace it. We may make liberal use of statistics and graphs, and analyze the characteristics and potentialities of Americans. It is not difficult to lead from a discussion of the literacy of our people to their physical condition, stature, and health; and under some conditions, army statistics of disease might possibly be used.

There is among teachers a difference of opinion as to whether effective teaching can be better accomplished in separate classes of boys and girls than in mixed classes. Obviously, many things may be said more directly in separate classes; but at the same time, there is a loss that must be taken into account. We must consider whether the teacher cannot go "just far enough" in a mixed class, and whether, after all, the good results of an exchange of views between the sexes may not be especially valuable.

As boys and girls grow older, they become interested not only in books, but in their authors; and as they read biography, new considerations arise. They read, too, lyric poetry, and must necessarily know something of the life of the man whose self-expression they analyze. The wise teacher does not attempt to gloze over the errors of the great. The pupil is told that we learn from the mistakes of others as well as from their successes.

Burns, especially, presents difficulties on the personal side. To many, Burns is the first poet to whose appeal they can respond. He is to them so human, so like themselves. They are puzzled, nevertheless, by his vicarious loves, and shocked at his dissipation. To it all, the eloquent answer is his death at thirty-seven. We read aloud to them (with much cutting) Stevenson's study of Burns, and stress Carlyle's dictum that society is to blame for failure to provide proper environment for her son of genius.

Possibly the greatest opportunity which comes to the teacher of English who has succeeded in gaining the confidence of her pupils upon the personal side, lies in the recommendation of outside reading. We teachers have no right not to know the newer books nearer to the interests of the pupils than those we read when we were in high school. Most high school pupils are reluctant to admit their predilection for love stories. The teacher who can lead her pupils to appreciate the beautiful love story in *The Jessamy Bride*; the love of slow and steady growth in *Lorna Doone*; the love based on respect in "She Stoops to Conquer"; the love revealed through self-respect in "Enoch Arden"; by being able to enjoy with them O. Henry's charming love stories, can wield a wonderful power for good. Dorothy Canfield's *The Bent Twig* has been known to produce results better than could be obtained from ten lectures on personal relations between boys and girls. The teacher of English and the librarian by tactful suggestion can do much to counteract the baneful efforts of the salacious movie and the indiscriminating household magazine.

Furthermore, the teacher of English has a conspicuous advantage over her scientific colleagues, in that she has, in her composition classes, a means of measuring the reaction of class discussions, outside reading, and other external influences. Pupils' themes often indicate the degree of success or failure of our efforts. Sometimes they are wonderfully illuminating. From some book reports and editorials written by pupils in senior general and commercial courses, I have been permitted to select the following:

One boy says: "I think that we could attack moral problems more successfully if we knew more about them."

A girl says: "I have heard people discuss what they call the double standard. . . . Why should a girl try her best to be what she cannot find in her masculine friends?"

Another girl: "I read a book recently about a girl who was avoided because of the sin of her parents. Instead of being told about marriage and the sacredness of such a ceremony, she had a wrong impression. Not finding true friendship in woman, she put her faith in a man who abused it."

A boy: "Since reading this book, I have determined to abandon my friends whose thoughts are on vice and to seek friends who are clean-minded. I realize that a clean mind will bring sincere friends. Even if I don't gain another thing in life, I will say I have had a great victory."

Still another boy: "I have had the good fortune to read a book written for the benefit of girls. I found a book called *The Little Lost Sister*. Being a boy without sisters, I felt a curiosity to read it. . . . Now this story started me to thinking what I would do if I had a sister, and I came to the conclusion that I would try to take the greatest care of her, if only I had a sister." (The teacher added: "And since you haven't, of course you will protect other boys' sisters.")

I cannot refrain from quoting an editorial which shows how the English teacher frequently can see results of work done in other departments. We have at present in our school an unusual group of boys in the agricultural class, whose instructor is teaching sex hygiene in an effective way, though this branch of instruction is not mentioned in the curriculum. He may be surprised to know that his colleagues know what he is doing. The librarian tells us that these boys read *The Journal of Heredity* regularly and ask for Guyer's *Being Well Born* as naturally as they ask for the *Scientific American*. An impromptu editorial written by one of these boys shows what he is thinking:

Most of us are familiar with the old fable about the young man who worked for a terrible giant. It was his task to clean out the giant's stable. But the strange part about it was, as fast as the refuse was thrown out one door, a corresponding amount came in another door. It can be seen that the stable was never cleaned.

Cannot the moral of this fable be applied to the methods of our state institutions for the insane, feeble-minded, and degenerate? Instead of allowing nature's law of the survival of the fittest to take its course we are fostering and protecting those who, by the very order of things, would perish if in competition with the fit. After being judged as cured, these unfit individuals are released and are allowed to do as they wish, which in a large number of cases, is to marry and produce offspring which in time are thrown into the care of our institutions and so on unendingly. It is shown by statistics that in the state of Massachusetts the number of feeble-minded and unfit doubles every thirty years. Does not this sound the death knell of the race? Something must be done!

We do not hesitate to send our stalwart, healthy young men off to war to be slaughtered by the thousands and tens of thousands, but it is regretful [sic] to say that when drastic measures are mentioned as a means of preventing the deterioration of the race, many of us are inclined to dodge the question, sometimes on the basis that it is not nice to talk about.

It seems to me this question promises in the future, to be one of the things that *must* enter the minds of thinking people as one of the largest questions ever put before the American people.

Can we refuse to meet this boy on his own grounds?

In conclusion, allow me to repeat: the teachers of English do assist, though indirectly, in building a structure for purity. We expect to appeal to the spiritual side of sex life. We expect to emphasize "the good, the true, the beautiful"; to assist in the control of the will. We endeavor to establish relations of confidence with our pupils which will make discussions of vital questions with proper individuals frank and free from unworthy suggestion. Our aim is to create habits of right thought. Let me make very clear our position. We are engaged in a labor the results of which are distant and difficult to measure. We do not claim that either our subject or our method has curative powers. Possibly we never, probably seldom, arrest a downward career. Our work is, we think, preventive. We know that we can supplement the work of the teacher of biology and the social worker. Our hope is that the ideals to which we introduce our pupils will bear them on and up.

THE WILL IN LIFE

The will, like so many other faculties of the human organism, grows in power not by resting, but by use and exercise. There have been very few calls for the serious exercise of the will left in modern life, and so it is no wonder that it has dwindled in power. As a consequence, a good deal of the significance of the will in life has been lost sight of. This is unfortunate, for the will can enable us to tap sources of energy that might otherwise remain concealed from us. Professor William James particularly called attention to this fact in his well-known essay on "The Energies of Men," that very few people live up to their *maximum* of accomplishment or their *optimum* of conduct, and that indeed, "as a rule men habitually use only a small part of the powers which they actually possess and which they might use under appropriate conditions."

. . . . Professor James quoted with approval Prince Pueckler-Muskau's expression, "I find something very satisfactory in the thought that man has the power of framing such props and weapons out of the most trivial materials, indeed out of nothing, merely by the force of his will, which thereby truly deserves the name of omnipotent."

It is this power, thus daringly called omnipotent, that men have not been using to the best advantage to maintain health and even to help in the cure of disease, which needs to be recalled emphatically to attention. The war has shown us in the persons of our young soldiers that the human will has not lost a single bit of its pristine power to enable men to accomplish what might almost have seemed impossible. One of the heritages from the war should be the continuance of that fine use of the will which military discipline and war's demands so well brought into play. Men can do and stand ever so much more than they realize, and in the very doing and standing find a satisfaction that surpasses all the softer pleasant feelings that come from mere comfort and lack of necessity for physical and psychical exertion. Their exercise of tolerance and their strenuous exertion, instead of exhausting, only makes them more capable and adds to instead of detracting from their powers.

From *Health Through Will Power*, by Dr. James Walsh, pages 15-17.

THE UNADJUSTED GIRL

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There is very little chance, at least in Texas, of recognizing the unadjusted girl until her maladjustment has resulted in delinquency. But it is highly important that we should realize the fact that there is a misfit period previous to the period of delinquency; that the period of nonadjustment is far from being the fault of the girl herself; and that its almost universal existence should make us look upon the delinquent girl with the utmost charity and the most sympathetic understanding.

The child of twelve to fifteen who becomes so socially "unfit" as to make it necessary for the court to intervene began as a "misfit." I have taken the records of hundreds of delinquent girls, and I have never yet taken a record of such a girl whose parents came up to the necessary standards of care and common sense. There is a story of a four-year-old child whose father held her in his arms, but put her down to take up the tiny, month-old brother. The child watched him seriously, and then commented with wisdom beyond her years: "Isn't it queer that Daddy's arms just fit big me, and little bitsy brother?" Both queer and rare, we elders might add, and tragically rare in the homes from which come our delinquent girls. The first "misfit" is lack of parental concern and watch-care. A child never fits rightly in the arms of the alcoholic, criminal, feeble-minded, irritable, foolish, ignorant, careless parents who become the progenitors of our delinquents. The statistics of the Texas Training School for Girls amply bear out this composite photograph of the family background.

The second factor in maladjustment is the house which the girl is expected to call "home." In Texas it is apt to be a covered wagon, for many of our girls are the children of squatters, the moral and physical filth of their surroundings being unspeakable.

Read at the forty-seventh annual meeting, National Conference of Social Work, New Orleans, April 21, 1920.

An adolescent girl, whose head is often bumping the stars, certainly cannot be expected to fit in a prairie schooner. She is equally misfitted in the famous Texas "shot-gun" houses, i.e., three rooms in a row opening into each other with no hallway. She does not fit into such a house because it plays havoc with modesty, and makes privacy and individuality an impossibility. I have many times at the Texas Training School been greatly impressed to read the first letter that the girl writes home after her admission into the school: "I have a room and a dresser all to myself," a new and satisfying experience. Communal life, communal clothes, communal conveniences are bound to result in a misfit for the adolescent girl whose growing individualism is one of her chief characteristics. Again, the house is nearly always too small to afford a parlor in which to entertain the ever-present "gentleman friend," and the street and the park, with all their potential demoralizations, are the only places that really seem to fit that inevitable situation. The great commonwealths assist materially in adding to this situation by closing their eyes and ears to the necessity for a comprehensive housing code, and real-estate dealers are allowed to go on exploiting the great American home for the sake of their own revenues. In Texas we are very much afraid of interfering with personal liberty; so we give the real-estate man liberty to go ahead and build any sort of makeshift house, regardless of the fact that the physical arrangement of a house may contribute to the undoing of its inmates. Thus the real-estate man's personal liberty may result in a child's loss of personal liberty.

There is another very material condition that certainly has a direct bearing on physical degeneracy and consequent delinquency, and that is the miserable quality of the food that is the sustenance of the average family representing the class from which delinquents are recruited. It is utterly impossible to produce a normal physical body on an unbalanced ration. No child's physique can be adjusted to an overwhelming starch and carbohydrate diet. The girls who come to the Texas Training School are almost always badly nourished, either excessively fat or considerably underweight, with extremely poor musculature, low

blood pressure, and frequent exaggerated nervous reflexes. We have great difficulty in getting our girls to eat the right sort of food, so firmly established are their eating habits, but even though difficult, this dietary adjustment is one of the greatest responsibilities of those who in any capacity attempt to do constructive work with the unadjusted girl. "To investigate the food habits of American birds and mammals and destroy beasts of prey," \$394,820 was appropriated by the federal government last year (p. 175, Senate Documents, vol. 18.). One whose ideas of ratio we claim to revere said to the multitudes, "Ye are of more value than many sparrows."

Eugenically the delinquent girl is a terrific misfit, and reflects the folly and criminal negligence of the state in regard to marriage regulations. Idiots, epileptics, syphilitics, and tuberculars marry ad libitum. We dare not interfere with their personal liberty. We much prefer to take care of their offspring in the penitentiaries, asylums, feeble-minded schools, and finally thrust some of them into oblivion by the hangman's noose or the electric chair. At the Texas Training School our chief difficulties in discipline have been with girls whose heredity must inevitably have rendered them psychopathic. So much interest have we in this particular phase of our problem that we have on our staff a trained eugenic field worker, kindly furnished us by Dr. Charles B. Davenport, of Cold Spring Harbor, and her findings are amply corroborating our theoretical convictions. "A good seed," says a United States agricultural specialist, "is one that is adapted to the locality, grown on the most productive plants, well matured, and preserved from ripening to planting time in such a way that the vigor of the seed will be retained." If only government specialists were paying as much attention to *folks*! The appropriation for the United States Department of Agriculture was in 1918, \$72,359,546. The appropriation for the Federal Children's Bureau was \$393,160.

Passing from the unfitness of the parents and home, before we entirely vindicate our delinquent girl (which by the way, cannot be done), we must see how little responsibility the community feels for her welfare. She goes to school. How poorly the aver-

age school is adapted for educational purposes has become a notorious fact. The child whose school life is supplemented by a normal home life may not suffer, but the unfortunate whose only chance at culture is the doubtful one of the American public school should cease to receive the useless solicitude of orators on "Americanization," and become instead the very definite responsibility of the local tax-payers. Almost invariably the children who are sent to Gainesville hate school in no uncertain terms, but a story hour or a music memory contest reveals the fact that they are eager for information, and wide-awake in their appreciation of the arts. The inadequacy of the public school is a matter of money only, and that the nation should evade this obligation is our greatest national menace. A liberty bond issue of three billion, the smallest amount asked for during the war, to free us from ignorance would make the world safer for democracy and universal peace than any other national investment. There is much to consider in the words of the ancient prophet, "Open ye the gates that the righteous nation which keepeth the truth may enter in. Thou wilt keep that nation in perfect peace whose mind is stayed on Thee." Ignorance and an adequate conception of the highest values in personal, state, or national affairs are absolutely incompatible.

The church has not helped. A letter came to my desk the other day, admitting that the great Presbyterian Church had failed in its duty to the delinquent. They wanted a list of the names of my girls, so that as they left the school they might be of service to them. I felt like replying: "In the name of God begin at the other end! There are unadjusted girls in your communities that need you now. Take them and teach them that religion has something for them that is of practical value in restraint and self-control and the beauty of holiness. Don't wait until their nerves are shattered by debauchery, their brains pulsing centers of obscenity, and their bodies maimed by disease."

Finally, after heredity has done its worst, after the physical structure of the house has contributed its quota to personal demoralization, after the unprepared parents have nagged, abused or indulged to the danger point, after the family dietary has

aided in the production of a physical weakling, after the school has succeeded either in repelling the child or in fastening on mental blinders, after the church has forgotten its mission of going out into the highways and hedges and has smugly devoted the greater part of its attention to the ninety and nine that safely lie in the shelter of the fold, after the recreational facilities of the community have done all in their commercialized power to destroy every ideal that a child might instinctively have of the sacredness of home and the obligations of marriage and parenthood—then the court steps in, the great adjuster.

There used to be current a song, "Don't tell your troubles to me, tell them to the policeman." Public indifference is still singing it. The policeman is hailed. The girl who couldn't adjust is taken to court. She is to be impressed with the beauty and majesty of the law, which, presumably, as she is a juvenile, only operates in her behalf. She is to get her first vision of Justice, blinded, impartially manipulating her scales. She is ushered through tobacco-stained corridors, lined with loafers, to an unsightly court-room. If there is any possible sensation connected with her readjustment, she must run the gauntlet of the newspaper reporters. The judge is frequently preoccupied, and regards the juvenile docket as a nuisance. He is generally little interested and less informed in regard to juvenile law. The trial is perfunctory. The child seldom understands, and is often only aware that the end result is an abrupt and hopeless interference with the even tenor of her accustomed ways. If perchance her delinquency has taken the form of immorality, she almost invariably sees her copartners, be they boys or men, either dismissed or given suspended sentences, while she is given a sentence to a training school, and in case of no vacancy, often held in the county jail pending an opening. There is practically no probation in the South. Thus the unadjusted girl gets her first impressions of law and justice.

For a child to be normal, born in the environment and with the heredity I have indicated, is inconceivable. For her maladjustment not to reach the stage of delinquency would be nothing short of a miracle, and a miracle that we have no right to expect.

To remain non-delinquent under the circumstances which we have tried to picture, a girl must at a very early age have such a sense of discrimination that she can consciously reject the unconscious influences of her bad heredity. She must be oblivious to parental neglect. She must picture the beautiful while living in the midst of dirt and filth; hearing constantly profanity and obscenity, she must keep her ears attuned to the eternal harmonies; physically she must be immune to disease, and grow strong and robust although never properly nourished; mentally she must thrive on tedious platitudes and remote abstractions in the public schools; religiously she must have a "faith that will not shrink, though pressed by every foe." In short, she must be the miracle of the ages in purity, strength, and wisdom. Instead, she is only a confused little child, goaded by a body that she does not understand, and lured by impulses that she can see no reason for resisting.

One of these girls said to me once, in answer to the question. "Do you like music?" "Yessum, and I can play about half of 'In the Sweet By and By' on the orgin." And so have they all. these unadjusted children, even in the midst of the present that denies every dream, a vision of the sweet by and by. It is theirs if we make it possible. Let us take heed that we do not deny its fulfillment.

BOOK REVIEWS

THE ENGLISH CONVICT: A STATISTICAL STUDY. By Charles Goring, M.D., B.Sc., Lond. London: H. M. Stationery Office, 1919. (New issue, with an Introduction by Karl Pearson.) 275 p.

The abridged edition of this study is especially appreciated by those students who have recognized the scientific value of Goring's massive work and have realized that it can never be obscured by attacks from emotional opponents of evidence obtained through, or expressed in, statistical terms. Our satisfaction is further enhanced by an introduction from the pen of Professor Karl Pearson, whose assistance in the treatment of the data lends it a certain respect and confidence no other scientist to-day, perhaps, could command.

The reviewer is tempted to quote from him, rather than from Goring himself:

We need to thank a great scientific investigator as much for the fruitful, if bitter, controversies his work has led to, as for the "permanent truths" he is reputed to have established. . . . Every schoolboy can nowadays grasp the weakness of Newton's laws of motion; the modern trained computer smiles at the use of logarithms, and every demonstrator in a zoölogical laboratory can correct Darwin. But for all that the schoolboy is not a Newton, the computer a Napier, or the demonstrator a Darwin. They will only develop into such men if they have the imagination adequate to break deep the soil of some arid branch of science. The bulk of them must continue to scrape the surface of that soil with hand-rakes. . . . Charles Goring possessed scientific imagination, but he was a slave to no prejudices of his own, nor was he infatuated by the opinions of others. He started with no theory; he took his facts and analyzed them by the modern statistico-mathematical method. Until that was achieved he neither knew what would come out of them nor desired one result rather than another to be the culmination. . . . Many men before Goring had discarded Lombroso's theory that the criminal is a compact of mental and physical anomalies; they did this almost entirely on the ground of their own vague appreciations or because they were repelled by Lombroso's disregard of scientific method.

The use, by the formulator, of a thoroughly unscientific method does not justify us in rejecting his hypothesis. . . . The mathematical method will not create a relationship where it does not exist, as the common-sense view so often does. All it can tell us is whether a relationship does or does not exist, and its relative weight. One of the chief merits of Goring's work will be that by its very nature it compels those who would controvert it from the scientific side to collect better material and adopt practically Goring's methods of procedure. The contradiction of his conclusions would be a small matter compared with the fundamental fact that Goring's methods have ploughed deeply the lines on which the scientific criminologist of the future will be compelled to work.

Readers who are not aware of the sentimentality and superstition running riot in the older schools of criminology, and still prevalent among writers and workers in the field, will find an informing résumé in the early chapters of the book.

Inasmuch as an exact study of the criminal must necessarily be based on those criminals who are imprisoned, some critics will at once condemn the author's material as being limited to 3000 convicts, conclusions being therefore inapplicable to those not detected committing breaches of the law. And here arises the question of the definition of criminality. Hitherto all theories have started with an *a priori* assumption that all normal persons are mentally and morally equal, and that criminality is indicative either of (1) deliberate choice, (2) disease, (3) misguided education.

Goring approaches his inquiry from the standpoint that, however much alike all normal persons may be in the quality of their mental and moral attributes, there is a vast quantitative range of difference,—varying combinations of tendencies in which there is present, to a certain degree in all, a proclivity or diathesis so potent in some as to determine for them the fate of imprisonment. The contention, in other words, is that the criminal, whether convicted or not, represents a selected class of normal men,—extreme deviates from the mode,—and however outrageous his behavior may be, he is moved by the same springs of action that affect the conduct of others to a lesser extent.

A section dealing with the alleged existence of a physical criminal type first presents comparisons of different kinds of criminals with each other. Fifty-six physical characters were studied, including head length, head breadth, circumference and index, length and symmetry of ears, occipital and chin projections, eyes, hair, eyebrows, skin, shape and inclination of nose, quality of lips, conformation of palate, eyesight, hearing, left-handedness, tattooing, etc.,—all of which have been traditionally regarded as the stigmata of criminality. Such measurements were made upon incendiaries, thieves, sexual offenders, violent and fraudulent offenders, each group being compared with the others, and their means with the corresponding means for the total number of convicts. These findings were then compared with similar data from different kinds of law-abiding persons, namely Cambridge and Oxford undergraduates, inmates of a general hospital, non-criminal insane, and soldiers of the Royal Engineers. There were disclosed some half-dozen physical differences existing between types of criminals, as also between various kinds of non-criminals, but when allowance is made

for a certain range of probable variation and reduction to a common standard of age, stature, and intelligence, they disappear. With regard, then, to physical anomalies, there is no evidence of their presence in greater proportion among the criminal class.

The sole facts emerging which differentiate the general population from the criminal are that those convicted of violence are considerably stronger than other types, while thieves, burglars, and incendiaries, who constituted the bulk of the offenders are markedly inferior in physique, lighter in weight, and lower in stature than the general population. This inferiority is probably simply the result of selection, strength being more conducive than feebleness to evasion of apprehension. Imprisonment has no apparent effect upon the physique or mentality of those incarcerated. There is a diminution of contagious diseases, and proof that the current allegations of prevalence of tuberculosis among criminals is unsupported by facts. The figures indicate that there is a high degree of relationship between criminality and insanity, epilepsy, alcoholism, and venereal diseases.

The constitutional conditions conducive to crime, arranged in increasing importance, are (1) defective physique, (2) epilepsy, (3) sexual profligacy, (4) alcoholism, (5) mental deficiency. Criminals convicted of such diverse crimes as fraud, rape, murder, theft, and arson, although widely differentiated in mental capacity, are not otherwise distinguished in mental type from the law-abiding public; that is, there is no relation between temperament and kind of crime except as it is dependent on the grade of intelligence. The more deficient the general intelligence, the more marked the average degree of melancholic tendency, discontent, moroseness and suspiciousness. This vital mental factor in the etiology of crime is found most intimately associated with arson, and next in order with robbery, sexual offences, violence, and fraudulence. With the exception of the latter group, all criminals are pronouncedly more mentally inferior than the population at large. Few defectives are shrewd enough to commit fraud, and few superior criminals commit sex offences.

Chapter V, dealing with the influence of the force of circumstances on the genesis of crime, opens with a critique of the work of criminal-sociologists who consider the enumeration of conditions associated with crime, such as poverty, illiteracy, parental neglect, and irreligion, sufficient evidence of the causes of this phenomenon. Goring does not claim validity for the measures he has secured regarding relative potency on recidivism of employment, formal and effective education, prosper-

ity, criminality in families, material authority, age of first conviction, and nature of first sentence, but he does demonstrate that adverse environment is more intimately related to intelligence than to degree of recidivism or nature of crimes. We cannot assert that because a man is unemployed he is more likely to become a thief than a murderer.

The inquiry reported in Chapter VI sought to determine: (1) what differences there may be in the absolute fertility of the criminal and non-criminal classes; (2) to indicate how various orders of offenders differ from each other and from the general population in marriage rates and procreation; (3) to discover and assess the relative values of the influences leading to differences in fertility. The results summarized indicate that in rate of procreation, habitual criminals are less than half as fertile as first offenders, who are equal in fertility to the general population. Comparisons of completed families show that criminals are a product of the most prolific stocks, and that the diminution of fertility in convicts after forty years of age is not due to physiological sterility, nor directly to their confinement, but to the fact that after continual interruption of married life, they are deserted by the women with whom they have lived. The author finds an excess in the marriage rate of fraudulent criminals, due undoubtedly, to the fact that financial stress of marriage is an influence inducing that crime.

The conclusion that conviction is associated mainly with constitutional, and scarcely to any appreciable extent with circumstantial, conditions would make the hypothesis plausible that the force of heredity plays a large rôle in determining the fate of imprisonment. The family histories, however, reveal that the criminal diathesis is influenced by force of heredity in much the same way and to much the same extent that the physical and mental qualities are.

No individual is predestined to criminality by the wiles of heredity or by paucity of intelligence, but rather is he more likely to become a criminal because through lack of intelligence he is less able to reason out the consequences, less able to conceal the guilt, and because of stunted physique, perhaps, less able to escape arrest. M. C. G.

APPLIED PSYCHOLOGY. By Harry L. Hollingworth and Albert T. Poffenberger, associate and assistant professors of psychology, Columbia University. New York: D. Appleton & Co., new edition, 1920. 349 p.

Although *Applied Psychology* was first issued some three years ago, it seems timely, in view of a new edition, to review this work which has

made certainly important, although not original contributions to the psychology of sex and social hygiene.

The first four chapters deal with heredity as affecting the efficiency of the individual. The influence of racial heredity and of immediate family inheritance is brought out. The authors cite Professors Galton, Mayo, and Woodworth on the subject of racial differences, as concurring in the opinion that the difference between the intelligence of races is slight. They quote Professor Thorndike as follows: "There is much overlapping, and the differences in original nature within the same race, are, except in extreme cases, many times as great as the differences between races as a whole." When the authors consider the effects of immediate family inheritance they come definitely over with the eugenists and recommend the control of reproduction among the diseased and mentally deficient. To quote: "The production of efficient individuals means the adoption of many other radical means of improving the human stock. It means that the use of the above-mentioned radical measures must be extended beyond persons who are found in institutions, to include those incompetents and defectives who are at large." In connection with this, they cite the state laws which make venereal disease, feeble-mindedness, and insanity a bar to marriage. They refer to the studies of Galton, F. A. Woods, and Havelock Ellis, but remark, however, that their findings were subject to the complicating influence of environment.

The authors devote a chapter to the influence of sex and education on efficiency, and conclude with Thorndike that the most important characteristic of these differences is their small amount. An error frequently made in interpreting statistics of feeble-mindedness among men and women is revealed. The investigators usually return with figures showing that there are more men than women admitted to feeble-minded institutions, and therefore they conclude that since there are also a greater number of "men of attainment" than "women of attainment," men are more variable than women. The authors point out that a consideration of forces that bring the inmates into the institutions would bring to light the fact that defective women, because of their being largely non-competitive, would be more likely to be supported outside of the institutions, whereas the men, succumbing in the economic struggle, are likely to be brought to the attention of the authorities and confined.

There is a chapter devoted to "psychology for the social worker" in which is taken up the question of delinquency and deficiency. A

table shows the percentage of mentally deficient in reformatories and other corrective institutions. "In the long run," to quote the authors, "it seems safe to say that at least half the inmates are mentally incompetent." They argue here for a trained psychologist to be attached to courts and to make mental measurements of all cases to determine whether the accused belongs in the jurisdiction of the police officer or the health officer. They are particularly definite in their recommendation that the female delinquent be handled in this manner. Made by two scientists not primarily interested in social hygiene, this recommendation is significant for social hygiene workers. Others have come to much the same views regarding law enforcement and corrective measures as have the professional social hygiene agencies.

Throughout the book the value of scientific "attitude" and "method" is stressed. The authors plead logically and eloquently for controlled laboratory conditions in all investigations of pathological states, whether individual or social.

Applied Psychology serves as a link between the prophecies of the last decade as to "what psychology will do in the future," and the concrete results of the next decade which promise so fair to be realized. For the intelligent lay reader and for the instructor seeking an outline, the book is valuable.

L. M.

PSYCHOANALYSIS: ITS HISTORY, THEORY AND PRACTICE. By André Tridon. New York: B. W. Huebsch, 1919.

This book need not be regarded as a superfluity, for true to the promise of the preface it presents in condensed form the essential views of psychoanalysis which have hitherto remained widely scattered in books, monographs, and periodicals. Little of its content therefore is new, but the author has no fault of banality, for he has put his illustrative material with such a degree of freshness as to barely escape the charge of ostentation. The reader who is familiar with the literature at once feels that Mr. Tridon is too self-conscious to be deft. He is complacent in the assertion that "psychoanalysis will supersede entirely the guesswork of academic psychologists, bent on generalizing about character, tendencies, and instincts." While scoffing at the impracticality of academic psychology, he places no insistence upon safeguards against the vitiating influence of the personal equation or of implicit faith in the opinions of the authorities whose doctrines he promulgates.

He never becomes controversial, but is nevertheless unwittingly provocative.

One of the excellencies of the book is the clarity with which it differentiates and displays the common factors in the Freud, Jung, and Adler interpretations. Chapters II and III are terse expositions of the operation of the three postulated urges—nutrition, sex, and safety—together with a genetic tracing of their repression from infancy through maturity.

The succeeding nine chapters concern the ways in which normal persons seek compensation for the desires which social adaptation has pushed into the background. Dreams, fairy tales, legends, artistic creations, obsessions, negligence, lapses of memory, slips of the tongue, jokes, etc., are the safety valves which enable men normally to make readjustment. In many cases, however, they do not relieve the pressure, and such situations give rise to abnormal forms of compensation. A multitude of neurotic symptoms provide a means of securing mastery over some persons or situations and constitute a form of gratification. Foremost among the faulty relations which are responsible for neuroses is the incest motive. Even though the skeptical reviewer confess that he cannot become the disciple of any one of the analytic schools in all its ramifications, first-hand experience with sex delinquents must impress upon him the conspicuous frequency with which girls and prostitutes tell of seduction by their fathers and older brothers. And the fact that such a large proportion prove to be fabrications strengthens the suspicion that the fiction is representative of a common truth.

Perversions are dealt with superficially because the analytic system has practically no unique contribution to offer with regard to them, their genesis being more obvious than that of other forms of behavior.

Kempf's new classification of mental disorders is given space, and the subject of crime and punishment is briefly touched upon. This field has barely been probed as yet from the standpoint of emotional conflict. Recent studies of larceny lend credence to the compensatory explanation.

A primer in the methodology of psychoanalysis is provided in the final chapters, the last two under the captions of "Prophylaxis" and "The New Ethics" containing much soundly good suggestion anent childhood and adult sex education. Another recommendation for Mr. Tridon's work is the very comprehensive and valuable bibliography.

The pragmatic aspects of certain of this advice should appeal to the "matter-of-fact" mind in quest of happiness, although it is safe to predict that it will be met with hostility by the orthodox romancer.

M. C. G.

THE ENGINES OF THE HUMAN BODY. By Arthur Keith, M.D., LL.D., F.R.S. Philadelphia: J. B. Lippincott Co., 1920. 284 p.

Here we have a fresh and fascinating presentation of the physiological principles governing the activities of the human body and the functions of its important systems and organs. The book is an outgrowth of a series of lectures to audiences of boys and girls, given at the Royal Institution, London, during the Christmas season of 1916-17. The custom of providing these "Christmas Lectures," it may be recalled, has been made famous by a long list of great men who had given these lectures in past years, and especially by that wonderful magician, Michael Faraday, scientist of front rank who reached a vigorous old age without becoming "grown-up."

The author compares the important structures of the body to mechanical contrivances of various kinds, points out differences, similarities and contrasts, and in simple language illustrated by excellent drawings, reveals to the boys and girls the great secrets of the human machine. The first chapter, for instance, deals with the muscles, which are compared to a gas engine of a simple type, such as is used in driving a motorcycle. The fuel, or blood, enters the combustion chamber, or muscle, by means of the inlet pipe, or artery. In the muscular engine, however, there is no need for a carburetor, since the blood has already been oxygenated or "mixed" with air in its passage through the lungs. The spark-plug is the motor nerve controlling the action of the muscle. As the result of the "explosion" which takes place within the cylinder, or muscle, power is transmitted to the piston rod, or tendon, which, in turn, drives the crank, or bone, to which it is attached. The exhaust pipe is the vein, carrying away waste products. There is, however, a distinct difference between the gas engine and the muscle, the former being an engine of the "push" type, the latter one of the "pull" variety, the advantage being in favor of the muscle since it is possible for a great number of muscles to work in close apposition, thus making the body pliable and supple. Then we are reminded that the human musculature is not a single engine, but that each individual muscle is a unit in itself, made up of countless cylinders or fibres, all pulling on a common crank or tendon. The correlation, balance, and harmony with which all the muscles operate are shown to be far superior to those of any man-made machine, no matter how complex or ingenious.

Perhaps because his audiences consisted of boys and girls, the author has completely neglected all discussion of the reproductive organs, which is regrettable, for with his inimitable, delightful style and vivid imagina-

tion, the story of reproduction could certainly have been described by this skilful author as it has never been done before. Doubtless, the ingenuity of the author would have been taxed in finding a suitable mechanical appliance with which to compare the organs of reproduction, for no contrivance made by human hands is capable of reproducing itself.

What contribution does the book make to the problem of social hygiene? None, *except* that this scientist has shown us how the inspiring, profound secrets relating to living organic processes may be interpreted to the child and the adult in graphic, gripping, dignified terms. From the very beginning, it has been recognized by students of social hygiene that the solution of our difficult, intricate problem is to be found largely, if not entirely, in education. Knowing the facts, the public may be aroused to an adequate understanding of the problem and stimulated to engage in the solution of it. Further, on correct personal knowledge right conduct is founded, and if the subject of sex can be shown to be beautiful, scientific, and sacred, the battle will be more than half won.

To all those interested in the teaching of social hygiene—parents, teachers, lecturers, clergymen, and others—this book is recommended as an exposition of what can and should be done in the realm of sex education.

H. E. K.

WOMEN AND THE SOVEREIGN STATE. By A. Maude Royden. New York: Frederick A. Stokes Co., 1919. 142 p.

"Humanity is *solidaire*," Miss Royden writes, "and when one member suffers, . . . all the others suffer with it, however unwillingly." She reminds us that in Aristotle's theory of the state, slaves, women, and men engaged in degrading occupations were held to be incapable of "the good life." They were to specialize in their own occupations, and only so much virtue was demanded or expected of them as would "prevent their failing in their duties." But the author goes on to point out that the real wrong of exploitation lies in the assumption that a certain class is incapable of rising to better things, creating a class system in which we think meanly of our fellow men and women because we desire to put them to mean uses.

The book is an analysis of the attitude toward women as a class held by men and states from early times to the present, in Christian and non-Christian countries, together with the effects of that attitude on men and women and on the moral standards of the race in general.

For the most part women have been regarded as specialized to physical ends. Since motherhood is so necessary to the state it has been held to be the greatest honor for women, and they have been regarded chiefly as the bearers of children. The status of women who are not mothers has consequently been lowered. "It is perhaps the most astonishing of the triumphs of Christianity that it has resulted in the appearance and continued existence of the 'old maid.' . . . For what does the existence of the old maid signify but the right of a woman to exist because she is a human being?" Besides the woman specialized in childbearing, a class has been set aside for prostitution. Strict chastity was imposed on the wife in monogamous marriage but this quality was hardly expected of the husband, nor was this considered an offense to his wife. The author relates this double standard to the interest of the state in protecting property and to men's insistence that their wives should be faithful in order that the inheritance of their property might be secure. The prostitute has been regarded as a necessary evil, as "the most efficient guardian of virtue," yet we know now how specious is this plea.

Women have been allotted their status as in "perpetual guardianship," and though this has been done under plea of their protection, the result has been more subjection than protection. In motherhood the stress has been laid on the physical side, the bearing of many children, rather than the wise care and education of them. Prostitution has not achieved the ends proposed for it: Neither the health of the men nor the protection of their wives and children has been secured. Dishonesty in this department of thought has corrupted honest thought in other directions for both men and women. Women, Miss Royden concludes, are beginning to realize that they have been sacrificed to the convenience of others, and have become discontented or rebellious. During the war they were asked for service of human loyalty and co-operation and they responded. Women object to servility, not to service. Let the sovereign state aim at "the good life" for all her citizens and she will not have to complain of the disloyalty of her women.

D. T.

THE PHILOSOPHY OF CONFLICT. (Second Series). By Havelock Ellis.
Boston: Houghton Mifflin Co., 1919. 300 p.

In the present work Dr. Ellis has produced, in continuation of his earlier book, *Essays in War Time*, well-written discussions on a wide

variety of subjects, some scientific and some, it must be admitted, anything except this. The following half-dozen titles, selected more or less at random from the list of essay subjects, will serve as evidence of their variety: "Europe," "The Star in the East," "Luther," "Birth Control and Eugenics," "The Mind of Woman," "The Politics of Women," "A Friend of Casanova's," etc.

Does the mind exist, able to write equally well on subjects so utterly different in nature as those which are assembled in this book? It is to be doubted. Certainly Dr. Ellis is not the possessor of it, taking the present work as evidence.

It is perhaps not irrelevant to ask why men who have clear and penetrating vision such as Ellis indisputably has; who have the ability so rare among any writers to-day to produce thoroughly delightful English, the reading of which is a joy in itself; who, in short, are seemingly fitted to contribute so much to the world's fund, not of opinion or superstition, but of knowledge in its absolute sense;—why such men permit themselves to fall into the rut of producing and quoting opinionated, hearsay material, such as is being ground out literally by the ton by writers who have not one iota of their ability.

Do marvelous garments make a woman who is not beautiful, become so? They may help her to pass for such among casual observers, but that is all. The worshippers of Havelock Ellis (and he has many) will undoubtedly allege that the present essays are of a type far beyond the ability of the mediocre writer. They are. It has been my intention to make this point most emphatically. But that does not alter their content, which while possessing much of general interest, is in the main merely the opinions of Doctor Ellis and such writers (far from few) as he has seen fit to quote from. If we need more opinions, even those based on years of reading and experience, here they are, well presented and many of them altogether delightful as English compositions.

Accepting the modern definition of the object of social hygiene as "the perpetuation of the family as a social unit, in such manner that it will contribute as much as possible to the progressive evolution of the human race and to the happiness and productivity of its individual members," there are only a certain few of these papers whose discussion is germane to these pages. These are: "Eugenics in Relation to the War," "Birth Control and Eugenics," "War and the Sex Problem," "The Unmarried Mother." To the reader who is interested in Doctor Ellis' views on these various topics, these essays will provide brief, well-written sources for this information. They are not highly

original, however, and contain quotations of varying value and repute. There is certainly little in them which may be considered as a first-hand contribution to the important subjects discussed.

I like to imagine a man with Dr. Ellis' background, casting aside all pseudo-scientific approximations and devoting himself wholeheartedly to any one of the infinite number of problems concerning human welfare to-day, with which he has the vision and the technical equipment to deal. Are not the possibilities inherent in such a conception stirring? Is not the fall from such heights of the "might have been" to the pleasant but mediocre depths of the "is" far from pleasant to those who have a clear vision of race and human progress before them?

R. R.

MENDELISM. By Reginald Crundell Punnett, F. R. S. New York and London: Macmillan Co., 1919. Fifth edition. 219 p.

Punnett's "Mendelism" is an old friend, and a good one. For fifteen years it has been, on the whole, the most readable, simple exposition of the laws of heredity, which collectively are often called Mendelism. after Gregor Mendel, the Austrian monk whose breeding experiments with garden peas first opened up the subject as an exact science.

While the latest revision is no less well written than its predecessors, it is not sufficiently revised to be up-to-date, according to American ideas. During the last decade, most of the progress in the study of heredity has been due to American students; and Professor Punnett is not yet willing to accept many of the conclusions that to American geneticists seem thoroughly well established. Moreover, his book ignores a good deal of evidence that he should have had when he produced this edition. Finally, he adheres to a terminology which, for American students at least, is obsolete.

Despite its clarity and attractive style, therefore, this book can hardly be recommended to Americans as an adequate account of the subject.

P. P.

WOMANHOOD AND ITS DEVELOPMENT. By Luella Z. Rummel, M.D., D.O., professor of hygiene, Hahnemann Medical College, Kansas City. Kansas City, Missouri: Burton Publishing Co., 3d edition, 1919. 221 p.

This book is one of the completest "treatises on adolescence designed for the young woman" which has come to our attention. In some ways

it is too complete. Just what stage of development a girl should have reached before a book of this kind should be placed in her hands is a difficult question. The author implies sixteen.

It is a hard book to criticize effectively in detail. The descriptive portions are well done, though the male organism is passed over almost in silence, while the female is treated exhaustively. By and large, the author escapes the condemnation that is usually levelled against sex writers for the young on the score of prudishness, sentimentality, preachiness, and deficient background. She brings to her task sufficient knowledge of biology and psychology to guard against the grosser errors of statement into which many pseudo-sexologists fall. Certain topics, such as masturbation, she treats with too much of the old asperity, perhaps. On the question of terminology she is unnecessarily heavy and stilted at times. It is true, as she claims, that "in common speech we have a most imperfect vocabulary to use in describing" the phenomena of sex. To a certain extent she remedies this defect by a glossary.

Like the "great American novel," the ideal books in most phases of sex education are still to be written. In default of the millennium, Dr. Rummel's effort is worth consideration as one of the better books that has been written for the older girl. K. M. G.

SANITY IN SEX. By William J. Fielding. New York: Dodd, Mead & Co., 1920. 333 p.

Mr. Fielding presents a simple, straightforward and readable account of a great deal of the work in the field of social hygiene that has been accomplished in the United States during recent years. He deals particularly with the work done by the government, both in the army and in civilian communities, giving a special chapter to the very important and little-known work in large industrial plants. In describing the possibilities of successful sex instruction in the public schools, he is more optimistic than most of those who have studied what has been done up to date. In a lengthy chapter he strongly urges the necessity of disseminating a knowledge of birth-control methods. This chapter is, scientifically, perhaps the weakest in the book, although the final chapter, which deals with economic factors in social hygiene, also draws some unwarranted conclusions.

On the whole the book can be recommended to those interested in knowing what is being done in the United States at the present time. A bibliography is appended. P. P.

THE PROBLEM OF SEX DISEASES. By A. Corbett-Smith. London: Bale, Sons & Danielsson, 1919. 107 p.

This pamphlet is a new edition of one published five years ago and widely distributed in England. The sub-title is a good description: "A study in the causes, symptoms and effects of syphilis and gonorrhea and the education of the individual therein." The author is a barrister who is especially interested in public-health law.

The introductory nine pages center around the author's proposition that the solution of the problem of venereal diseases lies in the education of the individual. Nothing else will serve, and the author rejects all other solutions, even that of certain leaders of the suffrage movement who intend to exterminate sexual disease by (a) votes for women and (b) absolute chastity of men, forgetting that, with or without suffrage, *absolute chastity of women* would also solve the problem.

Chapter II, twelve pages, deals with gonorrhea, while III to VII, over sixty pages, present medical facts regarding syphilis, a total of seventy-five pages of convincing facts to show that sexual disease is "the problem of the nations." Then, in a half-dozen forceful pages the author points out that education of the individual is the solution, and the problem becomes one of placing helpful sex knowledge within the grasp of every man and woman.

The last dozen pages contain a letter written to a godson when he was eighteen years old, which the reviewer emphatically praises. At the same time he regrets that every Anglo-Saxon boy has not a god-father, father, or teacher who will bring him face to face with such protective knowledge coupled with high ideals. This letter is certainly one of the best "sex talks" for adolescent boys, and with some change of local color, would be useful for American boys.

M. A. B.

CHRISTIAN SOCIAL HYGIENE. By Boudinot Seeley. Portland, Ore.: Privately published. 151 p.

This series of sermons on "social morality" (what morality is not social?) will be applauded by the desperately religious people who would solve the sexual problem of all times by religious appeal. "The true solution of the problem of social hygiene requires that we find Christ." "Social sin is conquered by the Lord." These quotations fairly represent the spirit of this book, which will be helpful to a limited number of young people who can be reached by a call to religious sublimation of

their sexual instincts. But the only hope for the vast majority of young people lies in the scientific and social-ethical approach to sex education, which is neither Christian nor anti-Christian, because it is not necessarily connected with and certainly not opposed to any religious belief.

M. A. B.

THE BOOK OF MARJORIE. Anonymous. New York: Alfred A. Knopf, 1920. 128 p.

The Book of Marjorie, unlike certain other anonymous narratives, attains the distinction of modernity without becoming a brief for free love. Not a great, or even a finished book, it is unhandicapped by pretensions to which it cannot live up. But the simple story it unfolds of the courtship and early married life of a young New York newspaperman and Marjorie, his bride, until the advent of Peter, around whom, both pre- and post-natally, the establishment revolves, merits a wide reading. This is informal social hygiene in the best sense.

These young people quote Shaw, play golf, smoke occasional cigarettes, revise the educational system, and discuss obstetrics without shrinking. Still they find themselves able to love each other devotedly and to recognize that after all the first end and aim of the monogamous family is a little child. Many might see in this book nothing to justify its publication. And yet its innumerable little touches of verisimilitude, its freshness of ideas, its frank acceptance of the facts of life without obliterating life's romance, its appreciation of the stimulus to the human spirit that lies so often unexploited in nature, in books, in friendship, in great cities, in common humanity, lift it out of the rut of the ordinary.

K. M. G.

WORLD SURVEY. By the Interchurch World Movement of North America. Revised preliminary edition in two volumes, American and Foreign. New York: Interchurch Press, 1920. 316+221 p., illustrated with numerous maps and charts.

These volumes, while touching only indirectly on problems of social hygiene, are significant to the sociological student as a noteworthy contribution to the technique of the modern social survey. They are the more remarkable because the product of a religious organization, employing for the first time the tools of modern science to map out what the leaders of this Movement conceive to be its world-wide task.

Without claiming to pass judgment on moot points regarding the work of the Movement, it is fair to say that the content of this survey, while incomplete, gives an encouraging sense of the increasing realization by churchmen of the complexities of modern life and the biological and psychological bases of the social problem. The facts of urban concentration, county organization, migrant industrial groups, Negro, Spanish, and Indian race problems in the United States, secular and religious education, and denominational hospitals and homes, are set forth in vivid fashion. In the foreign section sidelights are thrown on the great plague and disease centers of the world existing largely in non-Christian countries. The correlations between the status of the family, the position of women, and religious affiliations, are portrayed. The graphic and statistical aspects of the volumes mark perhaps the highest level that has been reached in a survey of this nature.

K. M. G.

PSYCHOLOGY FROM THE STANDPOINT OF A BEHAVIORIST. By John B. Watson, Ph.D., professor of experimental and comparative psychology, Johns Hopkins University. Philadelphia: J. B. Lippincott Co., 1919. 429 p.

In the opening chapters the author puts forward every available laboratory method for obtaining data concerning an individual, and admits, perhaps unwillingly, that speech as a form of behavior may be included. In the concluding chapter, which is in many ways the most interesting in the book, there are given suggestions for the study of personality. Here we find to our ease and pleasure that we have practically forsaken the laboratory and returned to the realm of "common sense" and free speech.

The information obtained here must be derived either from direct observation or by communications with the individual or with those who know him, either by word of mouth or the written word. Though the author still maintains that ultimately the study of the personality belongs in the laboratory, we cannot but hope and surmise it will never be wholly confined there, if the laboratory is to furnish us with definitions such as this:

An emotion is an hereditary "pattern-reaction" involving profound changes of the bodily mechanism as a whole, but particularly of the visceral and glandular systems.

The author's aim is, of course, to compel an objective, rather than a subjective point of view, but to the average person, accustomed to

the "feel" of an emotion, such a definition would seem like Hamlet with Hamlet left out, and no explanation of its objectivity would make him feel it to be adequate.

The book presupposes throughout that life is one long and complicated reaction to stimuli, and the logical conclusion is that there is no freedom of the will.

Since we are still almost as much in the dark as ever as to the relation of mind and body, it is perhaps a pity to dogmatize, even by implication, concerning this particular idea. The pragmatic value of a belief in man's ability more or less to shape his own life in spite of circumstance, can hardly be questioned. The numbers of people who are pushed into wholesome action by such sentiments as "When Duty whispers low, 'Thou must,' the youth replies 'I can,'" would be greatly reduced if we substituted the less stimulating Moslem attitude of attributing all happenings to Fate.

We think therefore that the result of assimilating all the material of Dr. Watson's book might be unfortunate for the untrained individual. The desirability of pushing experimental psychological investigation, however, has long passed the possibility of doubt, and probably most investigators are sufficiently energized by the scientific spirit to be unharmed by deterministic theories. If, as the author hopes, it is possible to develop in the laboratory scientific methods for the undoing and removing of unfortunate associations or "conditioned reflexes," the sacrifice of any number of psychologists to what might seem to be a very limited and fractionated field of thought would surely be justified.

We are pessimistic, however, as to whether psychology in analyzing the individual can ever reach the goal set for it by Dr. Watson, namely the "ascertaining of such data and laws that, given the stimulus, psychology can predict what the response will be; or, on the other hand, given the response, it can specify the nature of the effective stimulus."

H. W. B.

THE TREATMENT OF SYPHILIS. By H. Sheridan Baketel, M. D., professor of preventive medicine and hygiene, Long Island College Hospital; medical director, H. A. Metz Laboratories. New York: Macmillan Co., 1920. 167 p.

This book on the treatment of syphilis will fill a place in the library of the busy doctor, particularly the general practitioner who is not able to visit the post-graduate schools or keep up with the technical details

of advances in medical diagnosis and treatment of syphilis. As stated in the preface, "It is not a volume for the skilled syphilographer—but rather is intended for the physicians who have not heretofore employed the intravenous method of injection, or those whose acquaintance therewith is limited." The volume is interestingly written and it will be of value as a compendium of the larger works.

The experience of the medical profession should warn general practitioners not to undertake the treatment of patients by any of the methods described without first attending a thorough course of instruction under competent specialists, and it would be unfortunate if the book stimulated the use by incompetent persons of the valuable diagnosis and treatment technique explained. As an informative statement for the general medical reader it should be well received.

W. M. B.

THE HAND OF THE POTTER. A tragedy in four acts. By Theodore Dreiser. New York: Boni and Liveright, 1918. 209 p.

Here is Dreiser, head and forefront of the "naturalistic" school in America, venturing into the dramatic field. And it is plainly a bit out of his depth. Long soliloquies and dropped slippers are the earmarks of a bygone age in playwrighting. For all that, the "tragedy" undeniably has power of a kind and unusual realism in the depiction of the life and psychology of the Jews of the New York Ghetto.

But our chief quarrel with Dreiser here, as it has been in fiction, is his deliberate choice of abnormality, and a morbid abnormality at that, for the theme and motive of his work. Isadore Berchansky, son of an East-Side peddler, is a sex pervert of the satyriastic type, with a dash of sadism in his make-up. He had served two years in the penitentiary for assaulting a ten-year-old girl, and the action of the play centers around his assault and stabbing of another little girl, the subsequent grand-jury hearing, and Isadore's flight and suicide.

This is pretty stuff, perhaps, of which to make a pathological essay on sex perversions, but it has no place on the stage nor in imaginative literature. The author apparently feels that the public and the law know too little of the springs of abnormal conduct and need enlightenment. The reporters' argument in the fourth act is in effect a plea for a better understanding in the light of Freudian psychology and a strict determinism. All this is pertinent to the psychiatric solution of such problems. Though there is no open question of heredity raised in the

immediate family of the Berchanskys, it strengthens the case for segregation of defectives. But it does not come home to the business and bosoms of nine hundred and ninety-nine out of a thousand everyday Americans. "The Hand of the Potter" is, to say the least, an unwarranted play.

K. M. G.

THE WHOLE ARMOUR OF MAN. By Caleb Williams Saleeby, M. D., F. Z. S., F. R. S. Edin. Philadelphia: J. B. Lippincott Co., 1919. 397 p.

Every intelligent citizen can well afford the time necessary for a careful reading of this book. The following outstanding impressions may be illuminating.

1. It is the work of a true scientist, if any one to-day may claim such an honorable title; of a man to whom, to use his own oft-repeated and frequently proved words, "Life is a real religion, and truth the first love."

2. Throughout, emphasis is placed on what the author terms "homing," the making of homes,—the fundamental national and racial importance of which, writers both technical and lay are so prone to forget.

3. To my knowledge, at least, no other similar work approaches the combination of vision, accurate information, and brevity, found in the present volume.

Dr. Saleeby's purpose in assembling these varied essays—his war-time writings and addresses—is interesting and instructive. His own words make it clear:

. . . The German abuse of science in war led many persons here to decry science altogether, but it speedily became apparent that without the potent armour of real knowledge which we call science, Freedom and her defenders must be overwhelmed. . . . We cannot again have our country at the mercy of those in high places who do not know that steel may be of more than one kind. We cannot maintain our place in the coming world by the traditional British policy of pluck, luck, and muddle through; anon we shall muddle-under. We must put on the whole armour of knowledge. . . . The cult of stupidity must go. . . . Knowledge is a necessary instrument of wisdom. Its function is to serve life present and to come—personal life and national life—and through these the ideals for which a nation may stand. For those ideals, for which so many of our best have died, these pages are published.

How well he has succeeded may be partly judged from what has been said. It may be that he has produced in this small volume what will become just as potent a force for the replacing of dogmatic opinion

in the humane functions of government by science, as Dr. Flexner's *Prostitution in Europe* has become in regard to the attitude of intelligent persons generally toward prostitution.

Since books like the present one have the important function of public education, a valid criticism which might be brought against the work under discussion is one of structure. There is much which shows an apparent haste in assembling material. What is more to be regretted—because many separate speeches and articles were used—there is at times a rather tiresome repetition. These are points which might militate against the book with the intelligent layman.

It is in considering what, to the general understanding, at least, is the most important work of social hygiene at the present, namely, the prevention of venereal, or in the author's words, "racial" diseases, that the content of the book as a scientific publication is most open to question. Dr. Saleeby advocates, to bring about this much-desired consummation:

1. Treatment of existing cases.
2. Suppression of quackery.
3. Knowledge.
4. Special attention to (in his words, the "discovery" of) adolescence.
5. Suppression of alcohol.
6. Disinfection.
7. Early Marriage.

It is at once evident that with most of Dr. Saleeby's suggestions there can be only the most hearty agreement. In two or three details, however, the American program, based on experience and experiment, is so at variance that a brief statement seems in order.

First. Dr. Saleeby takes the attitude that a government's first duty in this respect is to cure, and that notification would hamper this work. How unsound this position is, is being daily demonstrated by results achieved in this country under notification laws. Notification has shown itself to be an essential part of society's protection against syphilis and gonorrhea, as in the case of other contagious diseases. Dr. Saleeby has practically admitted this in a subsequent footnote. The workability of the reporting system itself is another matter.

Second. There are two general attitudes in existence to-day in regard to checking the spread of venereal diseases. One is that taken by Dr. Saleeby, who argues, in effect, that syphilis and gonorrhea may be enormously diminished in extent by some means of early treatment

or personal disinfection; in short, that these diseases may be checked without a coincident diminution of the number of promiscuous contacts, obtained by what is in this country included under the general term "law enforcement" (i.e., repression, segregation of delinquents, etc.).

Of course, such men as Dr. Saleeby are by no means in favor of widespread promiscuity. They are thinking first in terms of venereal disease, however, and believe that science has provided the specific drugs necessary to reduce the incidence of the venereal diseases, without waiting for the ultimate reduction of promiscuity.

The second attitude is based on widespread experience in this country and observation elsewhere. Essentially, it takes the position that the spread of the venereal diseases can only be reduced in large degree by a similar reduction in the opportunities for their contraction. This does not deny that early treatment may have a place in the program, for most assuredly, under certain conditions, it has. The American army figures clearly demonstrate this. Even there, however, the fundamental importance of diminishing opportunities for infection, through repressive, educational, and recreational measures, is recognized.

What are some of the important factors which give prophylaxis a place in the military program and not in the civil?

One is found in the answer to the question, Which sex spreads the venereal diseases? They both contribute, but without any question, the promiscuous female is a far greater source of infection than the promiscuous male. Yet she is the one in whom, so far as gonorrhea is concerned at least, cure is never certain, and whom no methods of prophylaxis adequately disinfect. Early treatment is therefore not only sex discrimination, but ineffectual discrimination at that.

Another factor is stated by Dr. Saleeby: "It must be wrong for those in authority to do anything which can only mean that they both expect and approve of sexual immorality." There may be theoretical differences of an ethical nature in regard to methods of civilian disinfection. The fundamental fact remains, however, and it is surprising that so good a practical psychologist as Dr. Saleeby does not recognize it—that any kind of official provision or cognizance of "disinfection" means to the general public just one thing—approval.

This leads directly to a third proposition, of fundamental importance in medicine. Syphilis and gonorrhea are two of the most serious diseases known. Yet the proponents of prophylaxis advocate *self-*

medication, with all its demonstrated consequences for misuse. Why did the United States Army abandon the old "K-pocket" for the medical treatment center? Because the K-pocket did not "deliver the goods," in the American vernacular. The packet means personal medication; the treatment center means, in the army at least, expert attendance.

Third. The whole question of the value of "law enforcement," as conceived in America, hinges upon the twofold consideration of whether it is practically attainable, and "personal liberty." With the array of facts which we have to-day regarding the venereal diseases; with the new data developed in various investigations by psychologists, psychiatrists, and others; and applying the same reasoning used by Dr. Saleeby in his distinction between "dissipation" and "recreation," we are justified in stating that society is working toward the maximum of personal liberty for *social good*, and the minimum for *social evil*. This disposes of the second plea.

The proposition, "Is law enforcement practically attainable?" is in process of being answered in our country. There is no question that the degree of success of this weapon is interrelated with many other community factors. But that law enforcement in some phase or phases is an essential and effective community and state weapon against the venereal diseases, is no longer seriously to be doubted.

These remarks cover, as said above, what are perhaps the most serious criticisms of detail in this book. They are made in view of its general excellence and to correct any possible impression that in this country we have executed a *volte face* and are decrying law enforcement and urging self-disinfection as a significant measure in the program.

Saving the above-mentioned exceptions, Dr. Saleeby has produced a work whose scope is unique in modern English literature. Every page reflects the temperate, wholesome attitude of the scientist. When it is remembered too, that much of the text was written and presented during the hysterical heights of war patriotism, all the more credit will be accorded the author, both for his clearness of vision and his courage.

R. R.

BRIEFER COMMENT

*Under this head SOCIAL HYGIENE aims to list books received
which do not fall sufficiently within its field or are
not of sufficient importance to its readers
to warrant more lengthy notice*

THE LIVING PRESENT. By Gertrude Atherton. New York: A. L. Burt Co., 1917. 303 p.

A group of sketches by the well-known novelist. Book I is devoted to Frenchwomen in war-time. Book II treats of certain economic and vocational problems of modern feminism.

THE I.W.W.: A STUDY OF AMERICAN SYNDICALISM. By Paul Frederick Brissenden, Ph.D., special agent of the U. S. Department of Labor. New York: Longmans, Green & Co., 2nd edition, 1920. 438 p.

COURTS IN THE UNITED STATES HEARING CHILDREN'S CASES. By Evelina Belden. Washington: Children's Bureau, U. S. Department of Labor, 1920. Bur. Pub. No. 65. 115 p.

ILLEGITIMACY AS A CHILD-WELFARE PROBLEM. By Emma O. Lundberg and Katherine F. Lenroot. Washington: Children's Bureau, U. S. Department of Labor, 1920. Bur. Pub. No. 66. 105 p.

Two more of the thorough and scholarly reports on child-welfare problems issued by the federal Children's Bureau.

BIBLIOGRAPHY OF FEEBLE-MINDEDNESS IN ITS SOCIAL ASPECTS. By L. W. Crafts, formerly research assistant, Vineland Training School. Faribault (Minn.): Minnesota School for Feeble-minded and Colony for Epileptics, 1917. Monograph Supplement to the *Journal of Psycho-Asthenics*. 73 p.

A very complete bibliography containing 956 citations, with a valuable index for social-hygiene students.

ALCOHOL AND THE HUMAN BODY. By Sir Victor Horsley, C.B., and Mary D. Sturge, M.D. London: Macmillan & Co., Ltd., 1920. 6th edition, revised and enlarged. 345 p., 42 plates and illus.

This exhaustive work, one of the most important documents in the scientific attack on alcohol, contains a chapter by Sir Arthur Newsholme, and one on "Racial Poisons," rewritten in collaboration with Dr. C. W. Saleeby. This chapter presents a variety of evidence, much of it several years old, derived from experiments on animals and human beings,

showing the relations of alcoholism to offspring, and its indirect action in encouraging the activity of the venereal diseases.

LAS ENFERMEDADES VENÉREAS. MANUAL DE TRATAMIENTO DE LAS ENFERMEDADES VENÉREAS. Chicago: American Medical Association, 1919. 189 p.

A Spanish translation of the *Manual of Treatment of the Venereal Diseases* put out by the United States military authorities during the war and revised for civilian use by the Public Health Service. It is issued by the American Medical Association for the benefit of practitioners in Latin America. It contains, in addition to the original matter, a history of syphilis and an appendix giving the technique of laboratory diagnosis.

THE WOMAN OF FORTY. By Edith B. Lowry, M.D. Chicago: Forbes & Co., 1919. 203 p.

A book of personal advice to women at the climacteric, unduly stressing the pathological side.

A CONSPECTUS OF RECENT LEGISLATION ON VENEREAL DISEASE IN THE BRITISH DOMINIONS AND THE UNITED STATES OF AMERICA. London: National Council for Combating Venereal Diseases, 1919. 15 p.

A valuable pamphlet, especially to the student of the legal phases of the social hygiene movement.

THE PASSING OF THE COUNTY JAIL. By Stuart A. Queen, Ph.D., associate professor of constructive philanthropy, Goucher College. Menasha (Wis.): Collegiate Press, 1920. 156 p.

The sub-title, "Individualization of Misdemeanants Through a Unified Correctional System," gives a clue to the content of this valuable penological study in the manner of a doctor's dissertation. The author was formerly secretary of the California State Board of Charities and Corrections.

WHAT TO TELL YOUR BOY. By John Rainsford. Philadelphia: Penn Publishing Co., 1918. 192 p.

A straightforward little handbook dealing in a clear-sighted way with the boy's sex education, from the father's standpoint. Somewhat weak medically.

AN OPEN TALK WITH FATHERS AND MOTHERS. By Lee Alexander Stone, M.D. Kansas City: Burton Pub. Co., 1920. 117 p.

An appeal for sex education in the home as the basis of the social-hygiene fight. Plitudinous, undocumented, and distorted.

GERIATRICS: A TREATISE ON SENILE CONDITIONS, DISEASES OF ADVANCED LIFE, AND CARE OF THE AGED. By Malford W. Thewlis, M.D. Introductions by A. Jacobi, M.D. and I. L. Nascher, M.D. St. Louis: C. V. Mosby Co., 1919.

THE GRIP OF THE VENEREAL MICROBE. By W. N. Willis. London: T. Werner Laurie Ltd., 1919. 140 p.

A plea for stringent action against syphilis and gonorrhea, written from the British point of view, and with the background of the war.

NOTE AND COMMENT

SOCIAL HYGIENE IN THE SCHOOLS. The question of teaching elements of social hygiene in the public schools of Great Britain was favorably discussed by R. Douglas Laurie, professor of zoölogy at the University College, Aberystwyth, who lectured at the University of London, as reported in the April *Eugenics Review*. Dr. Laurie said in part:

The criticism that the school time-table is already overcrowded is hardly valid, unless it be shown that biology is of less importance than all the subjects already taught. Moreover, it does not take into account the possibility that the kind of course which the eugenicist would desire to see may be built out of something already taught in the school.

In my judgment the fundamental subjects which should be taught to all children in the elementary school throughout the whole period of school life are English, mathematics, history, geography, and biology. Biology is the foundational subject upon which eugenics rests, but the teacher in each of the subjects named has opportunity of introducing the eugenic ideal—thought for posterity. The teacher in English may select appropriate literature. To an understanding of history the factors of emigration, intermarriage, restriction of families in particular strata of society, are all fundamental. Geography has a great opportunity by virtue of the mixing of races in various parts of the world. For example, in the consideration of such a matter as the colored problem in Australia, the question of intermarriage between colored and white people is more fundamental than the economic factor of the colored labor underselling the white. As for mathematics, the problems of the eugenicist very frequently involve statistical treatment. But it is biology, as the study that forms the basis upon which eugenics rests, which most concerns us in considering the carrying out of eugenic instruction in schools.

To introduce formal sex education, as a thing in itself, at the adolescent stage, is a policy open to serious objection. Yet I am clear that it is entirely preposterous to turn out the boy or girl from school as a citizen without any knowledge of sex other than that acquired out of school. To the biologist the solution of this apparent paradox is simple. The child should be brought by gradually increasing familiarity with the physiology of a selection of animals to a sufficiently ample knowledge of the mechanism and physiology of respiration, excretion, nutrition, sensitivity, and reproduction. Folding cardboard models of ourselves are rather hopeless things unless led up to by a study of the functions of the organs in lower animals, and by actual examination of the internal organs of dissected specimens of these. Sex education should be a gradual progress, taken in perspective with the other bodily functions, implicit rather than explicit, and, most important of all, commenced long before the period of adolescence.

The teaching of eugenics proper to the older children does not present the same difficulties, but if the instruction be left to those of adolescent age without previous biological preparation it lacks much of its value. It is the gradual biological training that is fundamental, with its many opportunities of planting in the eugenic ideal. It is the training of the early years which has the most real effect upon character.

To turn then, to the kind of course which one would advocate, it does not matter very seriously what it is called. It would be virtually nature study, physiology, a touch of chemistry, botany, zoölogy and hygiene, including sex education, infant welfare, and eugenics. Biology would be a natural name to suggest for such a course. It would represent the development of what is now termed nature study; but as, unfortunately, nature study has too often been taught by some one other than a trained biologist, and is frequently without definite aim, the familiar term is hardly a stimulus to serious effort.

Some of the child's earliest interests, long before school age, concern animals. This fondness for animate things may be built into nature study relating to animals and plants from the age of six onwards. I put a good deal of stress upon the importance of the teacher's having had a biological training. The animal or plant is more than a thing having particular shape. It is little less wonderful than man. The seeds of plants, the eggs of animals, the care of young, and the animal societies all have their contribution to make to the philosophy of life.

At the age of ten or twelve years the children will be gaining some ideas as to the elements of physiology, based upon a knowledge of a variety of animals, such as starfish, lobster, butterfly, snail, fish, and rabbit; and this will continue to be developed until, say, fourteen years, with the addition of some simple applications of hygiene. From fourteen to sixteen in the elementary school, or during the period of the continuation school, sex education will gradually become more explicit. Mothercraft and infant welfare will have a prominent place with girls; transmission of disease, including venereal disease, will be touched upon; the principle of heredity will receive illustration by reference to man, lower animals, and plants; and the eugenic ideal will be made explicit, namely, the extension of our love of man so as to include our children and our children's children.

It is said by some that it is better not to introduce matters concerning sex and reproduction to the notice of the child. One replies that such matters come to the child's knowledge as it is, but often in an undesirable way. The absence of reference to such matters by those whom a child considers the more respectable members of society results in the young person's coming to look upon it as hardly a proper thing to have knowledge of these things, and he is liable to be ashamed of being suspected by his elders of having such knowledge. The critics should remember, moreover—and this is a matter which I cannot too strongly emphasize—that the child will have been prepared by what is implicit in the previous biological training.

Others object that the parent is the proper person to give such instruction. One replies that in too many cases parents are worse than incapable of giving proper instruction on sex; that many parents themselves suffer, for example, from venereal disease; and that as regards eugenics in the stricter sense, parents frequently care for little else in regard to their children's future than that they should marry money or position. One should have sympathy with the parents' desires as far as possible, but at the same time one should recognise that it is really more important for the future of the race that love of, and duty to, posterity, should be implanted in the child's mind, than, for example, that it should be told not to steal, or even than that it should be told to keep its head clean. One replies further that the eugenicist is trying to create a wider ideal of humanity and to found this upon knowledge.

It is urged again that there is no room for this foundational biology in the school timetable. One replies that the present nature study may be molded and built up into such a biological course as will achieve the desired end, which is not the teaching of sys-

tematic zoölogy or botany, but the teaching of biology as one of the humanities as much as a science.

Someone may say that we have gone along very well so far without sex education and eugenics instruction in the schools. One replies that the ever-increasing complexity of the method of living requires adjustments of our educational system in accordance therewith. Besides, one may well ask in return whether it is altogether satisfactory that 10 per cent of the population of our large towns is syphilitic, and that there are, say, 30 per cent of the people suffering from gonorrhea, and that half of the blind children owe their blindness to venereal disease in their parents. Is it satisfactory that while it is known that feeble-mindedness is inherited and that the feeble-minded are more prolific than the normal, and that feeble-mindedness has a close association with prostitution, pauperism, and criminality, we do not insist upon having effective machinery for preventing the feeble-minded from reproducing their kind? Have we really got along as we might have done had we helped to mold public opinion by introducing the eugenic ideal based upon knowledge, to the minds of those who were growing up to be the citizens destined to form the public opinion of the next generation?

ON "ENLIGHTENMENT" IN THE CONFLICT WITH THE VENEREAL DISEASES. Efforts to check the spreading of social disease have led to the adoption of measures which have as their chief aim the enlightenment of the masses by making accessible to them scientifically established facts. Thus, it was thought, public sentiment could be aroused and utilized for social control. The usual means were resorted to, such as the organization of clubs, the help of the press, lectures, congresses, exhibitions. Lectures were delivered before the youth of the preparatory schools; parents and educators were given information through lectures and literature; the theater and the motion picture show were brought into service for graphic presentation of the evils of sexual indulgence. What has been the result? Is enlightenment in itself a sufficiently forceful check to the growth of social disease? If it were, the results should be evident now, for never was there a greater campaign for enlightenment concerning social disease waged than that among the soldiers during the war. The experiences in this regard during the war raise two questions: (1) Can the methods of enlightenment be effective? (2) What is the extent to which they are? Statistics show that ignorance is not the cause of transgression. The highest percentage of sexual indulgence is found among the enlightened, academic classes taking the lead; and the medical profession having the highest percentage among these. Surely they cannot be accused of ignorance. Experiences during the war, in camp and garrisons, show that enlightenment caused no sexual restraint though it may have resulted in more prompt reports to a physician. Have we not been

guilty of the Socratic fallacy that knowledge of the good is sufficient for the avoiding of evil? It is not our intention to belittle the good effects of the campaign for enlightenment, if such there are, but we must point out its inadequacy as a means of control. Have we not had sufficient proof that emotion influences thinking and decisions, according to our innermost desires? Reason, as such, does not suffice to check the sex impulse. Training in self-control, inhibition through the effective functioning of other impulses will be the only effective means of control. We come to the conclusion that in order to conform to sexual-ethical demands man needs not so much intellectual enlightenment as education and training of the will.—Kurt Finkenrath, in *Zeitschrift für Sexualwissenschaft*, January, 1920.

BIOLOGY IN HIGH SCHOOLS. The biology teachers of the high schools of Chicago have issued a joint report on the values of their subject as a major branch in secondary schools. This report was part of a larger report on recommendations for a new course of study for the high schools of Chicago, and is based upon a pamphlet, "Cardinal Principles of Education," published by the National Committee on Reorganization of Secondary Education, of which Clarence D. Kingsley is chairman. Jerome Isenberger, of the Nicholas Senn High School, Chicago, is chairman of the biology teachers' committee, whose report is given below:

Recognizing the sound pedagogical principles set forth in the pamphlet, "Cardinal Principles of Education," by the National Committee on Reorganization, we desire to base our recommendations upon the definition of education which is stated therein as follows:

"Education in a democracy, both within and without the school, should develop within each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends."

We hold that biology is unique among secondary school subjects, when properly taught, in serving a greater number of the ends of education than any other single subject and that it should furnish a part of the training of every boy and every girl who is to contribute to the depth and breadth of the democracy in which each is later to take an active part. In support of the contention just stated, we desire to show in concrete form the extent to which biological training contributes to the seven main objectives of education.

I. Health.

1. Relations of other organisms to man a basis for successful preventive medicine.
 - a. Bacteria, beneficial and injurious.
 - b. Insects and disease.
 - c. Animal parasites.
 - d. Rats and bubonic plague.

2. Knowledge of plant and animal requirements leads to a better understanding of human requirements.
 - a. Food.
 - b. Air.
 - c. Water.
 - d. Elimination of wastes.
 3. Knowledge of conditions for proper metabolism in plants and animals makes clear the importance of
 - a. Physical exercise.
 - b. Bodily cleanliness.
 - c. Civic hygiene.
- II. Command of fundamental processes.
1. Closer coördination of English and natural science studies would secure
 - a. Definite expression of original thought.
 - b. Language as an art.
 - c. A saving of needless duplication of effort.
 2. Enthusiasm resulting from a stimulation of a natural interest in living things results in spontaneity of expression—one end of effective English teaching.
- III. Worthy home membership.
1. The biological sciences teach, as no other subject can, fundamental knowledge and relationships of sex.
 - a. Home and family the ideal fundamental unit.
 - b. Educate for fatherhood and motherhood.
 - c. The approach being natural and biological, a wholesome attitude toward sex and reproduction is secured in mixed classes without offense.
 - d. Facts of sex and reproduction considered a normal part of knowledge.
 - e. Biology teachers have gone beyond the experimental stage in teaching sex and reproduction. It is being done, but all pupils in the high school should receive this instruction.
 2. Food values and clothing values should be studied by boys as well as by girls.
 - a. Plant and animal foods.
 - (1) Luxuries.
 - (2) Economical selection.
 - (3) Vitamins.
 - b. Wool and other animal materials.
 - c. Cotton and other plant materials.
- IV. Vocation.
1. Biological sciences prevocational.
 - a. Agriculture.
 - b. Dentistry.
 - c. Medicine.
 - d. Nursing.
 - e. Housekeeping.
 - f. Horticulture.
 - g. Forestry.
 - h. Art.
 - i. Pharmacy.

2. Biology will help a pupil to select a vocation. A year of a biological science will furnish a strong indication as to whether one of the vocations of the list should be selected or avoided.

V. Citizenship.

1. Civic biology consists in that group of problems in the control of living nature to solve which requires that a community unite in working together intelligently. Such problems must be made the vital part of the education of every citizen, for in no other way can they ever be solved.
 - a. Flies and mosquitoes, allowed to breed on one's premises, may prove a menace to neighbors.
 - b. Scale insects and weeds are no respectors of fences.
 - c. Each individual's carelessness or ignorance affects others. The fact that some people allow the brown rat to breed costs the country \$500,000,000 each year.
 - d. Protection of birds a civic duty.
 - e. Biological information presses duties of citizen as neighbor, voter, taxpayer.
 - f. Coöperation necessary to help control balance of life.
2. The problem of civic biology is to make it possible for every one to know what these forces are, for good or for ill, and to understand how to do his part for his own good and for the good of the community.

VI. Worthy use of leisure.

1. Forms or helps to form lifelong interests leading to active outdoor diversions.
 - a. Bird study.
 - b. Flower culture and plant study.
 - c. Insect collecting and insect study.
 - d. Fishing and hunting.
 - e. Excursions at home and abroad.
 - f. Poultry keeping.
 - g. Bee keeping.
 - h. Gardening.
2. Cultivates a love for beauty, a basis of art.

VII. Ethical character.

1. Tends to secure coöperative good will.
 - a. Cultivates intellectual honesty—an outgrowth of experience with facts which begets faith in the order of nature and in the workings of its laws and the will to order one's life in accordance with them.
 - b. Combats evil by substituting knowledge for ignorance.
 - c. Cultivates regard for laws and ordinances by making biological facts upon which laws are based common property of the community. Temperance laws came through the education of the public.
 - d. Positive effort for good rather than repression.
 - e. Making the world a better place in which to live is distinctly ethical.
 - f. The producer is on the side of law and order.
2. If boys of a neighborhood make raising of peaches and grapes impossible, a better remedy than the jail is to start them to raising peaches and grapes of their own.

As biology teachers we are inclined to prefer pupils for our classes who make free choice of our subjects. However, realizing the extent to which biology contributes to the wealth of the people and to the health, efficient living, and enjoyment of life of the

individual, we desire to recommend that all pupils be required to take a year of a biological science in the second year of the course.

THE YOUTH OF THE NATION AND CONTINENCE. The correspondence of the United States Public Health Service frequently contains documents which testify to the need for fundamental instruction in sex matters. Harry H. Moore, director of education in the Division of Venereal Diseases, has authorized the publication of the following letters and incidents which illustrate the type of inquiry which the Public Health Service is constantly receiving:

1. I thank you very much for the pamphlets you have sent me. A few of my boy friends (I am seventeen) advised, or tried to advise me, that it is a necessity to have sexual intercourse to remain healthy.

And to prove that they were lying, unknowingly perhaps, I sent for your pamphlets. And now, whenever they're around, all I have to do to get their goats is to take out one of the pamphlets, which I keep in my pocket and read it, and Oh Boy! it's a comedy the way they squirm and try to answer back to me when I ask them questions about the subject.

Again I thank you most heartily for the knowledge you have allowed me to gain.

2. A few days ago, a young man applied for pamphlets at a branch office of the Public Health Service. When his wants were at once satisfied, he seemed especially pleased.

"You see, it's this way," he said, "I've got a bet on. I was in the navy for a while, and I got hold of the things they printed about not needing to exercise these organs, you know; and I was talking with some fellows who didn't believe it. They put up \$20 that you had to exercise these organs to keep well and strong. So I was looking for the pamphlet I'd seen before so as to show them the explanation in print."

3. I am glad to say that I am a student of the—— High School. At present I am taking the course in biology, which consists of physiology, zoölogy and botany. In physiology I was taught the names and functions of the various organs of the human body. For some reason or other the functions and how to care for the sexual organs are omitted from the course which, to my judgment, is as important to the student from the standpoint of healthfulness as is the knowledge of "Macbeth," Washington's "Farewell Address," etc., in order to pass a fourth year regent's examination in English.

If the reason is that some of our students are too young to whom to disclose such facts, why not arrange the course in such a manner so as a student will not be in a position to take biology before the third year, and I assure you that the students who will have reached that grade will be over fifteen years of age.

I, as a student, feel confident that a course on sexual relationship. . . in conjunction with the physiology course, would do more towards securing a prosperous, happy contented physically fit nation than any other study that I can think of. A healthy nation can always succeed in any enterprise.

THE SEAMEN'S SERVICE CENTER IN NEW YORK CITY. On account of the serious prevalence of venereal infections among American and other seamen of the mercantile marine, the U. S. Public Health Service,

as part of its national program, established places of treatment where seamen of any nationality could apply and receive the treatment, advice, and even the necessary medical supplies to take with them when they sailed.

To provide this for merchant seamen, the Public Health Service appealed to the American Red Cross which had coöperated in the war and reconstruction work of the Public Health Service, to assist it in establishing in the port of New York a center from which seamen of all flags could be steered to the service needed, in order to provide them while ashore with the ordinary comforts of life, and the safeguards of health, as are provided by general public health measures.

A brief sketch of the aims and ambitions of the Service was outlined and a provisional budget was planned. These were presented to the Red Cross and \$76,000 was appropriated for the purpose. The plan was designed to coördinate the work of the various organizations among seamen, to provide helpful environments, recreation, and education in health standards, at the same time providing treatment for those in need of it, more particularly the large number of venereally diseased.

New York City was suggested for the first center, because it is the largest American port, visited by 100,000 mariners monthly; because conditions there have been more carefully studied, and because there already exist in New York numerous agencies to accomplish the desired end.

The agency thus established is known as the Seamen's Service Center and has its quarters at 21 Coenties Slip, New York. The object of the center is to act as a central bureau or clearing house to which institutions or individuals interested in the welfare of merchant seamen may report their resources or offer their coöperation or assistance, and to which seamen may apply for general information and medical advice; a steering service by which merchant seamen may be guided to the agency or institution best suited or otherwise designated by steamship companies, consuls, etc., for the attention they may require; to demonstrate the value of effective public health work on the efficiency and general well-being of the merchant seamen, with the idea of establishing an international service.

Efforts are made not to duplicate the work of any agency or institution. Complete lists of hospitals, clinics, boarding-houses, and miscellaneous welfare organizations, will be kept, and such organizations will be asked to coöperate with the center.

The character of the work done in the Seamen's Service Center is that of giving advice, either general or medical, steering and follow-up, or personal service in instances where it is indicated; to keep records of all applicants and the service rendered them; to keep special records of applicants requiring medical examination, legal advice, or any other special personal service; to maintain a special service known as "home address service." Every seaman coming to the center is invited to leave his home address and the name of his nearest relative and friend, in order that they may be communicated with should the necessity arise. In connection with the "home address service" and "special service and follow-up," recognized hospitals are supplied with mailing cards for reporting the admission of seamen who have not passed through the center.

The center is operated under the direction of the surgeon general of the U. S. Public Health Service in coöperation with the American Red Cross and other volunteer agencies and individuals, through a director who is a commissioned officer of the Public Health Service. This director represents the Surgeon General at all times and transmits the policies of the Service to the coöperating groups.

An advisory board has been appointed by the Surgeon General to assist the director in carrying out the policy and plans of the Service, and to secure the coöperation of the various philanthropic agencies in the port of New York which are or may be interested in the merchant seamen.

In order to facilitate the work of the advisory board and the director of the center, as well as to give representation to this larger group, there has been appointed a general council. Members of this council are nominated by the advisory board for appointment by the Surgeon General. This general council represents every agency, institution, or individual in the port of New York that has any interest in the temporal or spiritual welfare of the merchant seamen ashore.

THE DIOCESE OF NEW YORK SPEAKS. The Social Service Commission of the Diocese of New York of the Protestant Episcopal Church, in its report to the annual convention of the diocese (May, 1920), made the following statement and presented the following resolutions regarding the work and program of the American Social Hygiene Association. The commission consists of four clergymen and four laymen: the Very Rev. H. E. W. Fosbroke, chairman, the Revs. E. Clowes Choley, Frank W. Crowder, and William H. Owen, Jr., and Messrs. William W.

Peake, treasurer, George H. Bell, Orlando P. Metcalf, and the Hon. John A. Kingsbury. The Rev. Charles K. Gilbert is executive secretary of the commission. The resolutions were adopted by the convention and a copy sent to every clergyman and layman in the diocese.

... Close contact with the work of the American Social Hygiene Association, an organization with a splendid record of achievement, has emphasized for us the gravity of the evils against which it is contending, and without that measure of support which the Church ought to give.

This Association holds that it is due to ignorance and indifference that certain communicable diseases, the so-called "venereal" diseases, have become shamefully prevalent. They are known to be preventable and controllable, yet through them men, women and children are being made mentally and physically unfit; and through the immoral sexual practices by which they are chiefly spread these same persons are morally and socially injured, often beyond aid. Unless these diseases are stamped out, many of generations yet unborn will be deprived of a birthright which the world of to-day should seek to guarantee—the heritage of health.

A program designated as the "American Plan," having proved its competency to achieve this result, has been adopted by federal, state, and local social hygiene agencies. This fourfold plan bases its assurance of ultimate victory on education. The remaining three groups of measures—law enforcement, recreation, and medical treatment—are means toward an end. Universal education means *the end*.

The state has faced the problem squarely. The Church cannot do less. Therefore, in recognition of the high purpose and splendid achievements of the American Social Hygiene Association, we ask the Convention's approval of the following resolutions:

Be it resolved, that this Convention express its conviction that the Church in this Diocese should concern itself with the efforts being made in behalf of needed education in social hygiene; and be it

Further Resolved, that this Convention give its endorsement to the "American Plan" for combating venereal diseases, and empower the Social Service Commission to cooperate with the recognized agencies in applying it.

A NEW STATISTICAL JOURNAL. *Science* (May 21, 1920) contains a statement by Professor Raymond Pearl, professor of biometry and vital statistics, Johns Hopkins University, regarding the founding of a new international statistical journal to be called *Metron*. It will be published at Padua, Italy, under the editorship of Professor Corrado Gini, of the University of Padua, at a subscription price of 40 lire yearly. The journal will be issued quarterly and will be supervised, in addition to Professor Gini, whose name guarantees its scientific standing, by an international editorial board, upon which Professor Pearl is the American member. The general objective of *Metron* will be to bring together for the benefit of all workers in the statistical field, whatever their specialties, relevant literature derived from all schools and publications. Particular attention will be paid to results obtained

in the fields of anthropology, zoölogy, genetics, eugenics, hygiene, medicine, pathology, life insurance, economics, and demography. While published in Italy, and while a majority of the board are Italians, contributions in French, English, and German will be accepted, and it is the wish of the editors that non-Italian writers shall participate in increasing numbers. It is believed that many American workers in the fields of biology, agriculture, and genetics, as well as statisticians in the narrower sense, will be interested in this new journal.

THE NATIONAL RESEARCH COUNCIL. The National Research Council, a coöperative organization of leading scientific and technical men of the country for the promotion of scientific research and the application and dissemination of scientific knowledge for the benefit of the national welfare, has elected the following officers for the year beginning July 1, 1920: chairman, H. A. Bumstead, professor of physics and director of the Sloane physical laboratory, Yale University; first vice-chairman, C. D. Walcott, president of the National Academy of Sciences and secretary of the Smithsonian Institution; second vice-chairman, Gano Dunn, president of the J. G. White Engineering Corporation, New York; third vice-chairman, R. A. Millikan, professor of physics, University of Chicago; permanent secretary, Vernon Kellogg, professor of biology, Stanford University; treasurer, F. L. Ransome, treasurer of the National Academy of Sciences.

The Council was organized in 1916 under the auspices of the National Academy of Sciences to mobilize the scientific resources of America for work on war problems, and reorganized in 1918 by an executive order of the President on a permanent peace-time basis. Although coöperating with various government scientific bureaus, it is not controlled or supported by the government. It has recently received an endowment of \$5,000,000 from the Carnegie Corporation, part of which is to be expended for the erection of a suitable building in Washington for the joint use of the Council and the National Academy of Sciences. Other gifts have been made to it for the carrying out of specific scientific researches under its direction.

THE LEAGUE OF NATIONS AND PROSTITUTION. At one of the first sessions of the League of Nations, a delegation representing the International Council of Women presented various considerations affecting women, looking toward international action. Madame Avril de Sainte-Croix, of the International Abolitionist Federation, presented a protest

against existing systems for the regulation of prostitution. As reported in an article on "Women's Work in the Interest of Morality at the Peace Conference," published in the *Attività Femminile Sociale* (Rome, Feb. 15, 1920), Madame de Sainte-Croix spoke as follows:

GENTLEMEN:

You have already listened to the appeal of my colleagues on behalf of the women and children belonging to less advanced countries than ours who are kept in a state of dependence incompatible with the dignity of womanhood, and for whom the aid of the League of Nations is sought.

The women concerning whom I have been asked to address you, Gentlemen, do not live in backward countries, inhabited by peoples of primitive mentality. They belong to highly civilized nations, for which indeed their situation constitutes a veritable disgrace.

Owing to a false conception of the duties of the state with regard to the maintenance of public order, morals, and hygiene, these nations, through the laws of prostitution, have placed outside the law the unfortunate women to whom society has closed its doors.

During the last fifteen years the International Council of Women has entrusted me with the chairmanship of the Committee for the Suppression of White Slavery, and for this reason I am here to-day, charged with the unpleasant task of drawing your attention to this most delicate question, and to appeal to your sense of justice to do all in your power to help abolish white slavery.

Do not believe, Gentlemen, that in making this request we do not realize the gravity and the complexity of the problem. We are as much concerned with hygiene as you are, and are similarly deeply interested in the maintenance of public order and morals. It is indeed for this very reason that we earnestly desire the suppression, in all countries where it still exists, of an institution which, even supposing it to give men a sense of false security in licentiousness, is utterly degrading to feminine dignity. Disorder cannot produce order, or immorality morality, any more than public health can be secured by principles which directly defy hygiene. Society is degraded through the authorized degradation of its members, more, *because* of those of its members whose ruin it tacitly approves.

At the present time, following on the years of suffering we have just lived through, when the future is being prepared and the world reorganised, with a view to saving humanity from disease, disorder, and immorality, it is imperative that a status differing from the official slavery of prostitution should be established for the more unfortunate of our sisters. The brothel prison must disappear, as must its source of existence—the infamous slavery of women.

Gentlemen, I may truly say that you can have no idea how hard it is for us to lift before you the veil covering this horrible social scourge. We should, however, be failing in our duty if we had not asked you to include among the principles recommended by you for adoption by the League of Nations, the safeguarding of the dignity of womanhood and consequently the abolition of institutions and laws which constitute the last link of the chain formerly binding women to slavery.

We know, Gentlemen, that it is not within your province to deal directly with the internal questions affecting the countries belonging to the League of Nations. We are not asking you to do so.

What we ask of you, and in so doing, appeal to your high sentiment of justice and human dignity, is to give your moral support in order to obtain the triumph of the principles which we are here to represent.

The reception given the delegates of the Council of Women by the members of the League of Nations was most encouraging.

The chairman congratulated the delegates on the accuracy, justice, and spirit they had shown. "There could be no better argument in favor of equality of rights between men and women," said the chairman, "than the words we have just heard. On my own behalf and on that of my colleagues, I thank you. I think that I am justified in saying that we are in complete agreement with you. We are now drawing up the general lines of our program, but are as yet unable to enter into details. Nevertheless, we are confident that in times to come the League of Nations will render full justice to your claims."

TRINIDAD FACING THE VENEREAL DISEASE PROBLEM. Prostitution and the venereal diseases in Trinidad and Tobago are discussed in an extensive report published last year by the government and formulated by a committee appointed by the governor of the colony.

The venereal diseases are stated to be widely prevalent, to such an extent in extreme cases that 80 per cent of the laborers of the asphalt works were reported to have gonorrhea alone. As to the source of infection the following paragraph from the report is significant.

Immoral conduct is very frequently the direct outcome of open temptation by prostitutes on the public streets, and the committee believe that a fertile source of infection can be checked or deprived of a great deal of its danger by the strict enforcement of the provision of the Summary Convictions (Offenses) Ordinance, Section 34 (10) that deals with loitering of women and their solicitation of passers-by for the purpose of prostitution. It is notorious that the law in this regard is openly and shamelessly violated especially in Port-of-Spain, by the insanitary prostitutes, mostly girls of tender years, who infest the streets at night and in broad daylight. In dealing with this matter, the committee recommends that, in order to prevent abuses similar to those which made an attempt in the past to enforce a contagious disease ordinance in the colony unworkable, suitable police-women should be enrolled in the constabulary force and assigned the special duty of "running in" wanton girls and loose women found loitering on the streets and soliciting passers-by for immoral purposes.

The committee, following English precedent, does not favor making venereal diseases generally and compulsorily reportable. It summarizes its recommendations as follows:

1. The systematic education of the public as to the nature and perils of venereal diseases by the government as well as by voluntary organizations formed for the purpose of preventing these diseases.
2. The provision by the government, free of cost to the public, of the most modern means for the early diagnosis of venereal diseases.

3. The provision by the government of suitable literature on the question of venereal diseases and their prevention to all medical practitioners in and out of the government medical service, for distribution to patients suffering from venereal diseases.

4. The establishment by the government of special evening clinics at the colonial hospitals in Port-of-Spain and San Fernando, and in other populous centers, on the lines adopted in Jamaica, for the gratuitous treatment of venereal diseases by the most modern methods.

5. The rigid enforcement of the provisions of the Summary Convictions (Offences) Ordinance relating to women who loiter on the streets and solicit passers-by for immoral purposes, and the appointment of policewomen to prevent this form of traffic.

6. Compulsory medical treatment, during the period of their incarceration, of women found, after conviction for the offenses referred to in the next preceding recommendation, to be suffering from venereal disease, and their further detention in hospital if, on the expiration of their sentence, they are still uncured and in a condition dangerous to the public health; other infected prisoners to be treated during incarceration and, if necessary, encouraged after liberation to attend regularly at the nearest health office or hospital to complete their cure.

7. The introduction of legislation for preventing the treatment of venereal diseases otherwise than by registered medical practitioners.

8. The addition of ophthalmia neonatorum to the list of infectious diseases notifiable under the provisions of the Public Health Ordinance, 1915.

9. The provision by the government in constabulary barracks and similar establishments, and compelling the provision by employers on estates and other labor centers, of facilities for obtaining calomel ointment and permanganate of potassium, free of charge, for use in anti-venereal prophylaxis.

10. The government to request the Medical Board to include in the regulations issued for the observance of midwives: (1) the taking of all necessary prophylactic measures against ophthalmia neonatorum when attending on a parturient case; (2) the obligatory duty of summoning a medical practitioner immediately in every case of ophthalmia neonatorum.

11. The Board to be further requested to urge upon medical practitioners the importance of including, when possible, the cause of death on certificates of death issued by them in respect of stillborn children.

Finally, the committee concludes its report by saying:

There are many aspects of this important social problem of the suppression of venereal disease, such as the absence of compulsory education, alcoholism, overcrowding and the pernicious barrack system of housing, the defective control and supervision of popular dancing halls, saloons, and hotels of evil repute, and other conditions of environment favourable to the spread of venereal diseases, which cannot be considered here without perhaps unduly increasing the bulk of this report, but the committee hopes that enough has been stated to enlighten the public as to the grave nature of these diseases, their widespread distribution in the colony, their disabling effects on present and future wage-earners, their hindrance to the natural and effective increase of the population by reason of the sterility and the enormous wastage of child life for which they are responsible, the appalling suffering and mortality directly and indirectly caused by them, and the

heavy loss in productive power which the colony as a whole suffers in consequence of all these things. With this knowledge at hand, supplemented in the near future by information to be spread in the manner recommended in the report, the committee hopes that a new and wiser public opinion will be created regarding the dangers of venereal disease and the responsibility of public bodies as well as of individuals for suppressing this great and increasing menace to the health and fitness of the population.

The committee trusts that the clergy, the medical fraternity, and members of the teaching profession will unite in a common effort to spread the gospel of clean living—of *mens sana in corpore sano*—using their unexcelled opportunities for uplifting the standard of individual conduct in the community. Children attending the primary and secondary schools of the colony should not be left in ignorance of the moral and physical dangers of impurity. Care should be taken to instruct them in these matters with tact and good judgment, either individually or collectively, in classes, as the circumstances of each school may warrant, and every endeavor should be made to instill into their minds a lofty conception of the sanctity of their bodies, especially—as the Royal Commissioners on venereal disease have wisely expressed it—"during the critical years of adolescence when the combination of impulse and experience may lead to the most harmful results."

FRENCH BUREAUX OF SOCIAL HYGIENE. How a departmental bureau of social hygiene functions in France is interestingly set forth by Charles Lallemand in an article in *La Revue Philanthropique* (Feb. 15, 1920). M. Lallemand takes as his example the Public Bureau of Social Hygiene of Seine-Inférieure, the department in which Rouen is situated.

The whole of France has at last conceived the idea of the necessity for a general program of social hygiene activities. To do this, public health legislation must combine with free assistance and facilities for treatment in all forms.

The government by-laws and the Conseil Général de la Seine-Inférieure, by its investigations, have given the department of Seine-Inférieure three institutions:

1. The Public Bureau of Social Hygiene of Seine-Inférieure. This Bureau combats what are called "social diseases," such as low birth-rate and infant mortality, tuberculosis, venereal diseases, malaria, contagious ocular diseases, by getting rid of the causes of these conditions, such as destitution, ignorance, alcoholism, vice, bad housing, and by practicing prophylactic preventions.

2. The Public Bureau of Cheap Habitations of the Seine-Inférieure. This bureau will try to get rid of all unhealthy and poverty-stricken habitations which render it impossible to improve hygienic conditions. It is therefore the best possible collaborator for the Bureau of Social Hygiene.

3. The Departmental Commission for Public Assistance and Private Charity of the Seine-Inférieure, to be established in each department. This Commission can be of great use to the above organizations in its different forms of public welfare work—lying-in hospitals, etc.

It would naturally be necessary to hold conferences of delegates from these different organizations to coördinate their efforts, these efforts to be of a nature to encourage the birth of French children and then to prevent them from becoming delicate or infirm.

On account of various legal impediments, the Bureau of Social Hygiene of the Seine-Inférieure cannot be autonomous. It emanates directly from the department, and a dispensary for the department has been established.

There is a directing council (Conseil de Surveillance), including a doctor as technical director and a general secretary, who collaborate with the president and the two vice-presidents elected by their colleagues. The financial side of the organization is run by the prefecture. There are considerable sums of money belonging to the department and from outside sources (such as the American Red Cross, the Rockefeller Fund, etc.) which will permit the Bureau of Social Hygiene to develop an important program. It is believed that the Council could base its program as follows: (1) Maternity, birth-rate, stillborn children, infant mortality, care of infants, school hygiene, medical inspection of schools. (2) Tuberculosis. (3) Malaria, venereal diseases, contagious ocular diseases, and other diseases dangerous to public health. There are already strong venereological centers at Rouen and Le Havre, supported by the Ministry of the Interior. (4) Social hygiene in general, in relation to industry, habitations, physical culture, public morality, etc. It should be thoroughly understood that the Bureau will in no way whatsoever hinder doctors in their care of patients, but on the contrary will send to doctors people having illnesses or diseases which might develop dangerously.

The Bureau, by combining the different services of public health, hopes to simplify and economize on the present system and also to hasten results.

NEW LEGISLATION IN SWEDEN. The comprehensive measures included in the latest Swedish law on the control of venereal diseases are discussed by Dr. Karl Marcus, director of the St. Göran hospital in Stockholm, in the *Zeitschrift für Bekämpfung der Geschlechtskrankheiten*, xix, No. 2, Leipzig, Aug., 1919.

Sec. 1 designates syphilis, gonorrhea, and chancroid as the venereal diseases and gives a definition of infectiousness.

Sec. 2 outlines the means for distributing copies of the law to physicians.

Sec. 3 makes it the duty of every person infected with a venereal disease to take medical treatment.

Sec. 4 provides that free treatment shall be provided if the patient desires it.

Sec. 5 specifies the officials whose duty it is to provide free treatment.

Sec. 6 provides that the state shall assume the cost of medical examinations and tests under certain conditions.

Sec. 7 deals with inspection trips in rural districts.

Sec. 8 provides that when a physician has diagnosed a case of venereal disease, he shall inform the patient of the fact and give him an official circular of warning.

Sec. 9 instructs the physician to notify the health officer if the patient fails to follow the instructions contained in this circular.

Sec. 10 is copied from the marriage law of 1915 and makes it the duty of the health officer to notify the clergy in case of a proposed marriage of a person infected with a venereal disease.

Sec. 11 directs the physician, when he diagnoses a case of venereal disease, to endeavor to find out how and where it was contracted, and within 24 hours to report to the health authorities his findings on this point, together with the sex, age, and residence of the patient. If the name and address of the person who was the source of infection can be secured, they are to be reported.

Secs. 12 to 24 deal with compulsory proceedings of the health authorities. When he has reasonable ground to suspect that a person is infected, the health officer can oblige that person to be examined by some physician of the person's own choice.

Sec. 25 provides that all records and proceedings shall be secret.

Sec. 26 gives the state the right to appeal from the decision of a local authority.

Sec. 27 makes it the duty of the government to disseminate information regarding the venereal diseases, their nature, infectiousness, and methods for preventing infection and securing a cure.

Secs. 28 to 31 deal with penalties for violation (the maximum fine is 200 crowns) and with certain legal technicalities.

This law is supplemented by chapters 14 and 18 of the Swedish criminal code. The former makes it a misdemeanor to expose another person to the danger of infection with a venereal disease; while actually to infect a person may be punished by as much as two years in prison. The latter defines the crimes of prostitution, procuring, and the like, and provides penalties for them.

THE STATUS QUO IN ITALY. An article on "the venereal peril" is communicated to the May, 1919, issue of the *Annali d'Igiene* by Dr. V. Montesano. The author considers that the attempt to regulate prostitution and to supervise it medically is a costly failure under peace-time conditions, and he is evidently very skeptical about how much was accomplished by the same method, even with the advantages that war-time powers gave to the authorities. He considers that only three measures can profitably be carried out at present in Italy to combat venereal diseases:

1. To increase the facilities for free treatment and diagnosis.
2. To disseminate information about the dangers of venereal diseases and the methods of avoiding infection.
3. To eliminate, so far as possible, the self-styled specialists and purveyors of patent medicines for self-treatment.

Dr. Montesano believes that all efforts to control prostitution **should** be given up and the abolitionist program adopted, which proceeds only against flagrant manifestations of prostitution, or against those who profit indirectly from it.

FOR "SEXUAL REFORM." To gain support for its educational plans, the International Federation for Motherhood Protection and Sexual Reform held a congress in Germany this spring. Its organ is *Die Neue Generation*, of which Dr. Helene Stöcker is the editor. Dr. Max Rosenthal, of Breslau, is president of the Federation, and Ines Wetzell, of Berlin, is secretary. The Federation states its aims in a broadside entitled

APPEAL

TO MEN AND WOMEN OF ALL CIVILIZED COUNTRIES

Life is evolution. The ideal and aim of all evolution is perfection. Owing to natural laws a powerful ascension of organic life is going on, reaching in man its highest level, but not its conclusion. The species man, subject to the laws of evolution, is susceptible of further perfection. His intellect is teaching him how to find out these laws. Intelligence and will demand how to make them useful for his own evolution, with the aim of attaining, by social coöperation, the organic and intellectual perfection of the species, and thereby creating a solid base for higher human civilization and for vital conditions which are more noble and at the same time happier.

The primordial condition, however, of a constant and ascending evolution is the maintenance of the health of the race. Selection by perpetuation of the species is its most elevated medium. The highest mission of civilization is to keep this selection strong, sane, and pure, aiming at perfection, thus making the sexual life responsible for human happiness and for the elevation of the race.

From this standpoint our present sexual life shows us symptoms which not only hinder progress, but display this hindrance in the most evident manner. These symptoms not only imply a flagrant contradiction to the brilliant manifestations of our civilization but also to our knowledge of the conditions of evolution, gained by science.

We see that the present sexual life of all social classes is governed by public and clandestine prostitution, by sexual abandonment, without choice, for material gain. We see ourselves diseased with sexual maladies, consuming the marrow of the nation, and preventing in innumerable marriages the realization of the highest ideals for the race. And in dissimulating in a hypocritical manner the sexual power which is flowing through our blood, we are maintaining, side-by-side with these advantages, a system of secrecy which forms a fertile soil for their development.

The association of money and love, which is heavily handicapping evolution and introducing a deplorable element of economic interest in the choice of the spouses, is having a great influence in the sacrifice of the health and vital ability of the progeny, on marriage, on the most important territory of sexual selection. Marriage itself, as monogamy without constraint of the one or the other partner, is the ideal of the sexual union. But in the present conditions marriage is not appreciated according to the advantages of

common life, to the value of personality and responsibility toward the family, but according to an inflexible formality.

It is forming a perpetual constraint by its systematic indissolubility. Without happiness, in the majority of cases, marriage is leading to innumerable adulteries in fact, and still more in thought. Thousands of men and women, in the prime of their lives, are constrained to live in celibacy, renouncing human happiness and progeny, coerced by the social and economic pretences which marriage imposes on them, as well as by the absurd laws which public authorities apply. Thus marriage, nowadays, hinders evolution instead of assisting it forward.

Sexual life, outside marriage, was created and at the same time condemned by marriage itself. Man created a moral code, entirely for his own advantage, vowing the girl mother to contempt and outlawing the natural child—an injury to mother and child as well as to society, which often allows a precious progeny for posterity to starve.

Charity has its merits in particular cases, but is not sufficient. We can only fight with success against the vices of sexual life and prevent them by removing their causes, and by modifying superannuated laws as well as the current ideas of morality.

A grand work is to be done for the care of motherhood and sexual reform. In order to unite all the forces which are trying to attain this aim, an "International Federation for Motherhood Protection and Sexual Reform" was formed at Dresden, September 30, 1911.

Assuming that the attainment of sound relations between the sexes and that the ideal of a higher evolution of the human race should not be confined to one country alone, we ask everybody—individuals or societies, men or women—to join us with their efforts in the fight against present abuses, and in fortifying the sentiment for responsibility in our reproduction. All those who will fight with us for the realization of these high aims are welcome.

EXTRACT OF STATUTES

Statute 4. The autonomy of the self-constituted Leagues, and their independence in all their own organization and otherwise, especially in all matters relating to their national activities, remain wholly unaffected by adhesion to the Federation.

Statute 5. The objects of the Federation are:

- (a) The improvement of the position of women as mothers in legal, economic, and social directions;
 - (b) To protect unmarried mothers and their children against economic and moral dangers, and to get rid of the most serious prejudices against them;
 - (c) To build up a healthier tone and reform sexual ideas and relations.
- For the prosecution of these aims the Federation asks for:
- (d) The teaching of sexual matters in schools;
 - (e) State insurance of motherhood;
 - (f) Legal and social equality of illegitimate with legitimate children.
 - (g) Marriage reform in the economic, moral, and legal domains.

Statute 6. As necessary means to the attainment of these aims in different countries, the Federation indicates:

- (a) The formation of national committees and national societies for motherhood protection and marriage reform;
- (b) Regular international conferences;
- (c) Formation of an international bureau for the collection of the material sent in and distribution of the propositions received from the executive.

DISTRICT NURSING IN THE GERMAN REPUBLIC. One of the newer developments in the campaign against venereal diseases in the German Republic is the organization of district nursing offices in the larger towns and cities. The following is an outline of the work done by these offices, as given by Annie Blumenfeld in the *Dermatologische Wochenschrift* (Nov. 1, 1919).

The great increase of venereal diseases has called attention to the necessity for an organization that would help infected women to recovery and health.

Stuttgart was the first town to appoint policewomen-nurses (1908). Its example was followed by others. Their duty is to rehabilitate young women and make them fit to work again. A new system was started in Altona in 1917. The principal feature of this system is that the office prevents the women from coming in direct contact with the police.

The duties of the office are: (1) To help infected women. (2) To help all women living an unlawful life. (3) To help all women arrested by the police. (4) To help women who are or have been under police control.

The Bielefeld nursing institution is a model one. Its duties are: (1) Care of women who have been given up to the police as carriers of infection. (2) Care of women who have contracted the infection for the first time. (3) Care of all cases known to be infectious. (4) Care of all women inscribed (willingly) in the police records. (5) Care of women who wish to free themselves from the police. (6) Centralization of all means of care, prevention, and cure of such diseases.

POLAND'S "SANITARY MORALS OFFICES." A vigorous campaign against prostitution and venereal diseases is being prosecuted in Poland. The *Biuletyn Zdrowia Publicznego* (Public Health Bulletin) of Warsaw, for March, 1920, contains an account of the organization and work of the new Sanitary Morals Offices, through which the campaign is directed.

The Sanitary Morals Offices originated in the Morals Police Section, which during the German occupation, examined the registered prostitutes. Before the Russians left Warsaw, this was done by the chief of police of Warsaw. The Section of Morals Police was created during the war, and was first in charge of the Polish "Garde Civique," from which it passed into the hands of the Germans. Its principal objective was the army, which was very much exposed to venereal diseases. The direction of the section was in the hands of a German army doctor, who directed the hospital for prostitutes and who also directed the Wassermann reactions.

During the period which elapsed between the departure of the Russians and the reassuming of the office of morals police by the Germans, that is to say from October 9, 1915 until the month of February, 1916, the Section of Morals Police was directed by the Medical Section of the Morals Guard, whose director was Dr. L. Wernic, chief doctor of the Warsaw magistrates. During this period, some reforms were introduced, the most important being the creation of a laboratory for microscope examinations and the introduction of women morals inspectors, chosen among the candidates of the Polish Society for the Protection of Women, and of the Polish Society for the Campaign against Prostitution

and Venereal Diseases. While the office of morals police depended entirely upon the Germans, the improvements planned by the Polish doctors could not be continued. The German retreat of Nov. 6, 1918, forced the delegates of the Ministry of Health to take the general and complete direction of the Section of Morals Police, the medical department as well as the police department. Since then the Section of Morals Police has been completely under the direction of the Ministry of Public Health and has taken the name of Sanitary Morals Offices.

The most important Sanitary Morals Offices are established in fourteen places in the old state of Poland, viz., in Warsaw, Lodz, Lublin, Bendsin, Thenstokova, Ploch, Kalish, Lonya, Radom, Piatrov, Siedlce, Wloclavek, Pabianitze, and Hielce. Less important sanitary offices called "sanitary posts" have been established in seventy-six places. In order to carry on its program of prophylaxis and treatment, the sanitary office is divided into two sections, Sanitary Medical Section and Sanitary Supervision Section. The Sanitary Medical Section treats the patients in a general dispensary. This section deals with the obligatory treatment of professional prostitutes in hospitals. Besides, it carries on propaganda by means of (1) lectures for prostitutes who come to be examined; (2) distribution of regulations to prostitutes; (3) explanation of methods for avoiding disease. Also the Sanitary Medical Section is connected with the laboratories for microscope examinations and Wassermann reactions.

The Sanitary Supervision Section is in close contact with (1) the permanent asylum for the education and instruction of women rescued from prostitution, which conduct general classes (for beginners), special courses in workshops for certain trades, and employment bureaus, (2) the tribunals (cases of pimps, etc.). This section possesses a temporary asylum for people suspected of professional prostitution where they are kept until their case has come before the Commission for Prostitution, and an "exterior" section which deals with street supervision.

In order to decide whether a person is to be submitted to medical examination or not, there is a special commission, in addition to the office, for questions of prostitution. This commission is composed of a head doctor, a representative of the campaign against prostitution and venereal diseases, and a representative of the Society for the Protection of Women.

WHITE SLAVERY IN THE ARGENTINE. The Argentine National Association against the White Slave Trade has issued its annual report for 1919, describing its active work in protecting victims of the business of commercialized prostitution in the Argentine Republic. One of its achievements has been to get the council at Montevideo to pass an ordinance to provide for the establishment of houses of refuge where prostitutes who desire to give up their profession can be lodged. Provision is made for machinery which will aid these women in securing occupation preferably in the country and becoming rehabilitated.

In addition to its usual work, the Association has given especial attention during the last year to the question of keeping children out of motion picture shows unless the shows have been properly censored.

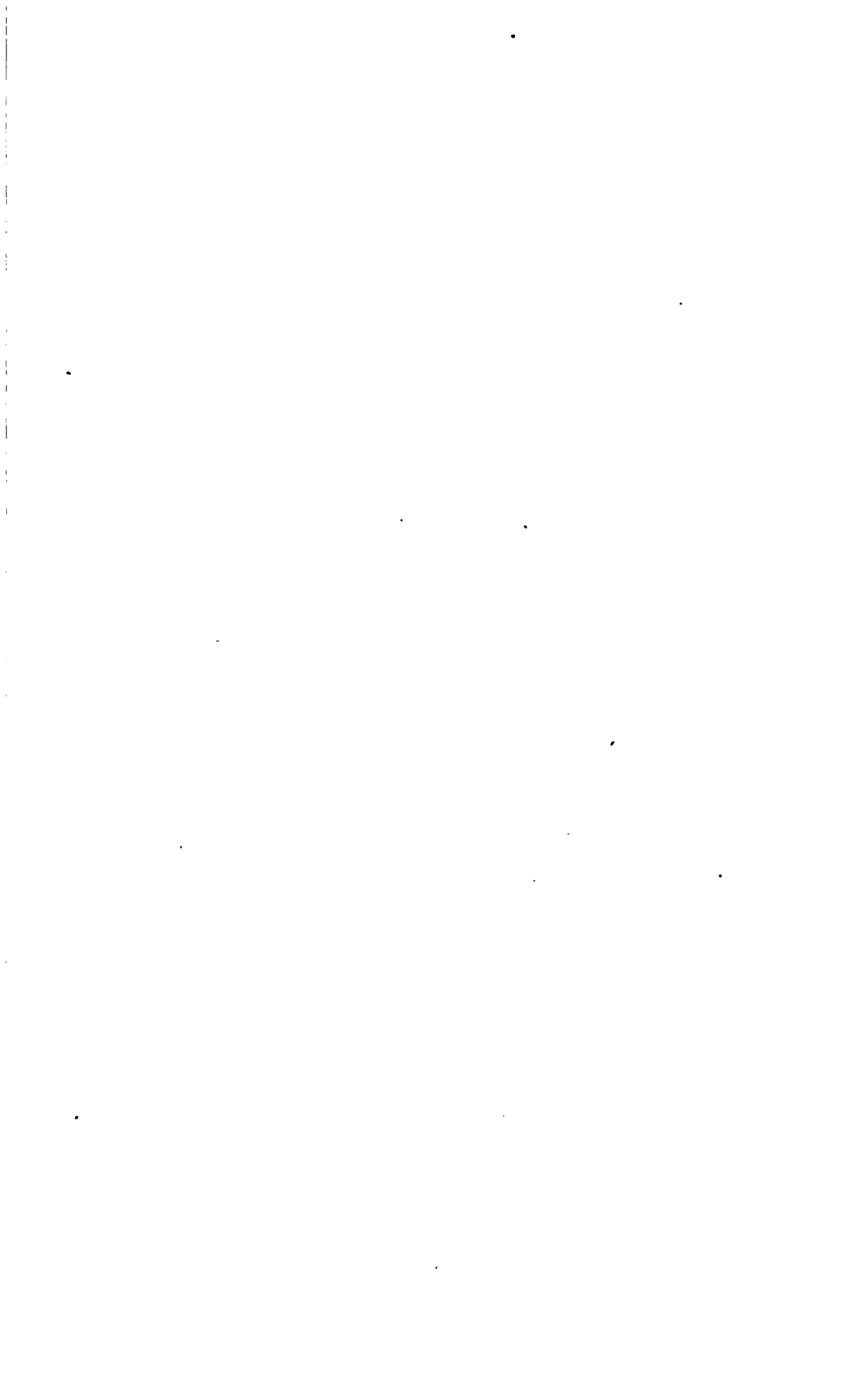
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HUMAN WELFARE AND THE MONOGAMOUS IDEAL

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Sex education presupposes a sex standard. The sex education movement in this country commonly stands for the monogamous ideal and extramarital continence. It stands for other things in the sphere of sex ethics, but here at least lies the heart of the ideal toward the realization of which the movement is striving. The present paper is intended as a rough blocking out of the ethical factors underlying this ideal.

So far as our evidence goes, the human race has been in actual practice from early times predominantly monogamous, although polygyny has been and is sanctioned by many civilized and uncivilized peoples, and polyandry by a few scattered groups. Adultery proper has been and is, with extremely rare exceptions, unequivocally condemned by public opinion and by established codes and mores. Sexual relations between the unmarried have often been regarded with indifference but more commonly the

Presented before the summer session course in social-hygiene education, Teachers College, Columbia University, August 3, 1920. In a letter of explanation to the editor, Father Cooper says:

"The paper here presented was delivered, as you know, before an audience professing diverse philosophies of life. It seemed necessary, consequently, to assume a basis of discussion that would be fairly acceptable to all present. The ethical least common denominator chosen was the desirability of individual and collective human well-being. I have therefore adverted only briefly in the last few sentences of the paper to the vital part that religion, religious convictions, and the dynamic and motives derived therefrom are called upon to play in the maintenance and realization of high sex ideals."

trend has been toward disapproval, sometimes mild, at other times vehement, although male indulgence has often been condoned or looked upon as a peccadillo.¹

The available ethnological evidence shows that the few scattered tribes and peoples lowest in the cultural scale have, in the main, sex standards nearer to our own than are the standards of uncivilized peoples farther removed from the cultural nadir. Most ethnologists would readily agree that the following list of lowest tribes is fairly inclusive and exclusive: the Negritos of the Philippines, the Andaman Islands, Malacca, and New Guinea; the probably related Negrillos of Africa; the Bushmen; the Australians and the now extinct Tasmanians; the Sakai and Jakun of the Malaccan Peninsula; the Veddas; the Toalas of Celebes; and the Botocudos and Fuegians of South America.²

Strict monogamy is the practice among the Veddas, the Toalas, a great many of the Negrito and Negrillo tribes, many Bushmen and Australians. Adultery is practically universally condemned and is usually punishable by death among the group of lowest peoples. Professional prostitution is unknown. So far as our information goes, sexual relations between the unmarried are condoned or regarded with indifference by the majority of the tribes listed above, but premarital continence is a matter of strict observance among at least many Philippine Negritos, the Veddas, the Euahlayis of Australia, and the Onas of Tierra del Fuego.³ Moreover, as one would expect, savages, like ourselves, do not always live up to their codes. Yahgan boys, for instance, are counselled at their initiation ceremonies to be chaste, but apparently the tribal attitude toward premarital indulgence is not strongly condemnatory.⁴

At the lowest levels of culture, therefore, the marital institution and standards of extramarital continence appear to approach

¹ Edward Westermarck, *The Origin and Development of the Moral Ideas*, London, Macmillan & Co., 1908, vol. ii, chaps. 40, 42; Elsie Clews Parsons, *The Family*, New York and London, G. P. Putnam's Sons, 1906, p. 115.

² John M. Cooper, *Eccelesiastical Review*, Philadelphia, 1914, vol. li, pp. 263-271.

³ Carlos R. Gallardo, *Los Onas*, Buenos Aires, 1910, p. 217.

⁴ Cooper, Bulletin 63, Bureau of American Ethnology, Washington, 1917, p. 173.

more closely to our own than is generally recognized, more closely, in many respects, as Westermarck intimated a few years ago,⁵ than they do at somewhat higher levels of general culture. Since Westermarck wrote, a considerable mass of new evidence has come to light,⁶ indicating that the departure from the monogamous standard is decidedly more marked, generally speaking, among the more advanced uncivilized peoples, and in the main even among peoples of archaic civilization. The return to the monogamous ideal becomes increasingly patent among nearly all peoples who have attained to higher civilized culture.

The prevalence of and persistent drift toward the monogamous standard, and its clearer enunciation among the most advanced peoples of the world might suggest that it is the marital form in closest accord with rational human nature and needs. However, the point should not be stressed unduly. The mere survival is at best hardly more than an ethical intimation. The survival of the fittest is not necessarily the survival of the best. An ethical structure must rest on a more stable basis.

The ethical data bearing upon monogamy and extramarital continence may for convenience be divided into the contingent and the constant, according as they are derived from factors that are provisional, local, impermanent on the one hand, or unconditional, universal, permanent on the other. The distinction will become clearer as we proceed.

Among the *contingent* factors may be classed such consequences of extramarital indulgence as venereal disease, prostitution, illegitimacy, lesions of character,—consequences commonly entailed in western civilization at least. The intensive and extensive harm inflicted upon individual and collective well-being through these four channels alone is too well known to call for detailed elaboration. A bare mention of the salient points will suffice for our purpose.

So far as the venereal diseases are concerned, we may recall their widespread diffusion to-day chiefly as a result of extra-

⁵ Westermarck, *loc. cit.*, vol. ii, pp. 389-91.

⁶ Most of the more recent sources are given in the article referred to in Note 2, *supra*.

marital sexual indulgence, their profoundly disintegrating effect upon human life, happiness, and efficiency, the uncertainty of complete cure in the case of the two more common maladies, the peril of infection to innocent mates, the danger of sterility, the hazards to the health, mentality, and life of the offspring. It may be fairly said that, in the field of human pathology, the venereal diseases constitute certainly one of the gravest scourges and probably *the* gravest scourge afflicting western civilization to-day.

As for prostitution, professional or semiprofessional, it is sufficient to advert to the shortened lives, the practical certainty of venereal infection, the general breakdown of moral fiber, the mental sorrows of its victims, not to mention the darkened homes often left by them, the unspeakable exploitation of innocence in the commercialized white slavery traffic, the not infrequent deflowering of trusting adolescence and even of tender childhood.

Regarding illegitimacy,—and here we are speaking of facts as they are, not as the more humane and sympathetic would have them be,—both upon the mother and upon the child fall the shadow, the shame, the stigma, and the handicaps that are the actual consequences of unmarried motherhood.

Finally, extramarital incontinence leads to distinct injury to character and moral stamina, as a result of the duplicity, the double life, the suppressions and repressions that it commonly entrains, and leads as well to an at least partial enfeebling of the capacity for higher and purer love within the married relation.

These are some of the more obvious consequences of extramarital incontinence. That they will, as time goes on, be eliminated as a result of the movements that are afoot to-day⁷ is very doubtful indeed. That, for instance, the venereal diseases will be eradicated from modern society as thoroughly as yellow fever has been, is of course possible, but hardly probable. The latter scourge does not carry with it the same motives for secrecy,

⁷ Thomas D. Elliot, "Some Future Issues in the Sex Problem," *International Journal of Ethics*, Chicago, April, 1920, vol. xxx, pp. 296-310. For abstract, see pp. 599-602, Note and Comment, this issue.

and is far more easily detected and isolated. That segregated districts may be quite or almost entirely wiped off our city maps is within the realm of possibility and even of probability, at least in our Western civilization. But irregular sexual relations are not likely to disappear, even though such a probability should become a fact, nor will prostitution, professional or semiprofessional, thereby cease and be no more. Again, social stigma generally is born of the recognition or belief that a given action is antisocial. Unless and until society becomes convinced that illegitimate parenthood is not an antisocial thing, it is improbable, notwithstanding the *Mutterschutz* movement, that the stigma upon unmarried motherhood will disappear. It seems indeed more probable that, although a kindlier and more humane attitude towards the individual unmarried mother is in sight, nevertheless, the social stigma hitherto attaching chiefly to illegitimate motherhood will increasingly attach to illegitimate fatherhood as well.

However, when all is said and done, it must be frankly recognized that the above enumerated individual and collective consequences of extramarital incontinence do not go down to the ethical root of the problem, ponderable though they be as things stand. These consequences are to a certain extent avoidable and contingent. In fact, among certain tribes and among certain small and isolated groups, sexual irregularity does not actually involve such consequences, or at least not all of them. Some tribes and groups have been thus far immune from the venereal scourge. Some have no prostitutes. Some attach no stigma to unmarried parenthood. Some have an easy-going code that makes duplicity on the part of the indulgent quite unnecessary. We may pass therefore to a consideration of the *constant* ethical factors, those arising from constant and stable elements of human nature and needs, elements common, it appears, to all times and places and conditions.

The *constant* ethical factors may be divided into two groups. The first concerns more directly human character, the second more directly domestic and racial welfare. In actual life, welfare and character of course intimately interlock and interact. But

the theoretic division appears justifiable in the interest of clearness

Altruistic disinterestedness, the sense of responsibility, and the habit of self-control, are, few would seriously question, of paramount importance for the individual and collective well-being. Their growth and maintenance are to a very great extent dependent upon the monogamous family institution and extramarital continence.

In the first place, repeated yielding to sex impulses on the physical plane tends as a matter of common human experience to weaken moral fiber, to lessen resistant power, to emasculate will-force, to bring to pass an increasing domineering of the sex-urge over individual life. The normal corrective for this relaxed self-mastery is the corresponding acceptance within the marital state of the responsibilities toward mate and offspring. Extramarital sexual relations are a giving in to sex impulses without the corrective assumption of responsibilities. On the other hand, the monogamous marriage relation ties up the sex sphere to definite and abiding responsibilities, and at the same time ties up the anarchic sex instinct to the higher self, to the "whole of life."⁸

Secondly, the monogamous family institution is a training school for the two individuals concerned, in loyalty, unselfish love, forbearance, tolerance, earnestness, constancy, persistent courage, mutual sympathy, and helpfulness—human qualities which, practically all sane folks agree, make directly for individual and collective well-being. Some indeed break under the test and training, but they are the exceptions. How frequently, in the case of newly married couples, particularly after the birth of their first child, do we see the vital change that comes over both husband and wife,—a putting away of the trivial and weakly sentimental, a deepening and enriching of the finer sentiments, a sobering sense of marital and parental responsibility, a flowering of unselfishness. Under the magic of family responsibility, even

⁸ F. W. Foerster, *Marriage and the Sex Problem*, translated, New York, Frederick A. Stokes Co., pp. 36-45 and *passim*.

the painted doll often grows into a woman and the callow strippling into a man.

To approach the matter from a third angle: there are two clearly distinct phases of sex instinct, sexual gratification on the physical plane, and love. Passion and love are commonly intertwined and coexistent. But it is possible, not merely as a theoretic abstraction but in the realities of life, to isolate the one from the other, or to find them so isolated. Each has certain distinctive characteristics. Above all, passion is primarily self-regarding. It seeks chiefly its own gratification, its own self-pleasure. Love, on the other hand, is primarily other-self-regarding. It seeks chiefly the good and happiness and well-being of the one loved. Extramarital indulgence tends normally to divorce love from passion, to emphasize passion at the expense of love, to seek sexual gratification bereft of its correlative love. Both passion and love are instinctive impulses and follow the laws of instinct and habit. Use and exercise strengthen. Disuse and lack of exercise weaken. Extramarital indulgence tends to give use and exercise to passion while neglecting or inhibiting the love impulses. The former tends therefore to wax apace, while the latter tends to atrophy. Extramarital incontinence consequently stamps in and hardens the self-regarding, the selfish attitude and outlook, first of all in the great sphere of sex, and through extension, irradiation, or counter-sublimation in varying measure in the rest of life.

Fourthly, extramarital sexual relations strike ultimately at the source and spring of the altruistic impulses in human life. The instincts are the inherited primary dynamic of action. It is becoming increasingly clear, moreover, that the altruistic impulses have their source in and derive their driving force largely and perhaps almost entirely from the parental tendencies and the love phase of the sex instinct. They are largely extensions or sublimations of the altruistic and other-self-regarding parental and sex-love impulses, as distinct, of course, from the self-regarding sex-gratification or sex-passion impulses. We of the present generation have naturally inherited in practically undiluted intensity the parental and sex-love impulses of our

marrying forefathers. These impulses, if dammed up, may be, and seemingly are being often sublimated to-day to overflow into broader fields. Here probably is an important spring of modern altruistic expansion.⁹ But we may and should inquire further, as ethicists.

Were sexual relations with weak or no parental or marital responsibilities and sacrifices commonly sanctioned and commonly practised, there is every good ground for inferring that, in the course of time, the altruistic parental and sex-love tendencies would themselves be jeopardized and largely bred out of the race. For these tendencies have been bred into life and maintained in their intensity by use and selection. Those of our human fore-runners who had altruistic parental and sex-love tendencies sufficiently strong to overmaster the natural shrinking from parental and marital responsibility and sacrifice have tended to marry and have offspring and transmit such tendencies to their offspring. On the other hand, mores and moral codes upholding the marital institution have largely checked propagation by those of our forerunners who were weak in such tendencies. Lower the bars which mores and moral codes have raised against promiscuous mating, relax the selective process through the sanctioning of irresponsible extramarital sex-gratification, and the dilution, the progressive reduction toward the vanishing point of the altruistic parental and sex-love tendencies becomes a matter only of time and generations. They have been bred into the race against powerful self-regarding forces by selection. They can much more easily be largely bred out of the race by counter-selection.

Once bred out or materially diluted and attenuated, what will take their place as instinctive or quasi-instinctive dynamic sources of the altruistic impulses and sentiments in human activities outside the sex and family sphere? On the other hand, the monogamous marital relation is the ideal culture medium for the growth and maintenance at high tension of the parental and sex-love impulses and tendencies.

⁹ Edward A. Ross, *Principles of Sociology*, New York, Century Co., 1920, pp. 46-7.

The second group of what we have called the constant factors underlying the monogamous ideal has to do more directly with domestic and racial well-being.

The first and primal good of the race and of the individual is existence. Well-being presupposes being. The greatest disaster that could befall the race is extermination, unless we wish to throw in our fortunes with the extreme pessimists. Inasmuch, therefore, as the primal good of the race is dependent upon the birth of the child, the bringing of children into the world concerns the collective welfare more deeply than does aught else. The point hardly needs to be labored. It is mentioned at all only because so many treatments of the marriage question leave the child and the race out of the discussion. One is reminded of the man who wrote a treatise on philology without mentioning language.

As the continued being of the race depends on the birth of the child, so the continued well-being of the race depends on his upbringing. The newly born human infant is the proverbial epitome of helplessness, and for many years he is dependent upon the ministrations of others if he is to grow into worth-while maturity. The task of upbringing, in the sane judgment of humanity, falls primarily upon those who have brought the child into the world. Expressed from the child's standpoint, he has a right to the maximum care of a father and a mother.

The state might conceivably undertake the task of child-upbringing on a wholesale scale, but most people whose sympathy goes out to the orphan and the state ward would agree with Dr. Saleeby's view: "Anything less like a mother than the State I find it hard to imagine."¹⁰ Many parents indeed are incompetent, some grossly so, but why not make some mild attempt at training the young for parenthood. Such training is at least as important as training in algebra and geography. However, that is another question.

The child is closer to the mother than to the father, and for its physical, and normally for its psychical wants as well, is more

¹⁰ C. W. Saleeby, *Parenthood and Race Culture*, New York, Moffat, Yard & Co., 1909, p. 179 and chap. x.

dependent upon her. To fulfill these wants, the mother needs time, opportunity, and freedom from occupations that entirely engross her attention. In other words, the mother has the right to the care, support, and protection of the father in order to fulfill her maternal responsibilities.

Extramarital sexual relations tend of their very nature to bring children into the world without regard for proper upbringing, without regard for proper protection of motherhood in its sacred task, and without definite determination of paternity and placing of paternal responsibility. On the other hand, the marriage institution, and particularly the monogamous marriage institution safeguards in a maximum degree the interests of childhood, of motherhood, and of society at large.

From all that has been said, it follows that ethics can find no shred of justification for a double standard of sex. The man's sexual impulses may be and normally are more urgent than the woman's. But indulgence on the part of the man involves indulgence on the part of the woman, and involves as well the individual and collective consequences just reviewed. If the sex impulses of the man are stronger, then there is all the more need of self-control, control made imperative in the interests of the welfare of others and of the man's own higher freedom.

Let us sum up briefly. The grounds for the monogamous ideal have been divided into what we have called the contingent and the constant. Among the contingent were classed such factors as venereal disease, prostitution, illegitimacy, character lesions. Among the constant were classed first, such character elements as self-control, altruism, sense of responsibility, and secondly the welfare of the child, the mother, and the race. The ground has been covered somewhat sketchily. The intention has been to open up the field and define the broad constructive outlines, rather than to pursue the problem into its countless ramifications.

To discuss the question at all from the ethical standpoint, some assumptions were necessary. We have assumed as the chief basis of discussion that well-being, both individual and collective, —well-being understood to include not only physical but psychical

(intellectual, esthetic, moral, religious) well-being,—is a desirable thing. Certain lesser assumptions under this general one have also been made, such for instance as that self-control and altruism are desirable in the interests of individual and collective well-being.

If the grounds proposed above be adjudged sufficient to show that individual and collective well-being demand that monogamy and its correlated standard of extramarital continence be maintained as the standard in sex education, one may go further and ask: "Granted, but even so, why should I deny my sex impulses in the interests of individual or social welfare? For myself, I am my own master. I can do as I please. I am willing to take a chance. For society, why should I repress myself in the interest of society? What claim has society upon me?"

The dilemma is this: on the one hand, the assumption of the desirability of individual and collective well-being entails no ethical imperative springing from duty or love; on the other, to believe that the great bulk of men and women will, without the impulsion of a moral imperative, hearken to the necessities of a lofty sex ideal with no other motive than that of enlightened self-interest or social interest, is seriously to overestimate human nature's powers of sustained resistance, and seriously to underestimate the anarchism and blinding, driving force of the sex impulses. Some few will find within their own exceptionally fine-tempered make-up the dynamic for carrying out against strong contrary impulses the demands of a lofty sex standard. But what of the great mass of very human boys and girls, men and women, with whom sex education must deal en masse and without privilege of choice of material.¹¹ Here is where religion must contribute its indispensable aid to the movement in furnishing the dynamic, the practical motives of a moral imperative based on duty and love.

¹¹ Foerster, *loc cit.* pp. 54-6, 88-91.

THE QUALIFICATIONS OF A TEACHER OF SEX HYGIENE

To fulfill his functions adequately the master in the art of teaching sexual hygiene must answer to three requirements: (1) he must have a sufficing knowledge of the facts of sexual psychology, sexual physiology, and sexual pathology, knowledge which, in many important respects, hardly existed at all until recently, and is only now beginning to become generally accessible; (2) he must have a wise and broad moral outlook, with a sane idealism which refrains from demanding impossibilities, and resolutely thrusts aside not only the vulgar platitudes of worldliness, but the equally mischievous platitudes of an outworn and insincere asceticism, for the wise sexual hygienist knows, with Pascal, that "he who tries to be an angel becomes a beast," and is less anxious to make his pupils ineffective angels than effective men and women, content to say with Browning, "I may put forth angels' pinions, once unmanned, but not before"; (3) in addition to sound knowledge and a wise moral outlook, the sexual hygienist must possess, finally, a genuine sympathy with the young, an insight into their sensitive shyness, a comprehension of their personal difficulties, and the skill to speak to them simply, frankly, and humanly. If we ask ourselves how many of the apostles of sexual hygiene combine these three essential qualities, we shall probably not be able to name many, while we may suspect that some do not even possess one of the three qualifications. If we further consider that the work of sexual hygiene, to be carried out on a really national scale, demands the more or less active coöperation of parents, teachers, and doctors, and that parents, teachers, and doctors are in these matters at present all alike untrained, and usually prejudiced, we shall realize some of the dangers through which sexual hygiene must at first pass.

From *The Task of Social Hygiene* (Boston, 1914), by Havelock Ellis, pp. 250-1.

THE EFFECTS OF SYPHILIS ON THE FAMILIES OF SYPHILITICS SEEN IN THE LATE STAGES

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Syphilis is well recognized as an infectious disease. Those in closest contact with a syphilitic in an infectious stage run the greatest chance of acquiring the disease. The likelihood of infection in marriage is thus apparent. The mate of a syphilitic is not only liable to acquire syphilis but the children of the union are apt to be tainted. Thus, the problem of syphilis of the second generation arises. The layman as well as the physician is aware that the family of the syphilitic is a fertile field for the discovery of more syphilis. However, the attention of most clinics is focused on early syphilis. In some progressive syphilitic clinics it is a routine to examine the families of all early syphilitic cases.¹ In most clinics, however, the families are only examined when there seems to be some special indication for it, such as that the patient acquired syphilis within a short period, that he appears in an infectious stage, that he has recently been married, or that there is a history of possible infection of a mate or child. One of the reasons many of the families are not examined is because of the fact that the probability of familial infection diminishes with the length of the interval between marriage and the original infection. Thus only too often, the families of patients who acquired syphilis a considerable time before mar-

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¹ Unfortunately there are still many clinics in which nothing is done to bring members of the patient's family to the clinic for examination, as is shown by the report of Corwin on the venereal disease clinics of New York City. "Venereal Disease Clinics," E. H. Lewinski-Corwin, *SOCIAL HYGIENE*, vol. 6, no. 3, July, 1920.

riage are overlooked on the assumption that the marriage occurred after the period of infectivity had passed. This may be true in a large percentage of cases, but unless there is a routine examination there is a decided margin of error. Numerous cases of familial syphilis will be missed. When a marriage takes place late after the infection, if the husband was the person originally infected, the family may be free from syphilis, while if the mother acquired the original infection, she is more likely to bear syphilitic children.

In many cases of syphilis, the patient has been well for such a long time that the families are overlooked. This is partially due to the fact that the patient suffering from a syphilitic complication may appear at a neurological or heart clinic in which syphilis is naturally not the primary interest of the clinic. As the majority of these patients come to the clinic for treatment many years after the original infection, the tendency to neglect the family is marked. Yet it is extremely difficult to determine when the original infection occurred. The patient may not know or may not care to tell the date of infection. Consequently, one is not able in most cases to state just how long after the original infection a marriage took place. It is thus necessary from a practical, therapeutic standpoint to examine as a routine matter the family of the early and late syphilitic.

It is also of interest from a theoretical standpoint that such examinations should be largely routine. Unless this is done any study of figures is apt to show a selection. If a clinic examines only cases in which there is a probability of familial infection, the percentage of infection is not likely to be accurate.

During the past five years, it has been a routine procedure at the Psychopathic Hospital, Boston, to examine the families of all patients with a positive Wassermann reaction. As this clinic does not deal primarily with syphilitics, but with involvement of the central nervous system, it follows that the cases are almost entirely late syphilitics. During this period of five years, we have succeeded in securing fairly complete examinations of the families

of 555 late syphilitics.² It is to be emphasized that practically all the patients were in a late stage of syphilis. In the majority of instances, it was not possible to obtain a definite history of the infection, and hence the relation of the infection to marriage could not be determined. These examinations were made as a matter of routine and therefore represent fairly accurately the condition that would be found in any clinic dealing with late syphilitics. The diagnosis of syphilis was made largely upon the Wassermann findings. This was done because it is recognized that the Wassermann reaction is a definite standard, irrespective of the number of cases which may escape detection. It may be stated that the reaction is fairly constant and hence offers a better means for obtaining figures on familial syphilis than the physical examination, which is so open to personal interpretation. As is true with all studies in which the Wassermann reaction is taken as the standard of the incidence of syphilis, these figures are probably somewhat lower than the actual incidence of syphilis in this group. However, it probably offers a greater degree of accuracy than would be true if the diagnoses were made upon the physical examination, which would cause a variation dependent upon the ideas of the individual examiner.

The percentage of living non-syphilitic children³ is considerably greater in our study than in the studies of many other investigators. This is doubtless due to an unconscious selection in other studies. Thus one finds a low percentage of non-syphilitic children in groups in which a "syphilitic family" is one in which the original patient was a congenital syphilitic or a syphilitic mother. One would naturally expect to find more congenital syphilis in these families than when the original patient is a male who may not have infected his wife. One congenital syphilitic suggests the possibility of a second; the known syphilitic mother is apt to have syphilitic children.

² Two previous papers, "The Family of the Neurosyphilitic," *Mental Hygiene*, vol. ii, no. 1, January, 1918, and "Social Work and Neurosyphilis," *SOCIAL HYGIENE*, vol. vi, no. 1, January, 1920, dealt with a similar group of families. There is at times a slight variation in the figures of the present paper from those given in the previous papers due to a different method of calculation and to a larger number of families in the later survey.

³ Stepchildren are not included in this study.

It has been our endeavor to present an unselected group. The families of known syphilitic children have not been included, on the ground that they might unduly increase the Wassermann percentages. All married admissions to the Psychopathic Hospital with a positive Wassermann reaction, whether male or female, whose families could be examined are included in the 555 families. It was not possible, however, to include every member in all the families. This is due to a variety of reasons. In some instances, individuals desired for examination had left the vicinity, could not be located, or refused to make the trip to the hospital. On 191 of these 555 families it was possible to get examinations of all members, leaving 364 families in which not every member was examined. The question then arises as to the accuracy of the figures in one or the other group. A perusal of the tables indicates that there is some variation under the headings in the group where all members were examined (191) from that in which not all were examined (364).

Unintentionally a selection takes place in a study carried out as this has been, although all efforts are made to prevent the cases from being selected, but it does follow that the 191 families in which all members were examined differ somewhat from the 364 families in which only certain members were examined. This may be explained as follows: in the families consisting of only man and wife the spouse would probably come to the hospital to visit the original patient. An examination could be made at this time and thus all members of the family would be examined. This is very much easier than to bring in half a dozen individuals who would not ordinarily visit the hospital. Hence, the group consisting of the 191 families completely examined is likely to contain many instances of small families and to have a higher percentage of sterility than the group of 364 families. Another point which leads to selection is that when one child is found to show evidence of syphilis, much more effort is made, unintentionally or not, to secure the remaining children than would be the case when all those who had been examined were found to be negative. We believe that these two factors, smallness of the

family, and the presence of syphilis in children already examined would lead to a definite selection producing the 191 families.

The data on sterility, accidents to pregnancies, birth-rate, and number of living children is obtained by history. Hence the figures dealing with these matters will be given correctly in the total group of families (555), which is a random group entirely unselected. This is not the case in the tables dealing with the Wassermann examinations of the individuals. If not all members are examined, it may happen that those who escaped examination may show a greater or less percentage of infection than those examined, and thus the figures obtained would not be accurate. Nor can the percentages obtained in the study of the completely examined families (191) be considered an absolute index, because of the possible selection of this group. The correct figures probably lie between those obtained for the families completely examined and those not completely examined.

An effort has been made to check up any further inaccuracies that might arise from the nature of the material. The correctness of the figures on pregnancies and the Wassermann reaction on children might be questioned on the ground that we do not know whether the families with no children will later bear children or if the number of accidents to pregnancies or incidence of syphilitic children will increase with length of marriage.

To settle these points we have investigated the ages of the mothers and the length of marriages. If our mothers were very young or married only a short time, there would be a strong possibility of more pregnancies. An examination of the number of years of marriage shows that in 139 of the 191 families who gave this information, the average years married was 11.09 and the median 10. In this group are included only 4 cases in which the marriage was very short. The average and median ages of the mothers was 37 years. This is, of course, not the end of the childbearing period. A study of non-syphilitic families⁴ shows that for the age group 30-39, there were 5.4 live-born children

⁴Emma Duke, "Infant Mortality." Results of a field study in Johnstown, Pa., based on births in one calendar year. Infant Mortality Series no. 3, Bureau Publication no. 9, Washington, Government Printing Office, 1915, pp. 2 and 46.

while for the group 40 and over, there were 7.7 live-born children. Our group in which the average age of the women is 37 is very nearly comparable to the 30-39 group. Thus, if our group could still bear children and if the rise in birth-rate with the age of the mother were equal to that of the non-syphilitic families, our birth-rate would change from 2 to 2.99. That the length of marriage and the age of the woman do not affect our group of families is shown by a comparison we have made of 118 of the families, in which there was no chance of further pregnancy, either because of the death of one parent, divorce, or commitment to an insane hospital with no chance of recovery. The difference in percentage is so slight that we feel the indication is to consider our families as families in which there would be no further pregnancies.

It has also been shown that economic conditions tend to increase infant mortality in non-syphilitic families. If our families were all of the lowest class, we could hardly point to syphilis as the chief cause of interrupted pregnancies and infant deaths. The largest infant mortality rate in the non-syphilitic families⁴ was in those families in which the annual earnings of the father were under \$625, while the smallest rate was in the families with an income of \$900 or more. Seventy-two per cent of a small group of forty-one of our paretics who were visited for exact information on income had an annual income of \$900 or over. This indicates that our families are not on the poverty line and that economic status does not greatly influence the percentages.

A rough examination of the occupations of about 200 of the cases shows that the middle-class or trade group is largely represented, while the poorest and richest groups are comparatively few. This merely reinforces the point that our patients are not of the lowest economic status.

The criticism might be made in connection with the statistics on the Wassermann reaction that not all individuals were examined. In the 191 families, all individuals (381) were examined. In the 364 families, 377 (36 per cent) of 1029 individuals were examined; thus 758 (53.8 per cent) of the total individuals (1410)

were examined. This is considered a sufficiently large number to warrant the conclusions. The patients whose families were examined may further be divided into three groups:

- Group 1. Patients with a diagnosis of general paresis.
- Group 2. Those with a diagnosis of cerebrospinal syphilis.
- Group 3. Those having a diagnosis of syphilis without involvement of the central nervous system.

This division is made because of the older ideas concerning parasymphilis and cases with involvement of the central nervous system, as differentiated from visceral syphilis. Numerous articles have been written in the past to show that the offspring of general paretics were remarkably healthy and quite devoid of familial syphilis. Parallel studies indicated the contrary. It is also quite well established that the cases which develop general paresis are likely to be fairly free from skin and mucous-membrane lesions. Hence, it might be argued that they are relatively less likely to infect the families than the patients with no nervous system involvement who are more prone to dermatological manifestations. Another reason for this separation is to emphasize the fact to those who deal largely with cases of paresis—namely, the physicians in institutions for the care of the insane—that the general paretic's family is the family of a syphilitic. We feel that in the past this idea has not been definitely before the state hospital physician, or for that matter, in the mind of the general practitioner.

Having discussed the general implications of the study, we can now turn to a study of the tables.

Group I includes five tables dealing with the family as a unit. Table I shows the number of families in which some member aside from the original patient had a positive Wassermann reaction. Of the 191 families in which all members were examined, a positive Wassermann reaction occurred in 30 per cent, whereas in the 364 families, it occurred in but about 19 per cent. As has been said above, a selection took place which would account for the difference in the number of families in which a positive Wassermann reaction occurred. It follows, however, that necessarily

somewhere between 19 per cent and 30 per cent would be the correct figure if every member of the original group of 555 families had been examined; that is, it would undoubtedly be higher than 19 per cent and less than 30 per cent. Taking the larger group (555), a positive Wassermann reaction occurred in 22.8 per cent of the families, which is probably close to the correct figure, had all members been examined. This figure of 22.8 per cent, representing the number of families in which a positive Wassermann reaction was found, is typical of what may be expected in any clinic dealing with late syphilitics where an effort is made to bring the spouse and children of syphilitic patients to the clinic for examination.

Table II is concerned with the percentage of families in which no living children were born. The families in which no successful pregnancies occurred may be divided into families which were entirely sterile, and those in which pregnancies occurred which never came to successful fruition. The tables dealing with the total 555 families may be considered as giving the correct percentage for this study, which is based upon history. It was found that 29.7 per cent of the families did not give birth to living children, 23 per cent being entirely sterile, and 6.7 per cent having unsuccessful pregnancies. It must be borne in mind that we are not here dealing with the question of accidents to pregnancies as such, but merely with the number of childless families. Not all of the sterility and childless marriages can be definitely traced to syphilis. Gonorrhea, pelvic deformities, mismating, and the like may account for some of the sterility. However, if we compare this figure of 29.7 per cent, as showing the number of childless families in our group, with that which is found in a general survey,⁵ it is clear that the figures obtained from a group of syphilitic families is very much higher. An analysis of native white Rhode Island women, 45 years of age, who had been married from ten to nineteen years, shows that 17.5 per cent were childless. Including the foreign-born women, 11.3 per cent are

⁵ It must be remembered that all general surveys include a certain percentage (approximately 10 per cent) of syphilitic individuals, hence the contrast between our figures and those of a non-syphilitic group is greater than is apparent.

childless. This latter group is comparable to the patients at our clinic who represent the same races as the group on which the Census report quoted is based.⁶ A comparison of these figures (29.7 per cent and 11.3 per cent) leaves no doubt that syphilis is a very large factor in the production of sterility and childlessness. It must be remembered that in this discussion we are dealing with the family of the late syphilitic. These figures are not entirely comparable with others that have been quoted, which are often obtained in a gynecological or obstetrical clinic where only families of patients with evidence of syphilis are considered or where other methods of selection are used. Figures given in the literature as to the amount of sterility occurring in syphilitic families vary from 4.1 per cent⁷ to 75 per cent,⁸ with many intermediate percentages, as 45.7 per cent⁸ (Huebner, quoted by Haskell, *loc. cit.*).

In Table III we deal with the birth-rate and average number of living children per family. Here again this information is obtained from history, and therefore the percentages of the 555 families can be considered. Of these 555 families, 352 families, or 63.4 per cent, had living children. The average birth-rate per family was 2.05, and the average number of living children per family at the time of the investigation was 1.62. For purposes of comparison, we give an average birth-rate of 3.8 for Rhode Island, taken from the United States Census report (*loc. cit.*), as typical for New England, which is almost twice that found in our group of syphilitic families. In other words, the number of children born in this group of families is practically one half of that found in the same type of population taken at random. It is thus obvious that syphilis plays a large part in the matter of race suicide. Louis Dublin states that it requires an average of nearly four children per family to make a new generation as large

⁶ Joseph A. Hill, "Comparative Fecundity of Women of Native and Foreign-born Parentage of the United States of America," *Publications of the American Statistical Association*, December, 1912, p. 583.

⁷ Jamieson, *American Journal of Syphilis*, 1918, v. ii, p. 525.

⁸ Regis, quoted by Haskell, "Familial Syphilitic Infection," *Journal of the American Medical Association*, March 15, 1915.

as the old.⁹ The average of 2.05 births per family in our group of syphilitic families means a loss in population.

Table IV shows the number of families with defects as to children and syphilis in the spouse, as shown by the Wassermann reaction. This table illustrates how few families among the syphilitic group are free from some defect or other which can be traced to syphilis. It is true that in some instances the defect, which may be sterility or a miscarriage, may not be due to syphilis, yet it indicates the importance of considering the family in every case of syphilis. The compilation shows that only 44.5 per cent of these families had no defects as to children, meaning by that that there was no sterility, abortions, miscarriages, stillbirths, or syphilitic children. If dead children had been considered a defect, the percentages of families free of defect as to children would be even lower. It is fair to assume that in some instances early pregnancies resulted in syphilitic children who died young. As we had no definite way of showing this, we have left it out of consideration entirely and assumed that the dead children were not syphilitic. Only 30.3 per cent of all the families were free from defect as to children and syphilis in the spouse. In other words, less than one third of our entire group of 555 families should be considered as definitely free from syphilis or defect possibly due to syphilis.

The number of families with accidents to pregnancies is shown in Table V. Of the 555 families, only 427 had any pregnancies. Of these 427 families, abortions, miscarriages, or stillbirths occurred in 156 families, or 36.5 per cent. This means that more than one third of the women who became pregnant had abortions, miscarriages, or stillbirths.

The results of the Wassermann Survey on the individuals is given in the three tables of Group II. The incidence of the positive Wassermann reaction is shown to vary between 17.8 per cent (191 families) and 22.3 per cent (364 families). Seven hundred fifty-eight individuals in all were examined. Of these, 20.1 per cent gave a positive Wassermann reaction, whereas 2.1

⁹ Dublin, "Birth Control," *SOCIAL HYGIENE*, January, 1920, vol. vi, no. 1, p. 7.

per cent gave a doubtful reaction. This would seem to represent fairly accurately for general purposes, in a routine series of mates and children of the late syphilitic patient, the number of individuals who will give a positive or doubtful Wassermann reaction.

Reference to Tables II and III shows what we might expect *a priori*, namely, that a positive Wassermann reaction would be found to have a higher percentage incidence in the mate than in the children. In other words, in most families in which a child is infected, it is probable that both parents are infected, but in any given family in which one child is infected, it does not follow that all the brothers and sisters will be infected. Practically 30 per cent of the spouses gave a positive Wassermann reaction, whereas the number of children who gave a positive Wassermann reaction was somewhere between 8.4 per cent (191 families) and 16.7 per cent (364 families), according to the method of selection. It is difficult to say just what percentage of the total number of children would have given a positive Wassermann reaction had they all been examined, but it could not be less than 8.4 per cent, and would probably be considerably greater.

There are no very accurate figures in existence as to the prevalence of congenital syphilis in the community at large, but we have no hesitancy in definitely stating that it is not nearly as large as 8 per cent. It should be remembered that this figure is based upon the positive Wassermann reaction, so that there can be no doubt that it is a minimum figure for the prevalence of congenital syphilis in these families. A review of the literature concerning the prevalence of congenital syphilis in syphilitic families shows figures varying greatly from those which we have to offer. All reports that we have found ranged very much higher than ours, but as stated above, this variation is undoubtedly due to a different method of selection of syphilitic families. Post,¹⁰ in a survey of thirty families based upon his clinical judgment, gives the incidence of syphilis in the living children of these families as 45.1 per cent. Hochsinger,¹¹ in a similar survey of 134

¹⁰ Quoted by Commisky, *American Journal of Obstetrics*, 1916, v. lxxiii, p. 676.

¹¹ *Wiener klinische Wochenschrift*, 1910, v. xxiii, p. 881.

families, gives the incidence of congenital syphilis as 83.2 per cent. Plaut and Göring,¹² in a Wassermann survey of 54 families, placed the incidence of positive reactions at 26 per cent. Of these reports, only that of Plaut and Göring was made at all similarly to ours, that is, by a Wassermann survey, and their percentage runs considerably higher than ours. Of course, they studied a much smaller group, and it is not certain that the examinations were routine or made on unselected families. It is desirable to make perfectly clear that our figures are based on the examination of the children of families in which one parent was known to have syphilis. In many instances this was the father, and the mother was not infected as far as known. The figures which we offer, we believe, give an accurate account of the results of a Wassermann survey made in this fashion.

Many of the studies reported in the literature use the term "syphilitic family" without defining the method of selection. If families are selected in which the mother is known to be syphilitic, the results are quite different from those obtained from all families in which either the mother or father is syphilitic. Thus, in our group of 555 families there were 236 women known to be syphilitic. A study of the families of these 236 syphilitic women gives somewhat different results from those based upon the study of 555 families, including families in which the mother was not syphilitic and only the father showed signs of syphilis. Thus, in the 236 families with syphilitic mothers, 95, or 40.2 per cent, were childless, as compared with 29.7 per cent of childless marriages in the entire 555 families. The amount of actual sterility did not vary greatly, as there were found to be 24.5 per cent of sterile families among the 236 mothers who were syphilitic, as compared with 23 per cent in the total group (555). On the other hand, 15.7 per cent of the syphilitic women had abortions, miscarriages, or stillbirths, and no children born alive, as compared to 6.7 per cent of the larger group (555). The birth-rate and average number of living children per family was smaller in the group composed of syphilitic mothers, the birth-rate being 1.84, and the

¹² *Münchener medizinische Wochenschrift*, 1911, v. xxxvii, p. 1959.

average living children per family 1.33. In the larger group (555) the birth-rate was 2.05, and the average number of living children per family, 1.62. The largest discrepancy between the figures obtained by this different method of selection is shown in the number of children with positive Wassermann reactions. One hundred forty-two children born in this group of 236 families were examined, and 39, or 27.5 per cent, gave a positive Wassermann reaction. This figure is to be compared with 12.8 per cent which is the percentage of positive Wassermann reactions occurring in the children examined in the total group of families (555). The comparison is given in tabular form:

	236 families in which the mother gave a positive Wassermann reaction		Total group of 555 families in which one or both parents gave a positive Wassermann reaction (includes group of 236 families)	
	Number	Per Cent	Number	Per Cent
Families with positive Wassermann reaction in children.....	23	9.7	36	6.5
Families with no pregnancies.....	58	24.5	128	23.0
Families with no children, but with abortions, miscarriages, and stillbirths.....	37	15.7	37	6.7
Families with no children.....	95	40.2	165	29.7
Families in which abortions, miscarriages, and stillbirths occurred.....	93	52.2	156	36.5
Birth-rate.....	1.84		2.05	
Average number of living children per family.....	1.33		1.62	
Total pregnancies.....	632	100.0	1432	100.0
Accidents to pregnancies.....	198	31.3	297	20.7
Average number of pregnancies per family...	2.68		2.58	
Children examined.....	142	100.0	423	100.0
Children positive.....	39	27.5	54	12.8

The question may be raised whether it is worth while from a practical standpoint to examine children of those families in

which the mother has a negative Wassermann reaction. There are many who hold that congenital syphilis does not arise through paternal syphilis alone. That is, if the mother did not acquire syphilis, the children would be free from the disease. On this basis, an examination of the children for evidence of syphilis would not be demanded. We do not intend to go into this theoretical discussion at the present time. From a practical standpoint, however, we believe that it is worth while and important to make an examination of the children in a family in which the father is syphilitic, although it may not be possible to show the evidence of syphilis in the mother. This statement is made upon the basis of an examination of our material. Starting with the group of syphilitic children, it was found that of the mothers of these children, 17.2 per cent have a negative Wassermann reaction and give no symptomatic evidence of syphilis. Stated another way, nearly one fifth of the mothers whose children were syphilitic show no evidence of syphilis themselves, either serologically or upon clinical examination. This finding need not be taken as bearing on the question of paternal transmission, as it is possible that the mothers may have been in the state of latent syphilis, and the negative Wassermann reaction was either the result of a spontaneous change of the blood serum which had previously been positive, or due to a technical error in the performance of the test. Our point is that it is worth while to examine the children of syphilitic fathers, even though the mother may not show evidence of syphilis.

It is to be presumed that there were more syphilitic children born in these families than our survey indicates. The general opinion is that syphilis is a frequent cause of infant deaths. It is probable that many of the children who had died before our examination was made were syphilitic. However, our figures for deaths are no greater than those found in non-syphilitic families. A review of our statistics shows that at the time of examination, approximately 20 per cent of the children who had been born alive had died. This agrees almost exactly with the figures given by the United States Life Table for 1910,¹² which

¹² Bureau of the Census, Department of Commerce. Washington: Government Printing Office, 1916.

shows that 20 per cent of the children born into the world do not reach the age of 18. We were able to obtain the age of death of 44 children in our group. Of these, all but one died under the age of 18, and this one died at the age of 19, so that it may be stated that these figures are absolutely comparable. Considered from the standpoint of infant mortality, it is found that the infant mortality of the group born in our syphilitic families is less than the infant mortality rate as given in the Massachusetts Census for 1910 and the Johnstown Survey of the Children's Bureau for 1915, which gave the infant mortality rate as 131 and 134 per thousand, respectively. The infant mortality rate in our group was 124 per thousand. These figures are of considerable interest as showing that the infant mortality rate and the deaths of children under 18 years of age do not vary greatly in the families of the late syphilitic as seen in the clinic from the mortality as found in the community. In other words, it would seem that syphilis does not play a very large rôle in the production of infant mortality or early deaths in the children born in the families of our late syphilitics. We make no attempt to discuss why these findings differ so greatly from the general ideas that are held on this matter. We can only emphasize that our result is obtained by a careful survey of the facts.

Table I of Group III presents the number of abortions, miscarriages, and stillbirths, compared to the total number of pregnancies. In the entire group (555 families) there were 1432 pregnancies. Two hundred ninety-seven, or 20.7 per cent, of these pregnancies resulted in abortions, miscarriages, or stillbirths. Of course, all the accidents to pregnancies in these families were not due to syphilis, and we know that these accidents occur not infrequently in non-syphilitic families. Jeans,¹⁴ in an analysis of 200 families showing no obvious signs of syphilis, found accidents to pregnancies occurring in 9.7 per cent of a total of 886 pregnancies. Harmon¹⁵ states that in 154 poor

¹⁴ "Syphilis and Its Relation to Infant Mortality," *American Journal of Syphilis*, vol. iii, no. 1, January, 1919.

¹⁵ *Final Report of the Commissioners, Royal Commission on the Venereal Diseases*, London, 1916.

families, exclusive of any known cases of syphilis, there were 826 pregnancies, with 78, or 9.4 per cent, resulting in a failure to produce a living child. In the Johnstown study (see Note 4), 1491 married mothers had a total of 5808 pregnancies, which were unsuccessful in 7.7 per cent of the cases. This seems to indicate rather definitely that accidents to pregnancies are about twice as frequent in the known syphilitic families as in those which are considered in a routine procedure. The average number of pregnancies per family in our group of 555 families was 2.58, which is distinctly lower than that given in the studies just mentioned. The average number of pregnancies per family in the study made by Jeans was 4.43; in that of Harmon, 5.51; and in the Johnstown study, 3.88.

Table II presents the ratio of stillbirths to live births. There were 40 stillbirths as compared with 1135 live births, giving a ratio of 3.52 stillbirths to 100 live births. This ratio does not differ greatly from that obtained in community surveys. Thus, the average number of stillbirths per 100 live births for Boston, Massachusetts, in the years 1891-1919 inclusive is 3.79. The figure given by Dempsey¹⁶ for Brockton, Massachusetts, is 3 stillbirths per 100 live births; for Johnstown, Pennsylvania, 4.5; for Manchester, New Hampshire, 4.8; for Saginaw, Michigan, 3.3; for New Bedford, Massachusetts, 2.8, and the average for these five cities is 3.8. In other words, it would seem that there was no particular difference in the stillbirth ratio in the 555 syphilitic families from that found in the general community. We may therefore conclude that whereas the incidence of abortions and miscarriages is very much higher in our syphilitic group than in the general unselected groups of families, the incidence of stillbirths is approximately the same in both groups.

In the discussion which has preceded, no consideration has been given to differences occurring in the three divisions of the syphilitic cases which we have offered, namely, general paresis, cerebrospinal syphilis, and syphilitic cases in which the central

¹⁶ "Infant Mortality: Results of a Field Study in Brockton, Massachusetts." Children's Bureau, United States Department of Labor, Series no. 8, Bureau Pub. no. 37.

nervous system was not involved. This comparison is given in the table of Group IV, which indicates that there is a slight difference in the amount of difficulties that may be found in the three groups. The number of cerebrospinal syphilitics occurring in the group where all were examined (191) is so small that this group is not valuable for this particular aspect of the study. Considering the other two groups (364 and 555), there are a few facts which stand out.

There is no one of these three types of syphilis that does not produce its effect upon the family. There is some difference in the percentage figures given under the three groups. In a general way the Wassermann survey shows a smaller number of positive Wassermann reactions in the mates and children of the patients who had cerebrospinal syphilis, while on the other hand, there are more families in this group in which accidents to pregnancies occurred. There is very little difference in the percentages obtained in the families of patients who had general paresis and those without involvement of the nervous system. The variation that does occur is apparently within the ordinary limits of variation of a finite group. It may therefore be stated that in a general way the effect of syphilis upon the mates and offspring of persons suffering from syphilis of the nervous system and those suffering from syphilis which does not involve the nervous system is not sufficient to be of any great importance; the same type of difficulties occurs with a frequency that does not greatly vary. The problems of syphilis from the familial standpoint are practically the same whatever course the syphilis takes in the individual patient.

SUMMARY

The families of syphilitic patients admitted to the Psychopathic Hospital have been examined as a routine procedure. The patients are all in the late stage of the disease and are divided into three groups: (1) general paresis, (2) cerebrospinal syphilis, and (3) late syphilis without involvement of the nervous system. This division is made to determine if the familial problem is different in cases of central nervous system involvement from those

in which the central nervous system escapes. The families of 555 syphilitic patients were examined and the following findings were obtained:

1. The family of the late syphilitic abounds with evidence of syphilitic damage.
2. At least one fifth of the families of syphilitics have one or more syphilitic members in addition to the original patient.
3. Between one third and one fourth of the families of syphilitics have never given birth to a living child. This is much larger than the percentage obtained from the study of a large group of New England families taken at random which shows that only one tenth were childless.
4. More than one third of the families of syphilitics have accidents to pregnancies; namely, abortions, miscarriages, or stillbirths.
5. The birth-rate in syphilitic families is 2.05 per family; whereas the birth-rate in the New England families mentioned above is 3.8 per family, or almost twice as great.
6. Two thirds of the families show defects as to children (sterility, accidents to pregnancies, and syphilitic children).
7. Only one third of the families show no defect as to children or Wassermann reaction in spouse.
8. About one fifth of the individuals examined show a positive Wassermann reaction; more of these are spouses than children.
9. Between one fourth and one third of the spouses examined show syphilitic involvement.
10. Between one in twelve and one in six of the children examined show syphilitic involvement.
11. One fifth of all children born alive in syphilitic families were dead at the time the families were examined. This does not differ materially from the general average in the community.
12. One fifth of the pregnancies are abortions, miscarriages, or stillbirths, compared with less than one tenth of the pregnancies in non-syphilitic families.
13. The average pregnancies per family is 2.58, compared with 3.88, 4.43, and 5.51 in non-syphilitic families.

14. There are 3.52 stillbirths per 100 live births in the syphilitic families, as compared with the 3.79 reported by the Massachusetts Census, showing that there is no very marked difference in this regard.

15. A syphilitic is a syphilitic, whether his disease is general paresis, cerebrospinal syphilis, or visceral syphilis without involvement of the central nervous system, and the problems affecting his family are the same in any case.

The family of every syphilitic patient should be examined, irrespective of the stage of the disease or the symptomatology presented by the patient when first seen. If this is done, cases of conjugal and congenital syphilis will be discovered which would otherwise be neglected. They will often be found at a period when symptoms are not active, and thus treatment may be instituted before irreparable destructive lesions have occurred. An opportunity is offered to prevent the development of such disabling conditions as general paresis, tabes dorsalis, aneurysms, and the like. The possibility of bearing healthy children may be increased. Every clinic dealing with syphilitic patients, whether it is primarily a syphilitic clinic, a neurological clinic, a cardiac clinic, or an internal medicine clinic should be equipped with the machinery for bringing the members of the syphilitic's family to the clinic for examination.

FORWARD STEPS IN THE FIELD OF MENTAL HYGIENE

The greatest need in the field of mental hygiene is for a better understanding of the individual and of the significance both in a social and personal way of individual reactions to the events of everyday life. These reactions are important in all walks of life but are particularly important in relation to certain major social problems which so frequently involve the mentally defective or diseased, the psychopath, and the mentally and nervously unstable. In order that organizations and authorities dealing with such individuals may have access to competent advice in these matters, it is necessary: (1) That such facilities for the study of asocial individuals as exist be made more accessible. State laws (now on the statute books of many states) that will permit voluntary admission and provide for temporary commitment to state hospitals for the purpose of observation, are of inestimable value to workers in all fields of social work, who should be familiar therewith. (2) That the facilities for the study of asocial individuals be very greatly increased. These are the psychopathic hospitals, the psychopathic wards of general hospitals, the psychiatric clinics in connection with courts, prisons, and reformatories, the out-patient departments of state hospitals, the community mental hygiene clinic in communities where none of the other facilities exist, and psychiatric social service in connection with all. (3) That the facilities for the training of experts in mental hygiene be increased. This means an increased time given to the teaching of psychiatry in the medical schools, and to social psychiatry and mental hygiene in schools of social work and normal schools.

One fundamental principle should be kept in mind by all who are dealing with individual and social problems. In a personal crisis the particular thing that has happened to an individual is not necessarily the most important factor in the situation, but rather, his own reaction to that thing. An individual is prone to feel that a crisis in his own life is quite unique; that no one ever before had to meet quite such a situation. But the chances are that the situation is not unique, that very many have had to face exactly the same combination of circumstances. A crippling accident, the development of a dread chronic disease, the loss of a fortune or of a loved companion, disgrace—these are not the crux of the situation, but the individual reaction to them is. And each individual will react differently. It is of the greatest importance, therefore, that the elements which go to make up the personality and character of the individual be understood and that when crises become unmanageable or are likely to bring social consequences, there be at hand agencies capable of rendering expert assistance.

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STUDY GROUPS

A FEATURE OF THE WOMEN'S PROGRAM OF THE SUBDIVISION OF VENEREAL DISEASES, MASSACHUSETTS STATE DEPARTMENT OF PUBLIC HEALTH

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Editor's Note.—During the war-time campaign of venereal-disease control inaugurated by the federal government, the Subdivision of Venereal Diseases of the Division of Communicable Diseases of the Massachusetts State Department of Public Health was organized under the direction of Major Alec Nicol Thomson, detailed to the department by the army. The building up of an effective body of public opinion among women shortly became one of the major features of this work, and the Subdivision was confronted with the necessity of devising some simple scheme for retaining the interest of the women leaders of the state in public health problems. The result was the plan outlined in the accompanying paper, which was put into execution by Dr. Mary R. Lakeman, epidemiologist of the Subdivision of Venereal Diseases.

The work consisted of the organization of study groups composed of from ten to twenty women, who take up the subject of social hygiene in four or five sessions, using as a textbook, *Today's World Problem in Disease Prevention*, by Dr. John H. Stokes. The sessions are divided as follows: first, discussion of gonorrhea; second, discussion of syphilis; third, discussion of the social aspects of these diseases; and at this session or the next the members of the study groups come prepared to talk over their own problems, whether they be personal, family, or community. The final session takes up any concrete plan that can be developed looking toward community prevention and control, and it is the endeavor of the leaders of the study groups to work out such plans and extension study schemes, using as the leaders of new groups the women who have gone through the first study course. The main purpose of the study groups is less the mere dissemination of information about the venereal diseases than it is the creation of a nucleus of activity based on a study of local conditions from various points of view. The groups thus become of immediate utility in the problem of effective venereal disease control.

Over two hundred of the most progressive and strategically placed women of Massachusetts have already been reached through these original groups, including women physicians, public health nurses, charity and social service workers, Girl Scout captains, and presidents of women's clubs. Since the armistice, the Subdivision has continued this part of its work as a regular feature of its peace-time program, and the activity is being constantly enlarged and strengthened.

At the request of the department of medical activities of the American Social Hygiene Association, Dr. Lakeman has presented the following report of the study group work, giving the general outlines used for the discussions.

It was a sense of the great need for coming more closely in touch with women who are leaders of thought and action that led to the formation of "study groups," which became a feature of the activities of the women's program of the Subdivision of Venereal Diseases, Massachusetts State Department of Public Health, in October, 1919.

There was reason to believe that a considerable number of women, active in community life and in various organizations, would welcome an opportunity to study the social aspects of the venereal disease campaign in relation to their own environment and to acquire a sufficient knowledge of actual disease conditions to enable them to act intelligently in public health and preventive social movements. Many organizations have been represented among the members of these groups, including the Massachusetts and Boston Leagues of Women Voters, the Federation of Women's Clubs, the Florence Crittenton League, the United States Interdepartmental Social Hygiene Board, the Massachusetts League of Women Workers, the Girl Scouts, the Camp Fire Girls, and the Visiting Nursing Associations.

The chief aim of the groups has been to stimulate interest in public health and social activities from the point of view of venereal disease prevention, and to study with these representative women the various needs and opportunities presented by their own environment. On our part, we have been able to learn from these groups of women much that is of value concern-

ing their local or special problems in relation to the federal-state program.

While no effort has been made to follow a given routine with these various groups, whose personnel has varied widely, a general outline such as the following has served as a basis for discussion. In the course of this discussion, we have often been led far afield and with no occasion for regret. Many illuminating sidelights have been thrown on a situation during this informal give-and-take of experiences. Herein, we believe, lies one great advantage over the lecture system.

PLAN FOR STUDY GROUP

The following outlines are suggested for four meetings of one hour each (five to twenty members). Stokes' book *Today's World Problem in Disease Prevention* has been recommended as a textbook.

First Meeting

Venereal disease shown to be greatest disease problem; last of four great plagues.

Prevalence of gonorrhea and syphilis. (Chart is shown here of draft figures; also one showing reporting of syphilis and gonorrhea in comparison with other communicable diseases in Massachusetts.)

Routine Wassermann in hospitals and institutions gives about 10 per cent positive results; Psychopathic Hospital, Boston, 12 per cent to 14 per cent.

Probable ratio of gonorrhea to syphilis, about four to one.

Number of cases reported in Massachusetts to date.

Gonorrhea and syphilis cause of about one half of the sterility (including one-child sterility); one fourth to one half of stillbirths; most pelvic operations in women; nine out of every one hundred cases of insanity in Massachusetts institutions in 1919.

These diseases absolutely preventable. Why not controlled? Can be with help of every man, woman, and child.

Prevention may be *direct* (medical), or *indirect* (social).

Medical Preventive Measures

Should be provided by health officials. Community must demand it. An intelligent community must learn to protect itself and irresponsible members.

Fifty to sixty per cent "innocent infections."

Social Preventive Measures

Venereal disease breeds in prostitution. Relation to alcohol.

Only sure preventive is clean living.

War organization taught principles of control.

Importance of morale. Place of education.

True education begins with child. Information received in adult life does not control emotions.

Action is the result of emotion. Instruction should be given before self-consciousness awakens.

American women must lead in this campaign, holding to standard of continent life.

We are responsible for venereal disease in next generation.

Methods of control now known.

Gonorrhea

History: Confusion with syphilis.

Organism: Gonococcus; soil on which it grows; shortness of life.

Symptoms: In male, in female, in children.

Diagnosis: Smear examination, clinical signs, complement-fixation test. Uncertainty of smear alone; comparative value of positive and negative smear; of complement fixation test.

Treatment: Older and more recent methods.

Continuation of treatment; results of over treatment. Result without treatment. Gonorrhea in children. Freedom from late effects.

Communicability: When a danger to associates in community, etc. Children in schools, public toilets; handling eyes, towels, etc.

An effort is made to stimulate free discussion and questioning at this time. The following questions are borne in mind and brought out in case the points have not been sufficiently emphasized.

1. How important is the smear examination in making diagnosis of gonorrhea?
2. Why is gonorrhea a greater public health problem than syphilis?
3. Is there danger in living in a house with a case of gonorrhea? For children in school?
4. Is infection with gonorrhea indication of irregular sex habits?
5. How does gonorrhea cause sterility?
6. Does gonorrhea relapse? How long infectious?
7. What is a "carrier"?

8. Why are pelvic operations so common among brides? (Bring out point that "double standard" is responsibility of society, not individual.)

9. Should health certificate be asked before marriage?

10. Relation of gonorrhea to blindness? To rheumatism?

11. Is gonorrhea hereditary?

12. Is it necessary to follow case after discharge as arrested?

13. Why is social worker important in venereal disease control?

14. What is the story of cover page of *Today's World Problem in Disease Prevention*?

Second Meeting

Syphilis

History. Discoveries of Schaudinn, Wassermann, Ehrlich.

Organism: *Spirocheta pallida*; soil on which it grows; habits; shortness of life.

Symptoms: Three stages; congenital type. Characteristics of each.

Diagnosis: Dark field, Wassermann, clinical signs. History of stillbirths.

Treatment: Arsphenamine, mercury, iodides. Importance of early treatment.

Communicability: When communicable; in what ways; accidental infections.

Questions on syphilis

1. Why agitation about syphilis when so little is in evidence?
2. Is early diagnosis easy? Possible for layman?
3. When is syphilis curable?
4. Should person having syphilis handle food? When does it become safe?
5. Why do cases go on to third stage? How prevent this?
6. What proportion develops third stage?
7. What is recurrent syphilis?
8. When is syphilis under control of Massachusetts law?
9. How accurate is Wassermann test?
10. What relation has syphilis to child welfare? To infant mortality?
11. Does prenatal care prevent mortality due to syphilis?
12. What proportion of cases is non-genital? How contracted?

13. Should person with syphilis ever marry? If so, when?
14. When is it safe to work with others?
15. What is place of syphilis in health center?
16. Does syphilis bear any relation to tuberculosis?

Third Meeting

At this meeting the leader states a few of the social causes underlying the spread of venereal disease, such as:

1. Demand for prostitution.
2. Prostitution itself.
3. False attitude toward matters of sex.
4. Ignorance of consequences of exposure to venereal disease.
5. Lack of virile recreation for both sexes.
6. Minor unsanitary conditions.
7. Failure to discover early case, especially pregnant mother with syphilis.

Free discussion of these suggestive topics invariably brings out conditions in local community or environment with which members are associated.

It is the intention of the leaders that this meeting shall be given up to the discussion of various ways and means of meeting existing problems but that no decision shall be reached as to possible lines of action. Each member is asked to apply her best thought to the subject until the time of the next meeting and to bring at that time a few definite ideas as to means by which one or more of the above causes for the spread of gonorrhea and syphilis, if found to exist, may be minimized by concentrated effort. Special pains are taken to emphasize the value of coördinating any new effort with already existing forces in the community or organization.

Fourth Meeting

This meeting is opened with an outline by the leaders of possible ways in which some of the above causes have been or may be brought under control.

In reply to the inevitable question, "What can be done about it?" some such suggestions as the following are thrown out:

1. *The demand for prostitution.*

To limit this demand and the inevitable meeting of the demand, the call is for education of young children of both sexes, looking to a gradual change of ideals. Teach the value to individual and race of a continent life outside marriage. Disintegration of family life the only alternative.

2. *Prostitution.*

Must be studied as a local problem and met accordingly. Commercial prostitution *can* be stamped out. Look into taxicab and lodging-house situation. Supply of girls must be shut off while they are *young*. Insist on law enforcement. Protective worker for girls. Support legislative measures designed to give greater protection to mental defectives.

3. *False attitude toward sex.*

Encourage clean wholesome attitude toward sex. Can be done through parents, with children and young people. Detailed instruction not necessary. Respect for sex as natural function fraught with highest possibilities the important point. For this purpose, groups of mothers in child welfare centers, etc., can be reached. Books in public library. Literature. Proper housing important.

4. *Ignorance of consequences of exposure.*

Adults need to know facts of venereal disease. Instruction can be given young men and women in selected groups. Should be viewed in light of effects on race as well as individual. Encourage examination for chronic disease before marriage. Kissing.

5. *Lack of virile recreation for both sexes.*

Sublimation of sex energy in adolescence. Creative instinct must be satisfied. Work,—mental and physical,—as well as vigorous play, will do it. Productive occupation. Suggest need for coördinating existing welfare and recreational organizations. Venereal disease problem of leisure time.

6. *Minor unsanitary conditions.*

To be corrected as discovered and dangers appreciated. Restaurants, soda fountains, public toilets, etc.

7. *Failure to discover early case.*

Largely a medical problem, but an alert public can aid. Pregnant syphilitic mother can be assured of a healthy baby if treated early.

With these concrete suggestions as a basis for discussion, the local situation is "thrashed out" from the varying points of view represented until a decision is reached as to the most striking needs and those offering greatest promise of solution, and the group agrees to apply its energy as a unit in one or more of these directions.

Study groups have been held in Worcester, Fall River, Boston, Taunton, Falmouth, Chatham, Hyannis, Salem, Winchester, Lowell and Medford, the line of discussion having varied somewhat according to the interests of the individuals making up the group.

It is too soon to judge of the accomplishments of the study groups already completed. Some have furnished a nucleus for the formation of other groups; several have stimulated demand for talks with mothers; in other instances the members have bent their energy to the support of movements for community recreation. As the outcome of one, an effort is being made to secure free time for a teacher well fitted for the task to enable her to become a friendly counsellor to the girls.

That some, at least, of the members of these groups have acquired new interest in the prevention of venereal disease is shown by the following phrases taken from letters received after the completion of a series of these meetings:

"I have lost my previous repugnance to the subject. Although I have been in social work all my life, I have always, when possible, avoided the details of venereal diseases with a morbid shrinking. I now realize for the first time the hopefulness of intelligent work done for these diseases in their early stages, and this realization brings light into darkness."

"Our group meetings have helped me to understand more clearly the ways in which it is practical to work for the social betterment of a community; not by any civic upheaval or muck-raking, but by educational evolution."

"The discussion made me feel more strongly than ever before the need of better trained mothers who should have both the knowledge and courage to fit their boys and girls for a clean, vigorous, normal life."

"I have come to appreciate that a large meeting has some disadvantages in this kind of work, and that greater results may come from the intimate study of the subject in a small group."

"Groups which would cover the town and include women of all classes should have the benefit of the talks. Then the different groups could unite for action if it seemed wise."

"The members appointed a vice-chairman and an assisting committee, and there were plans made for instruction of a group composed of mothers."

"On one occasion, our district health officer spoke to us and he was much interested in similar groups, to be composed of men, to work in the interests of boys. The idea of a formal municipal committee of both these groups, acting either separately or jointly, was mentioned."

"The meeting at———was very worth while and hopeful. I liked the atmosphere, and feel that I can joyfully follow such leadership."

The members of these groups, whose addresses are kept on file, constitute an increasing body of women who can be relied upon to lend their support to future development in the fields of venereal disease control.

THE SEX JOKE

We must gradually, as fast as we can, give up the idea that sex is funny. If we think of it as a purely scientific physiological phenomenon of rare significance and extraordinary power, the time-worn jokes will cease to enter our consciousness and our conversation, because they will be actively irrelevant. There will be no association of ideas to draw them out. For we shall know that sex is our greatest blessing, and shall coöperate heartily to banish all the mismanagement which makes it a curse.

But to the suggestion that the sex-joke has got to go, the world says, "Impossible! It is as old as Adam!" Yes, and the drink-joke is as old as Noah, and the hell-joke as old as Orpheus. Old as they are, they are not immortal, for the hell-joke is practically dead in educated America, and the drink-joke can hardly raise a smile, it is so feeble. The first has died because children are no longer threatened with hell and grown people no longer think about it. The second is moribund because liquor is less and less familiar to children and by grown people it is more and more disused and disapproved. A joke needs a basis of familiar reality from which to turn its somersault. Even now the sex-joke has disappeared where the grown people have ceased to misuse sex and the children regard it simply as a scientific fact. Thus science is rapidly removing many of our old-time errors and the reliable old jokes that went with them. Nature is never funny. Fun implies choice, and there is no choice about a scientific fact. It is merely so.

From "Boys and Girls," by Annie Winsor Allen, *Atlantic Monthly*, June, 1920.

EUGENICAL STERILIZATION IN THE UNITED STATES

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Editors' Note.—The material which SOCIAL HYGIENE is privileged to present herewith is part of a larger, very exhaustive, and scholarly work on sterilization, which has been prepared for publication in book form. The editors are indebted to Dr. Laughlin, the author, for permission to offer to students of social hygiene a first glimpse of a manuscript which will probably, upon permanent publication, assume the position of a standard authority in its field. Choice of material from so comprehensive a work is necessarily difficult, but the portions which follow, setting forth the present status of sterilization laws in the various states which have enacted them, and giving the draft of the model law which the author's broad biological experience extending over many years of labor on this subject has led him to recommend, were selected as perhaps the most significant from the standpoint of the layman.

It is, of course, understood that the conclusions arrived at are presented on the authority of Dr. Laughlin, and that the American Social Hygiene Association assumes no responsibility for them. It is only fair to point out that in practically all states where laws have been passed extending the scope of sterilization legislation to cacogenic persons in general, and have been tested in the courts, the statutes have been declared unconstitutional. In states whose statutes are restricted to the punitive aspect and apply only to habitual criminals and rapists, the constitutionality has been upheld in state courts, on the ground that the state constitution contains no clause forbidding "cruel and unusual punishments," although, if tested in federal courts, they might be held to contravene that article of the federal Constitution. The constitutionality of the model statute, in the present state of legal and public opinion, may therefore be open to question.

By way of explanation of the nature and inception of this study the following paragraphs from Dr. Laughlin's preface will provide the best introduction:

This volume is intended primarily for the use of lawmakers who have to decide upon matters of policy to be worked out in legislation regulating eugenical sterilization; of the courts upon which, in most of the states having sterilization statutes, devolves the duty of determining cacogenic individuals and of ordering their sexual sterilization; and of the administrative officers who represent the state in locating and in eugenically analyzing persons alleged to be cacogenic, and who are responsible for carrying out the orders of the courts.

The facts here reported have been secured and the analyses and principles here given have been worked out during the past nine years. The work is the outgrowth of studies begun in 1911 by a committee appointed by the Eugenics Section of the American Breeders' Association "to study and to report on the best practical means for cutting off the defective germ-plasm in the American population." Of this committee Mr. Bleecker Van Wagenen was chairman. In February, 1914, it issued bulletins 10-a and 10-b of the Eugenics Record Office, entitled respectively "The Scope of the Committee's Work," and "The Legal, Legislative, and Administrative Aspects of Sterilization." In 1916 this committee's designation was changed to the "Committee on Cacogenic Control," and it was duly articulated with the Eugenics Research Association, under the same chairmanship.

PART I

ANALYSIS, BY STATES, OF STERILIZATION LAWS ENACTED PRIOR TO JANUARY 1, 1920

1. Indiana.....	1907
2. Washington.....	1909
3. California	
a. First Statute.....	1909
b. Second Statute	1913
c. Amendment to Second Statute.....	1917
d. Sterilization Provision in Act establishing Pacific Colony	1917
4. Connecticut.....	1909
5. Nevada.....	1911
6. Iowa	
a. First Statute.....	1911

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7. New Jersey	1911
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9. North Dakota	1913
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11. Kansas	
a. First Statute	1913
b. Second Statute	1917
12. Wisconsin	1913
13. Nebraska	1915
14. Oregon	1917
15. South Dakota	1917

1. INDIANA

Date of Approval of Statute. March 9, 1907.

Reference in State Laws. Chapter 215, Laws of 1907.

Persons Subject. Inmates of all state institutions deemed by commission of three surgeons to be unimprovable, physically and mentally, and unfit for procreation.

Executive Agents Provided. Committee of experts, consisting of two skilled surgeons of recognized ability, who shall act in conjunction with regular institution physician and board of managers of the institution.

Basis of Selection: Procedure. Inadvisability of procreation and improbability of improvement of mental and physical condition, in judgment of committee of experts and board of managers of the institution.

Type of Operation Authorized. "Such operation for the prevention of procreation as shall be decided safest and most effective."

State's Motive. Purely eugenic.

Appropriations Available for Enforcing the Act. "In no case shall the consultation fee be more than \$3.00 to each expert, to be paid out of the funds appropriated for the maintenance of the institution.

Present Legal Status, January 1, 1920. Not tested by courts.

2. WASHINGTON

Date of Approval of Statute. March 22, 1909.

Reference in State Laws. Chapter 249, Section 35, Criminal Code, Statutes of 1909.

Persons Subject. Habitual criminals and persons adjudged guilty of carnal abuse of female persons under ten years of age, or of rape.

Executive Agencies Provided. The court passing sentence for offense may in addition direct operation to be performed.

Basis of Selection: Procedure. Character of subject and his previous unsocial acts.

Type of Operation Authorized. "An operation for the prevention of procreation."

State's Motive. Purely punitive.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Constitutional, by decree of State Supreme Court, September 3, 1912.

3. CALIFORNIA

(a) First Statute

Date of Approval of Statute. April 26, 1909.

Reference in State Laws. Chapter 270, Statutes of 1909.

Persons Subject. Inmates of state hospitals and home for feeble-minded, and inmates of state prisons committed for life, or showing sex or moral perversions, or twice committed for sexual offenses, or three times for other crimes.

Executive Agencies Provided. Board consisting of superintendent or resident physician of the institution in consultation with the general superintendent of state hospitals and the secretary of the State Board of Health.

Basis of Selection: Procedure. Decision by entire board or any two of them that asexualization will be beneficial, or conducive to the benefit of the physical, mental, or moral condition of the inmate.

Type of Operation Authorized. "Asexualization."

State's Motive. Mainly eugenic; also for the physical, mental, or moral benefit of inmate; also partly punitive in certain cases.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Constitutional, by decree of State Supreme Court, September 3, 1912. Repealed, June 13, 1913.

(b) *Second Statute*

Date of Approval. June 13, 1913. (Repeals first statute, April 26, 1909.)

Reference in State Laws. Chapter 363, Statutes of 1913.

Persons Subject. Inmates of state hospitals and home for feeble-minded; recidivists from all prisons of the state. Act does not apply to voluntary patients in state hospitals.

Executive Agencies Provided. (a) State Commission in Lunacy, for the insane. (b) Resident physician of the particular state prison, the general superintendent of state hospitals and the secretary of the State Board of Health, for recidivists. (c) Medical superintendent of any state hospital, for "idiots and fools."

Basis of Selection: Procedure. Discretion of the commission before the release of persons "affected with hereditary insanity or incurable chronic mania or dementia." Discretion of resident physician of any state prison in consultation with the general superintendent of state hospitals and the secretary of the State Board of Health, in cases of recidivists, provided asexualization would benefit such recidivist, and that such recidivist has been twice convicted for sexual offenses, or three times for any other crime in any state or country. Discretion of the medical superintendent of any hospital, who may asexualize any minor, "idiot, or fool" under his care, with the written consent of the parent or guardian if such "idiot or fool" be an adult, and said medical superintendent shall perform such operation at the request of such parents or guardians.

Type of Operation Authorized. "Asexualization."

State's Motive. Mainly eugenic; also in some cases therapeutic and punitive.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Not tested by courts.

(c) *Amendment to Act of June 13, 1913*

Date of Approval of Statute. May 17, 1917.

Reference in State Laws. Chapter 489, Laws of 1917.

Persons Subject. Any person who has been lawfully committed to any state hospital for the insane, or who has been an inmate of Sonoma State Home, and who is afflicted with mental disease which may have been inherited and is likely to be transmitted to descendants, the various grades of feeble-mindedness, those suffering from perversion or marked departures from normal mentality, or from diseases of a syphilitic nature.

Executive Agencies Provided. State Commission in Lunacy, for the insane. Resident physician of the respective state prisons, the general superintendent of state hospitals, and the secretary of the State Board of Health, for recidivists. Medical superintendent of any state hospital, for "idiots or fools."

Basis of Selection: Procedure. Discretion of the commission before release of a person afflicted with mental disease which may have been inherited and is likely to be transmitted to descendants, the various grades of feeble-mindedness, those suffering from perversion or marked departures from normal mentality, or from diseases of a syphilitic nature.

Type of Operation Authorized. "Asexualization."

State's Motive. Purely eugenic.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Not tested by courts.

(d) *Sterilization Provision in Act establishing
Pacific Colony*

Date of Approval of Statute. June 1, 1917.

Reference in State Laws. Section 42, Chapter 776, Laws of 1917.

Persons Subject. Any inmate of Pacific Colony who is

feeble-minded or is afflicted with incurable chronic mania or dementia.

Executive Agencies Provided. Board of Trustees, on the recommendation of the superintendent, approved by a clinical psychologist holding degree of Ph.D., and a physician qualified to serve under Section 19 of this Act.

Basis of Selection: Procedure. Discretion of the commission before release of a person who is feeble-minded or who is afflicted with incurable chronic mania or dementia.

Type of Operation Authorized. "Sterilization."

State's Motive. Purely eugenic.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Not tested by courts.

4. CONNECTICUT

Date of Approval of Statute. August 12, 1909.

Reference in State Laws. Chapter 209, Public Acts of 1909.

Persons Subject. Inmates of state prisons and of state hospitals at Middletown and Norwich.

Executive Agencies Provided. Board of three surgeons, consisting of the resident physician and two others appointed by the superintendent of the particular institution, one member of said board being appointed to perform operation.

Basis of Selection: Procedure. Decision by majority of board, after examining the mental and physical condition of the subject, his record and family history, of the improbability of improvement of the physical and mental condition and the consequent inadvisability of procreation, or of the probability of substantial improvement of the mental and physical condition of the subject thereby.

Type of Operation Authorized. "Vasectomy or oöphorectomy in a safe and humane manner." For operations except as authorized by law, a fine of not more than \$1,000, or five years' imprisonment, or both, is provided.

State's Motive. Mainly eugenic; also therapeutic.

Appropriations Available for Enforcing the Act. Board making such examination and surgeon performing such operation shall

receive from the state such compensation for services rendered as warden of state prison or superintendent of such hospital shall deem reasonable.

Present Legal Status, January 1, 1920. Constitutional, according to the opinion of the attorney general of the state, December 9, 1912. Not tested by courts.

5. NEVADA

Date of Approval of Statute. March 17, 1911.

Reference in State Laws. Section 28, Crimes and Punishment Act.

Persons Subject. Habitual criminals, and persons adjudged guilty of carnal abuse of female persons under ten years of age.

Executive Agencies Provided. The court passing sentence for the offense may in addition direct the operation to be performed.

Basis of Selection: Procedure. Character of subject and his previous unsocial acts.

Type of Operation Authorized. "An operation for the prevention of procreation, except castration."

State's Motive. Purely punitive.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Unconstitutional by decision of Federal District Court, May 25, 1918.

6. IOWA

(a) First Statute

Date of Approval. April 10, 1911.

Reference in State Laws. Chapter 129, Acts of 34th General Assembly, 1911.

Persons Subject. Inmates of public institutions for criminals, idiots, feeble-minded, imbeciles, drunkards, drug fiends, epileptics, syphilitics, etc.

Executive Agents Provided. Board, consisting of the managing officer and surgical superintendent of each institution, with members of State Board of Parole; the operation being performed by the surgeon of the institution.

Basis of Selection: Procedure. Decision by a majority of board, after examining mental and physical condition of subject, of the improbability of mental or physical improvement, and the consequent inadvisability of procreation, or of the probable substantial improvement thereby, or continual evidence on part of subject of being a moral or sexual pervert.

Type of Operation Authorized. Vasectomy or salpingectomy. Operations, except as authorized by this Act, punishable by fine of "not more than \$1,000, or imprisonment in the penitentiary not to exceed one year, or both."

State's Motive. Mainly eugenic; also punitive in cases of certain felons and sex offenders; also therapeutic.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Repealed, April 19, 1913.

(b) *Second Statute*

Date of Approval. April 19, 1913. (Repeals first statute, April 10, 1911.)

Reference in State Laws. Chapter 187, Acts of 35th General Assembly, 1913.

Persons Subject. Inmates of public institutions for criminals, rapists, idiots, feeble-minded, imbeciles, lunatics, drunkards, drug fiends, epileptics, syphilitics, moral and sexual perverts, and diseased and degenerate persons. Compulsory in cases of persons twice convicted of felony, or of sexual offense other than "white slavery," for which offense one conviction makes sterilization mandatory.

Executive Agencies Provided. State Board of Parole, with the managing officer and physician of each institution for their respective institutions. Upon application to the Board of Parole or to any judge of the district court, by persons afflicted with syphilis or epilepsy, the said board or court may authorize vasectomy or salpingectomy as the case may be. Upon submitting to such operation by one of the contracting parties and making said fact known to the second party, the law restricting marriage

of such persons shall be void. The board is "directed to examine annually or oftener" the mental and physical condition and family history of inmates of institutions with a view to determining the prospects of procreation by such individuals, and to report annually to the governor the proceeding "and also observation and statistics regarding its benefit."

Basis of Selection: Procedure. Decision by a majority of a special board (Board of Parole, managing officer and physician of institution) that procreation by inmate would produce children with a tendency to disease, degeneracy, deformity, or that the physical or mental condition of the inmate would be improved thereby, or that the inmate is a sexual or moral pervert, the operation to be performed by the physician of the institution, or by one selected by him.

Type of Operation Authorized. Vasectomy or salpingectomy. Operations, except as authorized by this Act, punishable by fine of "not more than \$1,000, or imprisonment in the penitentiary not to exceed one year, or both."

State's Motive. Mainly eugenic; also punitive in cases of certain felons and sex offenders; also therapeutic.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Repealed April 16, 1915, after having been declared unconstitutional by Federal District Court, June 24, 1914.

(c) *Third Statute*

Date of Approval. April 16, 1915. (Repeals second statute, April 19, 1913.)

Reference in State Laws. Chapter 202, Acts of 36th General assembly, 1915.

Persons Subject. Inmates of any institution who are afflicted with insanity, idiocy, imbecility, feeble-mindedness, or syphilis.

Executive Agents Provided. The superintendent of any hospital for the insane and a majority of his medical staff, with the approval of the board of control or a majority of the members thereof.

Basis of Selection: Procedure. Decision of superintendent and his medical staff that it is for the best interests of the patient and society, with written consent of husband or wife, parent, guardian, or next of kin.

Types of Operation Authorized. Vasectomy or salpingectomy. Operations, except as authorized by this Act, punishable by a fine of "not more than \$1,000 or imprisonment in penitentiary not to exceed one year, or both."

State's Motive. Mainly eugenic; also punitive in cases of certain felons and sex offenders; also therapeutic.

Appropriations Available for Enforcing this Act. No provision made for special appropriation.

Present Legal Status, January 1, 1920. Not tested by courts.

7. NEW JERSEY

Date of Approval. April 21, 1911.

Reference in State Laws. Chapter 190, Statutes of 1911.

Persons Subject. Inmates of state reformatories, charitable and penal institutions (rapists and confirmed criminals.)

Executive Agencies Provided. Board of examiners, consisting of one surgeon, one neurologist, each of recognized ability, appointed by the governor by and with the advice of the Senate, acting in conjunction with the commissioner of charities and corrections; any person qualified under the laws of the state, under direction of chief physician of institution, being allowed to perform operation, orders subject to review by Supreme Court, or any justice thereof.

Basis of Selection: Procedure. Unanimous decision of board in conjunction with chief physician of the institution, after examining the mental and physical condition of the subject, of the improbability of improvement of his condition and the consequent inadvisability of procreation.

Type of Operation Authorized. "Such operation for the prevention of procreation as shall be decided by said board of examiners to be most effective."

State's Motive. Purely eugenic.

Appropriations Available for Enforcing the Act. There shall be paid out of the funds appropriated for maintenance of such institutions to each physician of said board of examiners, a compensation of not more than \$10.00 per diem, for each day actually given to such work or examination, and his actual and necessary expenses in going to, holding, and returning from such examination. The judge of the court of common pleas appointing any counsel under this act may fix compensation to be paid him, and it shall be paid as other court expenses are now paid.

Present Legal Status, January 1, 1920. Declared unconstitutional by State Supreme Court, November 18, 1913.

8. NEW YORK

Date of Approval. April 16, 1912.

Reference in State Laws. Chapter 445, Laws of 1912.

Persons Subject. Inmates of state hospitals for the insane, state prisons, reformatories, and charitable institutions; rapists, and confirmed criminals in penal institutions.

Executive Agencies Provided. Board of examiners, consisting of one surgeon, one neurologist, one practitioner of medicine appointed by the governor for five years, one of its members being appointed by the Board to perform the operation. All orders shall be subject to review by Supreme Court or any justice thereof.

Basis of Selection: Procedure. Decision by majority of board, after examining mental and physical condition of the subject, his record and family history, of the improbability of improvement of his condition and the consequent inadvisability of procreation, or of the probability of substantial improvement of the subject's condition thereby.

Type of Operation Authorized. Any operation for the prevention of procreation. Type determined by the Board of Examiners. Except for medical necessity, an unauthorized operation constitutes a misdemeanor.

State's Motive. Purely eugenic.

Appropriations Available for Enforcing the Act. "The compensation shall be \$10.00 per diem for each day actually engaged in the performance of duties of the board, and their actual and

necessary traveling expenses." Judge of court appointing counsel under this act may fix compensation to be paid him; \$5,000 appropriated for 1913-14.

Present Legal Status. Declared unconstitutional by State Supreme Court, March 5, 1918, and by Appellate Division, July 1, 1918. Appeal pending before the Court of Appeals when repealed by act of Legislature, Chap. 619, Laws 1920, signed by governor, May 10, 1920.

9. NORTH DAKOTA

Date of Approval. March 13, 1913.

Reference in State Laws. Chapter 56, Laws of 1912.

Persons Subject. Inmates of state prisons, reform school, school for feeble-minded, and asylum or hospital for insane.

Executive Agencies Provided. Board, consisting of the chief medical officer of the institution, the secretary of the State Board of Health, and one competent physician and surgeon of good standing and experience, who shall be appointed by the State Board of Control, the latter designating some skilled surgeon, who may or may not be one of their own number, to perform the operation.

Basis for Selection: Procedure. Decision of the board, or even by the chief medical officer of the institution, after examining the mental and physical condition of the subject, of the improbability of physical or mental improvement, and the consequent inadvisability of procreation, or of the probability of substantial improvement of the subject's condition thereby.

Type of Operation Authorized. "Surgical operation for sterilization."

State's Motive. Mainly eugenic, also therapeutic.

Appropriations Available for Enforcing the Act. The per diem compensation of the members appointed by the State Board of Control shall be fixed by that board in the letter of appointment, and shall not exceed \$10.00 per day, while in actual performance of their duties; and the per diem, and actual, and necessary expenses of such members shall be allowed and paid in the same manner as is provided for by law for the payment of salaries and

expenses of members, agents, and employees of the State Board of Control; also the investigation and securing at the expense of the county of transcripts of records of conviction from other counties and states, and also such evidence of identification as may be obtained.

Present Legal Status, January 1, 1920. Not tested by courts.

10. MICHIGAN

Date of Approval. April 1, 1913.

Reference in State Laws. Act No. 34, Public Acts of 1913.

Persons Subject. Inmates of the state institutions maintained wholly or in part by public expense.

Executive Agencies Provided. Board for each institution, to consist of the members of the board of each institution and the physicians or surgeons in charge thereof; such board to direct some competent physician or surgeon to perform operation. In case an institution has no physicians in charge, the board of managers may hire the operation performed, thirty days' notice being given the subject, with option of hearing in court.

Basis for Selection: Procedure. Decision by a majority of the board, after examining the physical and mental condition of the subject, of the improbability of improvement of mental or physical condition, and the consequent inadvisability of procreation, or of the probability of substantial improvement of the subject's condition thereby.

Type of Operation Authorized. Vasectomy or salpingectomy in a safe and humane manner, or improvements thereon less dangerous to life. Operations except as authorized by this Act or for medical necessity, punishable by fine of not more than \$1,000, or imprisonment for not more than five years, or both.

State's Motive. Mainly eugenic, also therapeutic.

Appropriations Available for Enforcing the Act. The institution physician or surgeon performing operation shall receive no compensation therefor; if any surgeons are hired, these shall be allowed for their services the compensation fixed by the statutes for the examination and certification of an insane person. The several sums necessary to carry out the provisions of this Act shall

be paid out of the general fund of the state, upon the warrant of the auditor-general.

Present Legal Status, January 1, 1920. Declared unconstitutional by State Supreme Court, March 28, 1918.

11. KANSAS

(a) *First Statute*

Date of Approval. March 14, 1913.

Reference in State Laws. Chapter 305, Session Laws of 1913.

Persons Subject. Inmates of all state institutions entrusted with the care or custody of habitual criminals, idiots, epileptics, imbeciles, and insane; "habitual criminal" to mean "a person who has been convicted of some felony involving moral turpitude."

Executive Agencies Provided. By an authority "consisting of the managing officers of each and every institution of the state, in conjunction with competent surgical assistants, who shall report its conclusions to the district court, or any court of competent jurisdiction, in or for the district, from which such inmate has been committed; the final order of sterilization lying with the court, who shall appoint one of the 'authority' to perform the operation."

Basis for Selection: Procedure. Final order of the court to which have been reported the conclusions of the "authority," after examining the physical and mental condition of the subject, his record and family history, to the effect that the subject's condition is deemed unimprovable, and consequently procreation will be undesirable; or that the subject's condition will be substantially improved thereby.

Type of Operation Authorized. Vasectomy or oöphorectomy in a safe and humane manner. For operations, except as authorized by law or for medical necessity, fine of \$1,000, or imprisonment for one year, or both, is provided.

State's Motive. Mainly eugenic, also therapeutic.

Appropriations Available for Enforcing the Act. "The surgeon performing operation shall receive from the state such compensa-

tion for the service rendered as the Board of Administration shall deem reasonable, to be paid out of the maintenance fund of the institution in which such person is confined."

Present Status, January 1, 1920. Repealed March 13, 1917.

(b) *Second Statute*

Date of Approval. March 13, 1917. (Repeals Act of March 14, 1913.)

Reference in State Laws. Chapter 299, Laws of 1917.

Persons Subject. Inmates of state hospitals for the insane, state hospital for epileptics, state home for feeble-minded, or state school for girls.

Executive Agencies Provided. Chief medical officer of any such institution, governing board of the institution, and secretary of the State Board of Health.

Basis for Selection: Procedure. Decision of examining board that the mental or physical condition of any inmate would be improved thereby, or that procreation by such inmate would be likely to result in defective or feeble-minded children with criminal tendencies, and the condition of such inmates is not likely to improve so as to make procreation desirable.

Type of Operation Authorized. "Vasectomy or asexualization." "Salpingectomy or oöphorectomy." For operations, except as authorized by law, a fine of not more than \$500 and not less than \$100, and imprisonment not less than six months and not more than one year.

State's Motive. Therapeutic and eugenic.

Appropriations Available for Enforcing the Act. If the physician is not connected with such institution, the governing board can make reasonable terms for compensation, and such fee shall be paid from the fund provided for the maintenance of such institution in the manner provided by law.

Present Status, January 1, 1920. Not tested by courts.

12. WISCONSIN

Date of Approval. July 30, 1913.

Reference in State Laws. Chapter 693, Laws of 1913.

Persons Subject. Inmates of all state and county institutions for "criminal, insane, feeble-minded, and epileptic persons."

Executive Agencies Provided. Special board, consisting of "one surgeon and one alienist of recognized ability, . . . in conjunction with superintendents of the state and county institutions;" appointed by the State Board of Control. Duty of special board "to examine into the mental and physical condition of 'persons legally confined' in all state and county institutions." It "shall meet, take evidence and examine," and shall report to the State Board of Health its findings in cases duly nominated by said Board of Control.

Basis for Selection: Procedure. Finding by unanimous vote of special board that "procreation is undesirable" by inmates whose names are submitted to said board by the State Board of Control, makes lawful the performance of operations by authority and only by authority of the State Board of Control.

Type of Operation Authorized. "Such operation for the prevention of procreation as shall be decided safest and most effective."

State's Motive. Purely eugenic.

Appropriations Available for Enforcing the Act. ". . . a sufficient amount of money to carry into effect the purpose of this section, not to exceed two thousand dollars." Experts' compensation by the State Board of Control, which shall not exceed \$10.00 per day and expenses for days actually consumed in the performance of duty.

Present Status, January 1, 1920. Not tested by courts.

13. NEBRASKA

Date of Approval. Without signature of governor, July 8, 1915.

Reference in State Laws. Chapter 237, Laws of 1915.

Persons Subject. Feeble-minded or insane inmates of institution for feeble-minded, hospitals for the insane, the penitentiary, reformatory, industrial schools, industrial home, or other such state institution.

Executive Agencies Provided. Board of Commissioners of State Institutions shall designate five physicians from the medical staff

of state institutions under their jurisdiction, three of which physicians shall be appointed from institutions for feeble-minded youth and the hospitals for the insane.

Basis for Selection: Procedure. Decision by board of examiners that procreation by such inmate would be harmful to society; with written consent of husband or wife, parent, guardian, or next of kin.

Type of Operation Authorized. "Such operation . . . for the prevention of procreation as in the judgment of said board of examiners shall be most appropriate to each individual case."

State's Motive. Purely eugenic.

Appropriation Available for Enforcing the Act. "Members of said board of examiners shall receive no compensation for their services as such examiners, but shall be reimbursed their actual and necessary traveling expenses from funds of the respective institutions whose inmates are examined by them."

Present Status, January 1, 1920. Not tested by courts.

14. OREGON

Date of Approval. February 19, 1917.

Reference in State Laws. Chapter 279, General Laws of 1917.

Persons Subject. Feeble-minded, insane, epileptic, habitual criminals, moral degenerates, and sexual perverts, who may be inmates of institutions maintained at public expense.

Executive Agencies Provided. State Board of Eugenics, composed of the State Board of Health, the superintendent of the Oregon State Hospital, the superintendent of the Eastern Oregon State Hospital, the superintendent of the State Institution for Feeble-Minded, and the superintendent of the Oregon State Penitentiary.

Basis for Selection: Procedure. Inadvisability of procreation and no probability of improvement of mental condition, in the judgment of a majority of the board.

Type of Operation Authorized. "Such type of sterilization as may be deemed best by said board."

State's Motive. For betterment of physical, mental, neural, or psychic condition of inmate, to protect society, and not in any manner as a punitive measure.

Appropriations Available for Enforcing the Act. "State" liable only for actual traveling expenses of members of the board incurred in performance of their duties, and actual and necessary expense incident to the investigations of said board and appeal therefrom.

Present Status, January 1, 1920. Not tested by courts.

15. SOUTH DAKOTA

Date of Approval. March 8, 1917.

Reference in State Laws. Chapter 236 (S.B. 257), Laws of 1917.

Persons Subject. Inmates of State Home for Feeble-Minded Persons.

Executive Agencies Provided. State Board of Charities and Corrections, the superintendent of said institution, and the physician of institution or one selected by him.

Basis for Selection: Procedure. Inadvisability of procreation and probability of improvement of mental condition, in judgment of board and superintendent.

Type of Operation Authorized. "The operation of vasectomy or ligation of the Fallopian tubes, as the case may be."

State's Motive. Therapeutic and eugenic.

Appropriations Available for Enforcing the Act. No provision made for special appropriation.

Present Status, January 1, 1920. Not tested by courts.

PART II

A MODEL EUGENICAL STERILIZATION STATUTE

The lawmaker must consider eugenical sterilization in the light of the whole complex of its relationships; its legal, historical, social, economic, religious, surgical, and eugenical bearings. On the one hand eugenical sterilization purports to prevent the reproduction by certain definitely and legally described and located cacogenic persons. It claims that by so doing the race will be purged of some of its degenerate and defective stock. It is effective in so far as it is an insurance against reproduction by the individuals operated upon. It may be accomplished with

little or no danger to life, depending upon the legislative provisions for executing the operation "in a skillful, safe, and humane manner." In some cases the operation itself may be of some therapeutic benefit, but in most cases it is neither a mental nor physiological benefit nor ill. While compulsory, still in most cases it is possible to secure the coöperation of the patient or the patient's family. As a matter of fact in most, but not all, cases of legalized operations thus far consummated, such coöperation was actually secured. The cost to the state in maintaining in custodial institutions its antisocial citizens would probably be reduced considerably by eugenical sterilization, although the effects of such reduction would not be apparent until future decades. The science of eugenics has made sufficient progress to enable it, by pedigree-studies, to demonstrate the cacogenic inheritance of certain of the more patent types of mental, physical, and temperamental degeneracy. On the other hand, eugenical sterilization (1) takes away from the individual the natural right to reproduce; if a mistake be made in selecting an individual for sexual sterilization, the error cannot be rectified; (2) subjects the individual to compulsory surgical operation with its accompanying shock. If the operation is not skillfully selected and executed, it may cause a mental or physical injury. Eugenics is a new science and has not the great body of history and evidence to support it which medicine claims. Executive machinery for enforcing a justly enacted law has not yet been put into effect, so that we have no data upon which to base criticisms in reference to effective administration.

Thus, the lawmaker must balance evidence in favor of and against the policy of eugenical sterilization: the certain great benefit to the community, the possible benefit to the individual, the ultimate saving in money to the state, against the possible surgical shock, and the possible physiological effect upon the potential parent of defective stock.

This model has been drafted in accordance with the experience of the administration of the existing statutes, the decisions of the courts in cases in which the statutes have been tested, and the biological and social requirements of the case. Because of

the varying eugenical needs, the different legislative customs, and the different policies in conducting the business of the state, this draft, while sound from the standpoint of constitutionality in the average state, and meeting the average biological and social requirements of the situation, should be submitted to competent eugenicists, psychiatrists, institutional executives, and lawyers, in the state in which it is proposed to enact a statute following the general principles here outlined. The active coöperation of all these specialists is needed in order to insure conformity to the special needs and policies of the particular state. It would, therefore, constitute a serious mistake to omit the advice of any one of them.

A. PRINCIPLES SUGGESTED FOR A STANDARD STATE LAW

Persons Subject. All persons in the state who, because of degenerate or defective hereditary qualities, are potential parents of socially inadequate offspring, regardless of whether such persons be in the population at large or inmates of custodial institutions, regardless also of the personality, sex, age, marital condition, race, possessions of such person. Standards established and terms defined by the statute.

Executive Agencies Provided. A state eugenicist who shall devote his entire time and attention to his office, aided by an ample corps of assistants, selected by appointment or civil service according to the customs of the particular state.

Basis of Selection: Procedure. 1. Investigation by state eugenicist upon his own initiative or upon complaints lodged or information given by an organization or citizen. 2. Opinion concerning a particular individual in reference to "potential parenthood of socially inadequate offspring" rendered by the state eugenicist to a court of record. 3. Early date set by the court for hearing the case. 4. Court to notify and summon interested parties. 5. Due provision for legal counsel for the defendant and trial by jury. 6. Judgment order for eugenical sterilization if the contention of the state eugenicist is upheld. 7. Execution of the order under the supervision and responsibility of the state eugenicist. 8. In case of inmates of institutions, execution of

order suspended until inmate is about to be released, allowing ample time for convalescence.

Type of Operation Authorized. 1. "Surgical operation upon or medical treatment of the reproductive organs of the human male or female in consequence of which the power to procreate offspring is permanently nullified." 2. Specific type of operation or treatment in each case to be determined by the state eugenicist upon the advice of duly qualified physicians and surgeons. 3. Due provision for safe, skillful, and humane operation and treatment.

State's Motive. Should be purely eugenic.

Appropriations Available for Enforcing the Act. Ample appropriations for the maintenance of the activities of the state eugenicist and his staff as a permanent and effective institution.

B. FULL TEXT FOR A MODEL STATE LAW

AN ACT to prevent the procreation of persons socially inadequate from defective inheritance, by authorizing and providing for the eugenical sterilization of certain potential parents carrying degenerate hereditary qualities.

Be it enacted by the people of the state of _____ that:

Section 1. Short Title. This Act shall be known as the "Eugenical Sterilization Law."

Section 2. Definitions. For the purpose of this Act, the terms (a) *socially inadequate person*, (b) *socially inadequate classes*, (c) *heredity*, (d) *potential parent*, (e) *to procreate*, (f) *potential parent of socially inadequate offspring*, (g) *cacogenic person*, (h) *custodial institution*, (i) *inmate*, and (j) *eugenical sterilization*, are hereby defined as follows:

(a) A *socially inadequate person* is one who by his or her own effort, chronically, and regardless of etiology or prognosis, fails in comparison with normal persons, to maintain himself or herself as a useful member of the organized social life of the state; provided that the term *socially inadequate* shall not be applied to any person whose individual or social ineffectiveness is due to normally expected exigencies of youth, old age, curable injuries, or temporary physical or mental illness, in case such ineffective-

ness is adequately taken care of by the particular family in which it occurs.

(b) The *socially inadequate classes*, regardless of etiology or prognosis, are the following: (1) feeble-minded; (2) insane (including the psychopathic); (3) criminalistic (including the delinquent and wayward); (4) epileptic; (5) inebriate; (6) diseased (including drug-habitues, the tuberculous, the syphilitic, the leprous, and others with chronic infectious and legally segregable diseases); (7) blind (including those with seriously impaired vision); (8) deaf (including those with seriously impaired hearing); (9) deformed (including the crippled); and (10) dependent (including orphans, ne'er-do-wells, the homeless, tramps, and paupers).

(c) *Heredity* in the human species is the transmission, through spermatozoön and ovum, of physical, physiological, and psychological qualities, from parents to offspring; by extension it shall be interpreted in this Act to include also the transmission post-conceptionally and ante-natally of physiological weakness, poisons or infections from parent or parents to offspring.

(d) A *potential parent* is a person who now, or in the future course of development, may reasonably be expected to be able to procreate offspring.

(e) To *procreate* means to beget or to conceive offspring, and applies equally to males and females.

(f) A *potential parent of socially inadequate offspring* is a person who, regardless of his or her own physical, physiological, or psychological personality, and of the nature of the germ-plasm of such person's co-parent, is a potential parent at least one fourth of whose possible offspring, because of the inheritance from said parent of one or more inferior or degenerate physical, physiological or psychological qualities would, on the average, according to the laws of heredity, function as socially inadequate persons; or at least one half of whose possible offspring would receive from said parent, and would carry in the germ-plasm but would not necessarily show in the personality, the genes or genes-complex for one or more inferior or degenerate physical, physiological, or psychological qualities the appearance of which quality or qualities

in the personality would cause the possessor thereof to function as a socially inadequate person, under the normal environment of the state.

(g) The term *cacogenic person*, as herein used, is a purely legal expression, and shall be applied only to persons declared, under the legal procedure provided by this Act, to be a potential parent of socially inadequate offspring.

(h) A *custodial institution* is a habitation which, regardless of whether its authority or support be public or private, provides (1) food and lodging, and (2) restraint, treatment, training, care, or residence for one or more socially inadequate inmates; provided that the term *custodial institution* shall not apply to a private household in which the socially inadequate member or members are close blood-kin or marriage relations to, or legally adopted by, an immediate member of the caretaking family.

(i) An *inmate* is a socially inadequate person who is a prisoner, patient, pupil, or member of, or who is otherwise held, treated, trained, cared for, or resident within a custodial institution, regardless of whether the relation of such person to such institution be voluntary or involuntary, or that of pay or charity.

(j) *Eugenical sterilization* is any surgical operation upon or the medical treatment of the reproductive organs of the human male or female, in consequence of which the power to procreate offspring is surely and permanently nullified; provided, that as used in this Act the term *eugenical sterilization* shall imply skillful, safe, and humane medical and surgical treatment of the least radical nature necessary¹ to achieve permanent sexual sterility and the highest possible therapeutic benefits depending upon the exigencies of each particular case.

Section 3. Office of State Eugenicist. There is hereby established for the state of _____ the office of state eugenicist, the function of which shall be to protect the state against the procreation of persons socially inadequate from degenerate or defective physical, physiological, or psychological inheritance.

¹ Vasectomy, in the male (excision of the vas deferens), and salpingectomy (excision of the Fallopian tubes) are generally preferable to castration or oophorectomy.

Section 4. Qualifications of State Eugenecist. The state eugenecist shall be a trained student of human heredity, and shall be skilled in the modern practice of securing and analyzing human pedigrees; and he shall be required to devote his entire time and attention to the duties of his office as herein contemplated.

Section 5. Term of Office, Appointment, and Responsibility. The state eugenecist shall be appointed by the governor, with the consent of the Senate, shall be responsible directly to the governor, and shall hold office until removed by death, resignation, or until his successor shall have been duly appointed.

Section 6. Seal. The governor of the state shall cause to be fashioned and made for the office of the state eugenecist a seal, which seal shall be duly entrusted to the state eugenecist and shall constitute the evidence of authority under this Act.

Section 7. Duties of State Eugenecist. It shall be the duty of the state eugenecist:

(a) To conduct field-surveys seeking first-hand data concerning the hereditary constitution of all persons in the state who are socially inadequate personally or who, although normal personally, carry degenerate or defective hereditary qualities of a socially inadequate nature, and to coöperate with, to hear the complaints of, and to seek information from individuals and public and private social-welfare, charitable, and scientific organizations possessing special acquaintance with and knowledge of such persons, to the end that the state shall possess equally accurate data in reference to the personal and family histories of all persons existing in the state who are potential parents of socially inadequate offspring, regardless of whether such potential parents be members of the population at large or inmates of custodial institutions, regardless also of the personality, sex, age, marital condition, race, or possessions of such persons.

(b) To examine further into the natural physical, physiological and psychological traits, the environment, the personal histories, and the family pedigrees of all persons existing in the state, whether in the population at large or as inmates of custodial institutions, who reasonably appear to be potential parents of

socially inadequate offspring, with the view to determining more definitely whether in each particular case the individual is a cacogenic person within the meaning of this Act.

(c) To maintain a roster of all public and private custodial institutions in the state, and to require from the responsible head of each such institution, a record by full names and addresses, social and medical diagnosis, and other pertinent data in reference to all accessions and losses of inmates as occur from time to time; the said state eugenicist may require a copy of any record which the particular institution may possess in reference to the case, family, or institutional histories of any inmate whom the state eugenicist may name.

(d) To follow up, so far as possible, the case-histories of persons eugenically sterilized under this Act, with special reference to their social, economic, marital, and health records, and to investigate the specific effects of eugenical sterilization.

(e) To preserve as property of the state complete records of all investigations and transactions of the office of state eugenicist, and annually to render to the governor in writing a true and complete report thereof.

(f) To perform such other duties as are enumerated elsewhere in this Act.

Section 8. Cooperation by Custodial Institutions. For the purpose of securing the facts essential to the determination required by this Act, the responsible head of any public or private custodial institution within the state shall, on demand, render promptly to the state eugenicist all reports herein contemplated, and shall extend to said officer and his duly appointed agents ready access to all records and inmates of the particular institution.

Section 9. Power to Administer Oaths and to Make Arrests. The state eugenicist and his assistants appointed in writing by him for the purpose shall have power to administer oaths, to subpoena and to examine witnesses under oath, and to make arrests.

Section 10. Opinion of State Eugenicist. If, after an investigation contemplated by this Act, the state eugenicist is of the opinion that a particular subject of such investigation, which such subject is hereinafter called the *propositus*, is a potential

parent of socially inadequate offspring, it shall be the duty of said state eugenicist to present such opinion in writing, to a court of record in the county wherein the particular propositus resides, sojourns, is held, or is apprehended; provided that such opinion shall be accompanied by the historical and biological evidence upon which such opinion is based, and by a petition to said court praying for the legal determination of the question of fact, whether the particular propositus is, as held in the opinion a potential parent of socially inadequate offspring; *provided* that in case of apparent oversight or dereliction by the state eugenicist, any citizen of the state over twenty-one years of age, of sound mind and respected character, may institute proceedings for the legal determination of the question in fact, whether a particular named person is, as such complaining citizen may allege, a potential parent of socially inadequate offspring, by presenting to the court of record in the county in which the particular propositus lives or sojourns, a statement duly sworn to relating the evidence upon which the particular allegation is based, and praying for a legal determination of the above stated question of fact, whereupon within thirty days of the filing of such petition, such court shall consider the adequacy of such evidence and, in its discretion, shall dismiss the case or shall command the state eugenicist to make the eugenical investigation provided for by this Act in reference to the particular propositus, and to return his findings back to the court issuing such command, which findings shall be returned within ninety days of the issuing of such command and shall contain an opinion by the state eugenicist as to whether the particular propositus is in fact a potential parent of socially inadequate offspring; the legal and eugenical processes in the case shall proceed as in other cases as provided by this Act, provided that if such report presents the opinion that the particular propositus is not a potential parent of socially inadequate offspring, the court may, in its discretion, dismiss the case or may order the legal and eugenical processes to proceed as in other cases provided by this Act.

Section 11. Appointment of Date for Hearing. Within ten days after the presentation of the written opinion by the state

eugenicist holding a particular propositus to be a potential parent of socially inadequate offspring, or the presentation of a negative opinion by the state eugenicist contrarily to which opinion the court determines to proceed, it shall be the duty of the court to which such opinion is presented to appoint a time for hearing the case, which appointed time shall be within thirty days of the appointing day if the court receiving the opinion is in continuous session, and not later than the next regular session, if said court is held periodically.

Section 12. Notification of Parties Concerned. It shall be the further duty of said court to notify the propositus or the legal guardian, custodian, or nearest friend of said propositus, the attorney-general of the state, and the state eugenicist, concerning the time, place, and nature of the contemplated hearing; to summon the propositus to such hearing, or if said propositus be under legal guardianship, in custody, or if, in the opinion of said court, said propositus be incapable of understanding the nature of a summons, to command the legal guardian, or custodian of said propositus, or an executive officer of said court, to present the person of said propositus before said court at the appointed time and place; to subpoena witnesses; if need be, to appoint legal counsel at the expense of the state to represent the propositus; and to institute such other processes as may be necessary according to the statutes of the state and customs of the particular court, in order to insure a prompt, just, and legal decision in the matter.

Section 13. The State's Legal Counsel. In all legal actions growing out of this act, it shall be the duty of the attorney-general of the state, assisted by the prosecuting attorney of the county in which the particular court is seated, to represent the state.

Section 14. Determination by Jury. On demand of either party to a hearing as herein contemplated, the question of fact shall be decided by a jury of six, summoned and conducted in accordance with the laws of the state governing trials by jury, but in case no such demand be made, the judge presiding over the court shall decide the case.

Section 15. Judgment. If, after the case has been duly heard and tried, it is the opinion of the court or the jury, as the case may be, that the particular propositus is a potential parent of socially inadequate offspring within the meaning of this Act, it shall be the duty of said court to declare the particular propositus to be a cacogenic person, and to command the state eugenicist to arrest, if need be, such particular cacogenic person, and to cause such person to be eugenically sterilized in a skillful, safe, and humane manner, and with due regard to the possible therapeutical benefits of such treatment of operation; securing, if possible, the consent and coöperation of said cacogenic person, and, if such there be, of the legal guardian, custodian, or nearest friend of said cacogenic person; and such court shall further command that the particular cacogenic person shall not be released from the custody of the state eugenicist until said order has been duly executed, but that the said particular cacogenic person be not held in the custody of the state eugenicist longer than is necessary for the consummation of the eugenical sterilization and convalescence therefrom; and said court shall further command the state eugenicist to report back, immediately upon the release of the person sterilized, to the court issuing the said command, a sworn statement as to the identity of the person eugenically sterilized and the place, date, nature, and outcome of the particular operation or treatment; *provided* that in case the said cacogenic person be an inmate of a custodial institution, the court shall issue a supplementary order commanding the responsible head of such particular custodial institution to provide access for the state eugenicist and the physician and surgeon appointed by said state eugenicist to the person of the particular cacogenic person in the best-equipped hospital quarters which such custodial institution affords for the consummation of the particular eugenical sterilizing operation or treatment, and to aid and coöperate in such consummation; *provided* that in case the court is convinced that the conduct or security of said cacogenic person is such that said person will not become a parent, the court may in its discretion suspend the order for eugenical sterilization during the period of such conduct and security.

Section 16. Appeals. In litigation growing out of this Act, appeals from the decision of the court of first instance shall lie as in trials *de novo* at law, as provided by the statutes of the state.

Section 17. Type of Eugenical Sterilization. The particular type of surgical operation or medical treatment for effecting sterilization in each particular case legally ordered in consequence of this Act shall be determined upon by the state eugenicist, after due consultation with competent medical and surgical advisors.

Section 18. Manner of Consummation. All cases of eugenical sterilization executed in consequence of this Act shall be consummated under the direct supervision and responsibility of the state eugenicist, in a skillful, safe and humane manner, with due regard to the possible therapeutic benefits to be derived therefrom, and in strict accordance with modern sanitary, hospital, medical, and surgical knowledge and practice; *provided* that the contracts for the hospital, medical, and surgical services involved in such consummation shall be entered into for the state by the state eugenicist, who shall determine the necessary and reasonable fees incident thereto, which fees shall be paid by the state from funds previously appropriated for said purpose; *provided* that in case the person ordered sterilized be an inmate of a custodial institution, and if in the opinion of the state eugenicist, the hospital facilities of the particular institution are inadequate, or if time available for eugenical sterilization and convalescence does not permit the particular operation or treatment to be consummated before the time previously set for the discharge, release, or parole of the particular propositus, the order for eugenical sterilization shall not be consummated in the custodial institution, but that the responsible head of the said particular custodial institution shall at the time previously set for the discharge, release, or parole of the particular propositus, so discharge, release, or parole said person into the custody of the state eugenicist, who shall then proceed to execute the order for the eugenical sterilization as in cases originating in the population at large.

Section 19. Liability. Neither the state eugenicist, nor any other person legally participating in the execution of the provision

of this Act, shall be liable either civilly or criminally on account of said participation.

Section 20. Illegal Destruction of Reproductive Function. Nothing in this Act shall be construed so as to prevent the medical or surgical treatment for sound therapeutic reasons of any person in this state by a physician or surgeon licensed by this state, which treatment may incidentally involve the nullification or destruction of the reproductive functions; *provided* that any person in this state, except as duly ordered by the courts of law as contemplated in this Act, who willfully, and without the aforementioned therapeutical necessity, nullifies or destroys or assists in nullifying or destroying, the reproductive functions of any person, shall be guilty of a felony, and shall be punished by not less than _____ months' imprisonment or a fine of _____ dollars, or both, or by not more than _____ months' imprisonment or a fine of _____ dollars, or both.

Section 21. Punishment of Responsible Head of Institution for Dereliction. The responsible head of any public or private custodial institution in the state who shall discharge, release, or parole from his or her custody or care any inmate who has been duly ordered by a court of this state to be eugenically sterilized, before due consummation of such order as herein contemplated, unless, as herein provided, such particular inmate be discharged, released, or paroled into the custody of the state eugenicist, shall be guilty of a misdemeanor, and shall be punished by not less than _____ months' imprisonment or _____ dollars fine, or both, or by not more than _____ months' imprisonment or _____ dollars fine, or both.

Section 22. Supremacy of This Act. All statutes or portions of statutes of this state contrary to this Act are hereby repealed.

Section 23. When Effective. This Act shall take effect immediately.

C. THE FEDERAL GOVERNMENT AND EUGENICAL STERILIZATION

Principles Suggested for a Federal Statute

Persons Subject. 1. Immigrants who are personally eligible to admission but who by the standards recommended in the model

state law are potential parents of socially inadequate offspring. 2. All persons below the standards of parenthood set in the model state law who are beyond the jurisdiction of state laws, including the inhabitants of the District of Columbia, unorganized and outlying territories, Indian reservations, inmates of federal institutions, and soldiers and sailors.

Executive Agencies Provided. Federal eugenicist attached to the United States Public Health Service or the Children's Bureau of the Department of Labor, aided by an ample corps of assistants.

Basis of Selection: Procedure. Same as for model state law, naming in place of state courts of record, federal courts of appropriate jurisdiction.

Type of Operation Authorized. Same as for model state law.

United States' Motive. Purely eugenic.

Appropriations Available for Enforcing the Act. Ample appropriations for the maintenance of the activities of the federal eugenicist and his staff as a permanent and effective institution.

COMMENT

Up to the present time, the federal government has not enacted any legislation bearing either directly or indirectly upon eugenical sterilization. The matter of segregating, sterilizing, or otherwise rendering non-productive the degenerate human strains in America is, in accordance with the spirit of our institutions, fundamentally a matter for each state to decide for itself. There is, however, a specialized field in which the federal government must coöperate with the several states, if the human breeding stock in our population is to be purged of its defective parenthood.

The relation between the inheritable qualities of our immigrants and the destiny of the American nation is very close. Granting that the fecundity of native and immigrant stock will run evenly, then it is clear that from generation to generation the natural qualities of our present human parenthood will more and more assume the character of the natural qualities of immigrant parents. Thus, if the American nation desires to upbuild or even to maintain its standard of natural qualities, it must forbid the addition

through immigration to our human breeding-stock of persons of a lower natural hereditary constitution than that which constitutes the desired standard.

If our standard of physical, mental, and moral qualities for parenthood strike more heavily against one race than another, then we should be willing to enforce laws which take on the appearance of racial discrimination but which indeed would not be such, because in every race, however inferior, there are some individuals who through natural merit could conform to our standards of admission.

The immigration policy of the eugenicist, who has at heart the preservation, upbuilding, and specialization of our better family stocks, is to base the criterion for admission of would-be immigrants primarily upon the possession of sterling natural qualities, regardless of race, language, or present social or economic condition.

It is suggested that a federal eugenicist, attached to the Public Health Service, or to the Children's Bureau, aided by an ample corps of assistants, would constitute an effective administrative agency for sterilization under federal authority. Some of the assistants of the office of federal eugenicist should be delegated to coöperate with the Immigration Service of the Department of Labor, and the Bureaus of Criminal Identifications, of Investigation, and of Prisons, of the Department of Justice, and possibly with the Bureau of Education of the Department of Interior. If the projected plan for examining the admissibility of immigrants in their native homes before their purchase of transportation, or even upon the steamships before landing, were adopted, it would be possible to pass satisfactorily upon the eugenical qualifications of the particular immigrant. This would be effected by attaching eugenicists to the medical and social staff to which would be delegated the task of determining the eugenical qualifications of each candidate for admission.

The federal government has exclusive jurisdiction over immigrants, and it controls interstate and foreign quarantine. It has also exclusive jurisdiction, either direct or final, over the socially inadequate, both within and outside custodial institutions, in the

District of Columbia, the Indian reservations, and the territories which have not yet been admitted to statehood. It controls the twenty-four federal custodial institutions for various types of the socially inadequate. Thus a federal law would be needed in order to coöperate effectively with the eugenical efforts of the states, should the latter generally determine upon sterilization as a means for cutting down the birth-rate among degenerates.

THE MOTION PICTURE AND THE UPBUILDING OF COMMUNITY LIFE

ORRIN G. COCKS

Secretary, National Committee for Better Films

Professor Arvold has given a most interesting account of the little country theatre, which affords many people active self-expression through drama and entertainments. This cares for a number of people in each community; but it is the small minority. The great majority of the population demand various forms of passive amusement and recreation. They prefer to take these by proxy. That this is true is demonstrated by crowds of children in every city and town who are watching games on the streets. Every football or baseball game, every parade, every pageant, and every motion-picture show adds its testimony. The rise of the popularity of motion pictures is directly traceable to this characteristic of human nature. Even the delegates at this convention demonstrate their interest in such passive amusement by spending some of their time in the motion-picture houses of New Orleans.

In most of the communities of the United States there is one motion picture theatre for every 5,000 to 10,000 of the population. People flock to these places in such numbers that it has been estimated in the larger cities that a number totaling the entire population visits the theatre every five to seven days.

In spite of its attractiveness to the people, the motion picture, either as entertainment or instruction, is an unused social asset of American life. While it reaches more of the population than any other amusement agency, social workers have allowed it to develop almost entirely along commercial lines. Yet here is a form of entertainment which attracts and which is understood

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by the people. They do not need to be urged to come. They not only attend willingly but pay their way on a self-respecting basis.

There is little understanding as yet of the influence of the story and the drama on life. The motion picture is a new adaptation of the drama. It represents facts, backgrounds, and above all, human motives and actions in a pictorial form which captures the imagination and holds the attention. William James would have us believe that this is fundamental, if lasting impressions are to remain in that part of our nature which results in action, habits, and character. The appeal to the onlooker is through the eye, through which some nine tenths of all the suggestions to the brain are registered. Evidently, in the motion pictures, we have an art which should be of the greatest influence on individuals and upon masses of people.

Professor Graham Taylor insisted at the conference last year in Atlantic City that all individuals require some form of thrill or excitement which he called an "orgy," with a fair degree of regularity. In this age of machine and routine work the mass of the people who are working at more or less monotonous tasks during the day demand some form of outlet for their nervous and emotional energies, which seems to be supplied in part by the dramatic motion picture. We can frown upon it, sneer at it, ignore it, oppose it, or call it yellow, melodramatic, and super-stimulating, but the fact remains that the adults of the country regard it as a harmless method of obtaining this emotional "orgy," without harm to their fellow beings.

A further study of this emotional demand of human nature, both male and female, will reveal two other facts. People learn permanently most life truths by *indirection*, rather than by direct and coldly scientific presentation in the form of lectures, advice, or sermons. Indirect presentation is second in value only to experience, and many times it is the one thing which keeps "experience" from becoming "a dear teacher." The other fact which may profitably be used is that of suggestion rather than complete and sickening illustration. In the effort to drive home a lesson through books, paintings, and motion pictures, oftentimes

an exactly opposite effect is obtained from the one intended. This is peculiarly the case with the depicting of scenes full of the potential dynamite of instincts and emotions.

A strong and possibly impregnable argument can be presented for the wholesomeness of the motion picture for adults. Do you realize that it is the only national amusement which attracts the whole family, gives them change, relaxation, and thrill, and permits them to discuss life problems in common at home following the evening's entertainment? Do you also realize that the majority of young people are drawn off the street at night, and week by week are furnished an entertainment which is satisfactory and which is more impersonal than the man or the girl they otherwise would meet on the darkened street? Many parents are enabled naturally to discuss difficult questions of social and individual morality with their growing young people as the disastrous results of yielding to temptation are depicted. Many young people also learn that there are well-defined limits to relationships between the sexes and that knowledge is a partial safeguard against undue familiarity or liberties.

The motion picture is also valuable from the social or ethical standpoint, in that it presents motives, consequences, and arguments by indirection rather than by direct advice, with a minimum of description or dialogue. The audience observe the beginnings of dramatic action and the inevitable results. They draw their own conclusions and so have a real part in the entertainment. Inevitably impressions are left which are potent even though they are not stated in the form of advice or warnings. Possibly "actions speak louder than words," whether they be on the screen or in the work of the social agent.

Pictures are now made almost exclusively by organizations formed for commercial entertainment. The social group, the educators, the churchmen, and the ethical leaders of the world have only themselves to thank for this condition. At any time during the twenty-five years of the history of the motion picture they could have modified this new art by putting aside their inertia and devoting as much real thought to utilizing this agency as have the motion-picture manufacturers who have been domi-

nated by the commercial motive. Nothing is gained now by destructive criticism or by demands for some form of legal censorship. The results do not justify the effort and simply hand to a small group of more or less intelligent state servants the work which must be performed by all of the population. The wiser methods are constructive. They call for selection, for emphasis on the good, and for activity along those lines which will make the motion picture a valuable social and ethical asset for every community.

Remarkable strides have been taken in placing on the screen the dramatic facts regarding sex immorality and social diseases. The appeal to sensuality in these carefully constructed films has been conspicuously lacking. Under careful supervision in presentation, they have played a valuable part in arousing sentiment, in breaking down age-old lies, and in building up moral reserves. The most careful studies of the effects of these sincere and scientific dramatic pictures have revealed an overwhelming conviction in favor of their continued use. Not only were they of undoubted value for American soldiers, but they are equally valuable for audiences composed of parents, young workingmen, or postadolescent girls.

Few other pictures presenting the fundamentals of social work have been made, and almost without exception they are poor, both in conception and in methods of presentation. The tendency of those who make such films has been to crowd them with technique or with details of method. Those who have constructed such pictures for the general public fail to recognize the indifference of the people to methods. They do respond to those fundamental social and individual needs which constitute the reason for the use of methods. When once they are instinctively or emotionally won to an idea, they are content to allow experts to put in practice the practical methods which are best adapted to obtain satisfactory results. This was abundantly demonstrated when the American people were aroused to the support of the Allies. The people grasped the idea equally when they discovered the needs of the soldiers, of the government, and of the people during the days of mobilization, war loans, food and fuel

control, and of the great war-time social agencies like the Red Cross, Community Service, and Belgian Relief. The motion picture played a not unworthy part in arousing the masses of the people to united giving and united action. It is interesting to note that the pictures presented were those prepared by profound students of human nature, of drama, and of the value of action which instructed while it thrilled.

While motion pictures are not being made in any numbers by social organizations for the instruction and inspiration of people, they are being used in an increasing number of ways by those groups which are interested in the social and ethical development of the people. Necessarily they must use films which are primarily constructive for the entertainment of American citizens in the commercial motion-picture theatres. Time does not permit me to indicate in detail the variety of organizations which now recognize the value of the picture. In brief they include community-center and Red Cross groups, the Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts, schools and colleges, the industries, the Parent-Teacher associations, women's clubs, the penal and correctional institutions, school centers, hospitals, libraries, etc. Possibly the greatest advance has been made during the past few years by the churches of the country, although the schools have made remarkable use of films, both for curriculum and for entertainment purposes. I would suggest that those interested in the technical use of films in education investigate the secondary schools of Evanston, Illinois, and the work of the recently organized Society for Visual Education.

All these and other organizations find that they require definite types of dramatic and non-dramatic motion pictures to meet this demand. The National Board of Review of Motion Pictures has built up a system of selection which indicates in brief but accurate form the pictures which are available on a national scale for such selected audiences. So far as I know there is no other group which has entered this field nor is there any now which is able to indicate the more satisfactory pictures for special needs.

Underlying all such selections there must inevitably be a discovery of principles worked out on a scientific and human basis. The formulation of such principles for highly specialized groups is an impossible task for one group of people if they depend upon their own judgments. It has, therefore, been necessary to acquire the basis for such selections from those who are expert in their own field. Questionnaires have been circulated among educators, workers with children, social workers, and religious leaders of all faiths. The combined judgment of such individuals becomes a fairly accurate basis for choices of lists. There still remains the fact that it is necessary at present to utilize the existing material and not wait until absolutely accurate dramatic, instructional, social, and religious pictures are produced. The National Board builds, therefore, on the material at hand, while it welcomes joyously any advances in themes or in technique which will impress socially useful ideas on the minds of our American motion-picture audiences.

The one subject that commands our continuous attention is that of the effect of the ordinary dramatic motion picture on the minds of children. No one who is possessed with a grain of the common or garden variety of sense contends that the ordinary dramatic picture is satisfactory for the child. It was never meant to be. In most communities, however, parents allow their children to go freely to the motion-picture theatre. Evidently it is necessary to build up here those folkways, manners, and customs which have been handed down through 1500 years in connection with the spoken drama. I believe that nothing short of parental education, supplemented by parental control, will meet this situation.

It is useless to attempt to force a child to stay out of the attractive, alluring motion-picture show if we offer him no substitute. Common sense would seem to suggest that we discover the kinds of pictures children like and those which are adapted to the world of the child, and furnish them freely in every city and town. Already the National Board has prepared such lists and the pictures can be rented if there is sufficient energy and interest in local communities. This phase of children's recreation, however,

should be considered as a part of the larger program for recreation, and increasing emphasis should be placed upon the primary value of outdoor active recreation, which stimulates inventiveness and the self-reliance of children. The motion picture at the best is a poor substitute for free and active play.

I would like to suggest to social workers that the exhibitor also is an unused social factor in almost every community. Surprising and valuable results have been obtained by treating this citizen in a friendly manner as a potential social servant, and discussing with him the problems of the finer forms of community recreation. He has at his command great masses of material which can sway the hearts of men, women, and children, if he can be made to see that the people want this form of entertainment occasionally and that he can render a civic and patriotic service by doing his part. Do not ignore the motion-picture manager as a powerful factor in the social life of your community!

It is evident that the motion picture is multiform. It must be equally evident that the construction, the distribution, and the use of the motion picture are all complex and intricate forms of art or business. It is impossible to discuss these questions in detail. Any assistance which the National Board can render to the social workers of the country it offers freely. As a national social agency it occupies a unique field and claims a certain amount of technical knowledge, either in its own office or through its friends in the motion picture industry and among the social agencies. It is able to gather and furnish expert information for those who desire it.

THE RAW MATERIAL OF PROSTITUTION

The war emergency that compelled public recognition of prostitution as a menace to military fitness provided special measures for the control of this menace. The result was twofold: an extraordinary stimulation of earlier efforts to repress prostitution; a new realization of the conditions from which prostitution springs and of the evils which follow it. An aroused public saw certain too familiar "misdemeanors" in a new light; it saw them as an inevitable means of transmitting loathsome diseases. Further, people realized that these misdemeanors were more than individual matters; the offender was frequently the one offended against. The individual stood in a new perspective as the end result of social abnormalities long ignored if not deliberately concealed. History after history was traced steadily back to its source in bad heritage, neglected childhood, abnormal homes—joyless and without traditions; to inadequate teaching, unskilled work and an unstable work record, in dreary sequence reaching from generation to generation. Such facts, realized at last, could bring but one result—conviction that here was a great social menace not limited by the period of the war, not to be conquered by emergency measures only. Dealing with prostitution alone will not prove sufficient, serious as that problem was seen to be in all its forms. Public attention must focus upon the material, human and social, out of which prostitution is made; human material must be salvaged before it becomes wreckage; disease must be checked by eliminating its main source; and community conditions must be changed in order to fulfill such aims. In other words, out of the war crisis has come a call that voices with new urgency the old appeal for civic cleanliness and for the fine traditions of home and state and race and nation, and that indicates with unmistakable clearness some straight routes thitherward.

From the Foreword to "Psychiatric Studies of Delinquents," by Walter L. Treadway, L. O. Weldon, and Alice M. Hill, *Public Health Reports*, May 21, 1920, p. 1196.

YOUR DAUGHTER'S MOTHER

RUTH KIMBALL GARDINER

Modern methods of analyzing adults to discover the hidden springs of character and conduct have added emphasis to the importance of early and sane sex instruction of children. Such analyses have shown that impressions received in early childhood play a much greater part in determining lifelong habits of thought than was guessed when conscious memory alone was consulted. It is now known that besides the recollections he can call to mind at will, every adult possesses a great body of memory impressions which lie at the base of his character development and determine much of its bent. The man who as a boy of six was accidentally locked into a dark closet may have forgotten the occurrence and be utterly unable to account for a horror of closed places and an absurd fear of the dark, till the psychoanalyst brings the hidden shock to light and destroys its power by making it a matter of the consciousness. The woman who cannot sleep within earshot of a ticking clock may suffer from the impression made on her childish mind by the loud sound of a clock in the room where her little brother lay dying. The child mind is indeed "wax to receive and marble to retain." Just as a thoroughbred setter dog may be rendered forever "gun shy" and useless in the hunting field, by an explosion too near his ear while he is still a blind pup, so do shocks received in the impressionable time of childhood warp and impair the character for all the years of life.

In no class of experiences is this more true than in the occurrences which give a girl her first knowledge of sex, and psychologists and physicians are only just beginning to realize the damage a wrong way of obtaining such knowledge may do. Mysteries and taboos, originating in the days when our primitive parents, not recognizing the biological facts of reproduction, attributed germinating power to the sun's rays, to winds, to magic, and to demons, have surrounded the subject through the ages, and have

given rise to fears and misunderstandings which play a woeful part in modern life. One authority declares that "a large proportion of those in our nerve sanitariums are there because of unconscious fear of sex" and that "much of the obstetrical complications and long hours of labor can be traced to the 'conspiracy of silence' surrounding the young girl."¹ Many a woman eminently fitted for motherhood remains unmarried because in a time when she had no power of reasoning to come to her mind's rescue, she received an indelible though forgotten impression of sex as something abhorrent.

Many mothers, forgetting their own childhood, assume that a daughter will arrive at adolescence perfectly aware that flowers come from seeds and birds from eggs, but never questioning that the stork brings the baby or that it arrives in the case the doctor carries. To the fairly modern myth of the doctor one may attribute many misconceptions. The birth of a child can never seem a natural thing to a girl who is taught first to associate it with illness and the doctor's visit, and neither myth will satisfy an intelligent child. Absolute ignorance of sex is impossible and, if it were possible, would have no greater right to be called innocence than has ignorance of arithmetic. The average little girl asks where the babies come from the first time she sees one, and one of two things happens. She is told the stork brought it and, accepting the tale for the time being, airs her new information to more sophisticated playmates who promptly enlighten her with the casual brutality of childhood, or she detects in the adult manner something of the "that-isn't-a-nice-thing-for-a-little-girl-to-talk-about" tone. Children are exceedingly sensitive to tone implications, and since their training, of necessity, includes endless prohibitions, they speedily add the matter of where babies come from to their growing store of things that must not be talked of openly. Certain normal functions, the little girl knows, are not talked of "before folks" because they are offensive; it is natural for her to put the origin of babies into this class, and with many thousand women, unhappily, in that class it stays

¹ Evans, Elida, *The Problem of the Nervous Child*. New York: Dodd, Mead and Co., 1920.

forever. When the truth is thus refused, curiosity is stimulated, and the mother who plants the idea of shameful secrecy in her little girl's mind forgets that she has barred the child from all chance of obtaining knowledge in a right and wholesome way. Right-minded adults will not inform a child, knowing that its mother objects to its possession of the knowledge. There is left the whispering of school-mates, the possible sniggering revelations of servants, or the misinterpretations of adults' talk overheard. It is impossible to guard a little girl against these things without locking her up alone in a windowless cell. Many a mother bewails the attitude of opposition a daughter assumes in the early teens, without guessing that a coarse and unwholesome idea of sex imparted to her lies at the root of it. It should never be forgotten that if the sex relation is grossly pictured to a girl the inevitable result is conscious or unconscious contempt for her mother.

In these days, when the rightness of early sex instruction is widely admitted, there is still much question as to the age at which the first information ought to be given. Many mothers think it sufficient if they stand ready to answer all questions that the little girl may ask, waiting till she does ask. The objection to waiting or to setting any definite time for revelation is that it can never be known how long the little girl wonders before she asks, nor can any mother be sure that she is the first person to whom the query will be addressed. The little girl of four, seeing a new baby in the park, may very well have asked its nurse or hers where it came from and may have deduced from the giggling evasions that the subject is indecent, if a smirching explanation at greater length is not given. Further, the child who has shown no interest in the coming of babies may nevertheless have had information forced on it. A mother has sadly forgotten her childhood if she believes children speak among themselves only of things they repeat to their mothers, and she was never a real girl if she does not know with what well-kept vows a child accepts a secret.

It is not wise to wait till a girl asks questions. Her instruction in sex should begin as soon as she can understand simple words,

for sex education is not a thing that can be given in an hour or in a day, like a new crochet stitch; it cannot be added to any completed scheme of education without remaining an excrescent and therefore disproportionate thing. It must be an integral part of child training from the beginning if sex and its relations and influences are to take their right place in the forming character. The ideal sex education begins with taking sex as much for granted from the beginning as possible, never permitting it to assume the alluring veil of mystery. None of us can remember when she did not know that chickens are hatched from eggs and we cannot recall that we were ever shocked at being told that eggs are laid by hens. This is because there is no taboo about the hen's business of laying eggs; it has never been a mystery; it has always been talked about openly and freely; nobody has ever said that little girls must not talk about hens, or that the mother hen finds her babies in the parsley bed. If a mother can only bring herself to see that to a little girl there are no more associations with the origin of human life than with the origin of chickens, the whole matter of explaining where the baby came from will be simple. The explanation can be made to any little girl who knows about chickens and the laying of eggs, and if she has never seen a poultry yard, there are city zoos to visit or shops where hens and chickens are displayed. All little birds and all little chickens are hatched from eggs which their mother lays; so are babies, only that babies are hatched before and not after they are laid. "Laid" and "hatched" are words within a very small girl's understanding, and her association with them is wholesome and sweet. Explaining the baby's coming in terms of the familiar hen makes the new fact a part of the already understood and understandable world of the child. A new term inevitably becomes the nucleus of a group of new associations, and since the purpose, or one of the purposes, of early sex instruction is to create in the little girl a feeling that reproduction is an everyday fact, common in normal life and no more to be set off by itself than the fact that the sun rises, the use of familiar words and figures is desirable. If the explanation is made before the little girl's curiosity has been especially aroused, the average child will show so little interest in the revela-

tion as to surprise the adult to whom a wholly simple and uncomplicated point of view toward sex is well-nigh impossible. The mother's difficulty will not be with the little daughter but with herself. If she can speak of babies in exactly the same quality of voice she uses when she talks of kittens and puppies, she may well be grateful to the good God who has helped her to give her child an impression of the process of birth so sane and normal, so akin to all the world's life, that nothing afterward can wholly efface it.

Emotional implications should be avoided, especially with small girls. The average child asks where babies come from, not how she herself came. Her own existence is the central fact of her universe, the base she reasons from. She does not think of herself as ever having been a baby, for so far as she can remember she never was one. Normally, it is the coming of other children that interests her. It is doubtful whether in giving the initial information it is well to attach any suggestion of mother love. It is sometimes assumed that the child, on hearing that her nest was within the maternal body, will instantly say that now she understands why her mother loves her or why she loves her mother, but this is by no means a universal truth. The normal little girl is seldom so self-conscious. She does not say to herself, though she is often required to say it to others, that she loves her mother or that her mother loves her. Her love for her mother is as much a part of her life as the act of breathing and quite as unconscious. Much of the antagonism between mothers and daughters, an antagonism which in essence is natural, arises from insistence on making the relation conscious and expressed. Let the little girl, then, know that babies come into the world just like kittens or like the eggs from which the chickens hatch, and leave her to determine whether mother-and-daughter love is the result of the mere mechanism of birth.

The advantage of having these roughly sketched facts clear in the mind of a little girl is that, once there on the high authority of the mother, no other information can displace them. It is a delicate question whether the child should be cautioned against speaking of her knowledge to other children. Until growing experience and reason enable her to understand that some things

are not talked of because they are sacred and not because they are improper, it may not be possible to secure her silence, but it is infinitely better that your child should impart truth without stain to the children next door, however much their foolish mother may be horrified, than that the spotless snow of your little girl's mind should be soiled by the soot of their misinformation or ignorant conjectures.

Once the matter of where the baby comes from is settled, the father's part in reproduction may be left for gradual teaching. The little girl is not likely to wonder about it. She is accustomed to the existence of fathers, and a father is so useful and important a person in the home life that she needs no explanation of his presence. Life gives her the general idea of two parents, and if she has the opportunity that acquaintance with domestic animals or the keeping of pets gives, the thought of the world as generally bi-sexual is unconsciously acquired. The mother who has at heart the success of the tremendously important business of motherhood will not be content with reading the standard books on the physical care of children alone. She will inform herself of the cardinal facts of child psychology and will learn somewhat of the history of the family as an institution. The nearest librarian will gladly offer suggestions for non-technical readings which will serve as a basis for stories of the world's early days. Children are always delighted with tales of the infancy of the race, and the position of the father can be given importance socially before the physical relation to conception is taught. What the helplessness of babies has meant in the development of society and the home is an interesting thing to tell a child. She readily understands why permanent homes and families were necessary. The lion is a perennially alluring beast to a child, and it is not difficult to point out the similarities and the differences between the lion's family and ours. The father lion brings food home to his wife and cubs for a few weeks or months only, till the young are able to fend for themselves; the human father continues his care of his child for years. Since girls commonly feel a greater nearness to their fathers than do boys, more emphasis should be placed with them on father love and on the father's influence in the family.

A general conception of the advantages of having two parents can be built up. If a girl has a love of music, music can be utilized in sex education. Here, for example, is the melody of a Chopin étude, played as a melody alone. That is the mother of the piece. We add the lower notes, the wonderful "second voice," and have harmony, the child of the two. If a girl enjoys her color box, that, too, can be used. The parents of orange are red and yellow, and we cannot possibly have green, orange, or purple without two parent colors. The union of two colors to make a third, like both and yet not quite like either, may serve by analogy as a background for the information that every egg or seed that grows is made up of two half cells; no egg can produce another animal until the two half cells have been joined; this joining is fertilization.

Fertilization is a somewhat difficult thing to explain fully without a biological foundation, but the rudimentary knowledge necessary can be obtained by the reading of any one of several excellent non-technical books prepared especially for the use of parents. It is usual to explain first the fertilization of fish eggs. After they are laid by the female fish, the male fish through an organ with which he is provided, pours over them milt or fertilizing cells. Among birds and warm-blooded animals fertilization is accomplished in much the same way, except that the eggs are fertilized before and not after they are laid. This is the simplest explanation that can be given, and the child who is not greatly interested in the subject will be content with it. The more inquiring child may be given further biological detail, and some mothers find nature study with their children exceedingly profitable and interesting. The facts should be fixed in a child's mind before she is permitted to form intimate friendships with other little girls and should be fully understood before the beginning of the emotional stirrings of adolescence which commonly precede the physical changes of that period by a year at least. The bare facts, which can be amplified later, are sufficient protection against the distressing misinformation of other children. The object, as the girl grows, should be to direct her mind

away from the purely physical aspects of sex to its wider secondary meanings. What marriage and parenthood really mean, the home teaches. No girl can grow up seeing the relation of the sexes in terms of beauty unless the relation between her father and mother is beautiful. The best lessons in sex education—the worst—are given her by the daily conduct of the parents. With the pathetic loyalty of childhood, she will idealize her parents if she is given even a meager chance, but if the poor pretense fail, there is nothing left with which to build up a right conception to hand on, in turn, to her children. The unconscious fear of sex which is the hidden cause of so much nervous instability in after life, is not seldom engendered by the sight of quarrelling parents. It is useless to present the primary facts of sex sweetly and sanely unless the secondary implications and associations are imparted through the daily lesson of a harmonious home.

We are accustomed to think of preadolescent girls as sexless and to proceed on this unwarranted assumption. It is a notion which belongs to the time when sex was taboo and therefore a thing to be ignored as long as possible. Seen rationally, a little girl is always an embryo woman, and at how early an age she possesses the reticence of normal womanhood we cannot know. Her father's men friends kiss and caress her and would be honestly indignant if they were told that her feeling in the matter is that of a woman, not that of a child, yet it is most certainly true that many a sensitive little girl of six is as much embarrassed and inwardly affronted by undesired caresses as she would be at twenty. The reserve and dignity of a young girl are possessions too precious to be endangered in this way. The privilege of kissing her should be reserved to her parents and to her immediate family. We teach the adolescent girl most carefully to permit no liberties from men. The teaching is without avail if liberties in childhood have blunted her delicacy. We cannot logically expect a girl to kiss everybody at ten and become suddenly, at fourteen, too big to be kissed. Respect, then, the beautiful reticence of your little daughter; it is her truest instinct, her greatest safeguard, and once lost can never be replaced. Do

hood not imagine, either, that early sex consciousness is abnormal or ing the gly. When it manifests itself in a dislike of familiarities, it is a on betw wholesome thing for which any girl's mother may well be thankful. s in sex The sex hygiene of childhood consists in mere scrupulous nduct d cleanliness. Very little girls sometimes handle the folds of the she w vulva, as they handle everything else, out of a more or less aim- unce, b less curiosity. If the handling tends to develop into a habit, it h to b usually means local conditions due to irritating clothing or un- n. Th cleanliness. Examination by a physician in infancy will deter- ch ne mine whether any abnormality exists and if it does it should be the sgm remedied at once so that discomfort will not induce handling. imary i Undergarments must never be permitted to bind or chafe the ations r sensitive vulva. For this reason every mother should be careful harmc in buying ready-made garments. They are seldom so cut as to nt giv give room enough. Handling of the genitals should be put on a n. li par with other objectionable physical habits, in the training of a and a girl, but should not be emphasized. Masturbation is never a stit cause of either pimples or insanity and frightening a child about any a it is likely to do more harm than good. The suggestion is an e car unwise one to implant in the mind of a little girl, and if the mlt suggestion is not given she may very well come to middle age mlt ignorant that masturbation exists. The little girl who persists mlt in improper handling when no local cause or irritation exists mlt should never be left alone during waking hours and should be mlt required to get up as soon as she wakes. The family physician mlt will be able to advise further measures if necessary to eliminate mlt the habit without subjecting the child to the undying impression mlt which is inevitably left by talk of hideous consequences.

Experience has taught that it is not wise to leave a girl in ignorance of the physiology of womanhood till menstruation is imminent. Adolescence is a time of perturbation of both mind and body, and the mind should be spared the added strain of ignorance of new functions, or of the acquisition of special knowledge. Here, again, a mother cannot be sure that information will not come to her daughter in some unwholesome way unless early right knowledge makes misconception impossible.

A woman physician tells of a most distressing result of lack of knowledge. A little girl of ten suddenly became markedly unhappy, showed a strange fear of her mother, coupled with an unusual desire to be near her and to serve her. The child sobbed and screamed in her sleep and her health was seriously affected. With great difficulty the physician succeeded in drawing from the heart-broken little girl the truth. She had accidentally come upon evidence that her mother was menstruating and believed that her adored mother would soon die of cancer. Cancer had been discussed before her in detail, but menstruation, a normal function, had never even been hinted at. More than one unwarned girl has been so terribly frightened at her first menstruation that her whole attitude toward the special functions of woman has been forever tinged with dislike and fear.

It is wise, therefore, to explain menstruation to your daughter several years before her first menstrual period. Explain that it is a natural thing connected with the ability to bear children and still more intimately connected with the proper functioning of the ovaries. Emphasis should be placed on the double function of the ovaries—the production of ova and the formation of the secretion on which the maturing and health of mind and body depend. The scientific names and the functions of the organs of reproduction must be taught and associated with the teaching of the proper names and functions of all the other parts of the body. If a little girl is taught a puerile and incorrect name for any part of the body she will always feel a certain embarrassment in speaking the scientific name when she tardily adds it to her vocabulary.

The object of teaching the ten- or eleven-year-old girl the physical facts of adolescence is to free the first menstruation from any attendant unexpectedness. The girl who takes it as a matter of course usually experiences little distress of mind and body. Unquestionably, much of the unwholesome attitude of women toward womanhood and motherhood is due to the attitude of their mothers toward menstruation. It is ridiculous to talk of the beauty of womanhood, the nobility of womanhood, and the sanctity of womanhood, and yet treat the physical evidence of

womanhood's approach as a dreadful infliction, a bitter recurrent disability to be dreaded and concealed as shameful. Concealed it should be, just as other natural functions are concealed about which custom decrees silence in public, but the girl must be trained to regard it sanely. We do not weep over the boy who begins to shave, though we know that to be clean-faced he will have to go on shaving daily all the rest of his life and that shaving will occasion him considerable discomfort as well as loss of time. Why then commiserate the girl over the simple and normal monthly function of menstruation? Congratulate her, instead, on the new possibilities of womanhood; rejoice in the new powers of mind and body which menstruation heralds; make her feel that coming of young womanhood is a thing to be as glad and proud about as coming of age. Explain that normal menstruation is necessary to health of mind and body, and erect no bogey. Normal menstruation is painless and if your daughter suffers more than a slight discomfort, consult the family physician. Do not anticipate pain for her and do not make her morbid by too great care. Talk as little as possible of the changes of body she is undergoing and dwell on the ripening and broadening of mind. It is wise to guard against chilling during menstruation and to avoid overexertion, but unless hygiene has been neglected during childhood no girl needs coddling at this time. Trained dancers are accustomed to dance as usual during the monthly period and their health is notably good. Break yourself of the inherited habit of lowering your voice whenever you mention menstruation. You do not lower your voice when you speak of the phases of the moon. Say "menstruation" or "menses" and not "monthly sickness" or "monthlies." Menstruation is not sickness, and "monthly" is the common name for a magazine. Permit your daughter to think of menses as natural occurrences and to hear magazines referred to without menstrual association.

In the early teens, the great needs of a girl are simple and quiet living and sympathetic understanding. You will best understand your daughter if you will be content not to understand her. Recall your own girlhood, your own violent fancies, your own rebellion at discipline, and remember that besides being yourself

over again, your daughter is like her father's sister, perhaps, whom you never knew. You cannot expect to understand her perfectly any more than you can expect any human being to understand you perfectly at all times. Above all, appear to take your daughter seriously and do not laugh at any of her intensities. If she wishes to pour herself out endlessly in a diary, never hint that diaries are silly. Criticise her no more than is absolutely necessary and be especially careful what you say about the way in which she wears her hair. It is not obstinacy nor lack of love for you that prompts the hairdressing her father fumes about and you dislike; it is the wholesome instinct of gregariousness; it is the wish to be a conforming citizen of the girl world; it is the dawning of the love of the beautiful, and a girl who will take her mother's advice about all other points of personal appearance will resent bitterly any interference with the way she wears her hair.

In dress, your daughter will wish to be like her associates and this you must consider. If they are suitably dressed girls, she will like suitable frocks. If they are tawdry, tawdriness will appeal to her. It is wise always to keep in closer touch with your daughter than you let her know, and an excellent way of doing this is to make friends with her teachers as she passes from grade to grade. The teacher can tell you what girls influence her and what traits are displaying themselves. Except in extraordinary circumstances, it is never wise to attempt to break off a friendship by command. In the uncertain period of adolescence a spirited girl is easily roused to obstinacy and if she can feel persecuted, her love of being heroine is flattered. A little ridicule of the undesirable girl will go farther to weaken her influence than the order to give her up, and a serious talk will accomplish more than an assertion of authority.

Your daughter will have many enthusiasms during adolescence, and these are interesting to watch. Hero-worship spirit comes to life and a girl is fortunate if much of this spirit can center round her father or her brothers. The teacher's personality is most important during this period, for if she is attractive the normal girl will copy her. Since ideals are forming rapidly, what

a girl reads is of more importance now than ever before. In childhood the spirited girl likes her brother's books, disdaining the sugary fiction prepared especially for girls. This is a taste to be encouraged. Tales of derring do are never harmful. It is when the love of romance stirs that the reading list must be watched, but if the home library contains nothing cheap and of questionable taste, a liking for objectionable books will not be formed. The romantic young girl craves sweets for both body and mind, and if the love stories she likes seem to you ephemeral and even silly, do not tell her so. If they are stories of honest love and pure devotion, however far-fetched and improbable, the candy will not hurt her. Your nearest librarian will gladly give you lists of romantic stories of sound taste.

The greatest good fortune your daughter can possess during her childhood and her teens is a home to which all her friends like to come, and she is additionally fortunate if she has boy as well as girl friends. Mothers are often puzzled to know what in the world boys and girls find so interesting in their interminable, pointless, give-and-take conversations, but the mother is wise who makes her front porch or her front parlor a club room for the boys and girls of the neighborhood. If the careless boy friendships can be continued through adolescence, it is a thing for which a mother may give thanks. It is a commonplace that a mother must show an interest in her daughter's friends, but it is not a commonplace that a mother must seem to take them at their own valuation. If the boy who carries your daughter's schoolbooks home is introduced as "Mister," treat him as you would a grown man. A successful mother must be always ready to be taught many things she already knows by a generation which is just discovering them.

Perhaps no other way of "managing" a girl is so effective as asking her advice. At fourteen or fifteen she will have very decided views as to how the sitting-room ought to be papered and as to how mother's new frock ought to be made, and the wise mother, smiling in secret at her daughter's air of responsibility toward her, tactfully encourages it.

Thorough training in good manners is the greatest protection a girl can be given, and from the first the ethical significance of the conventions must be explained. The little girl must be trained to a knowledge of the formulae of politeness in the understanding that proper manners give pleasure to others. Many a little girl appears shy and awkward merely because she is not spontaneous and has not been taught exactly what to say. Such a child suffers agonies when she is bidden to "speak to Mrs. Jones," because she does not know what words to use in the greeting. Be sure the formal words are taught your daughter, for with the inexplicable reticence of childhood she may never ask, and may either remain awkward or assume the noisy rudeness with which shy children, and shy adults, too, mask their embarrassment.

Consideration for others should be taught a girl as a thing due herself and she cannot begin too young to understand that she must keep her standards high. She is an American girl, a citizen of the state; she must be worthy of her citizenship or she is not "playing fair." Family pride is an excellent thing when it leads to high ideals of character and conduct. It is entirely possible, without turning a girl into a prig, to make her feel that she is responsible for the influence she exercises over other girls and boys. If she permits a boy to be cavalier with her, she lessens his respect for all girls. As she grows older she must be taught that well-bred young girls do not let strange young men scrape acquaintance with them. The young man who tries to do this is not a gentleman, and your daughter ("Father's daughter," "Mother's daughter") will not wish to know a person so greatly her inferior. Impress upon her that there is no exception to this rule. A young man who really wishes to meet a girl he respects can always find ways of doing it. He can make acquaintance with young men who know her and convince them that he is a suitable person to introduce. Most mature women can recall young men who took great trouble to find an introduction. Your daughter should be made to feel that her acquaintance is a privilege, a thing worth having; it is not a thing to be picked up in the street like a scrap of waste paper. In traveling or in emergencies a man will offer his services, but assistance graciously received does

not constitute acquaintance. It is a curious commentary on the wisdom of many mothers that they will not hire a servant without references nor engage a dressmaker without careful inquiry, but they will admit to their homes young men, casually introduced, of whom they know nothing. No young man of good character objects to furnishing information about himself if it is tactfully asked for, and indeed most young men are pleased to know that the home they enter is a place in which the undesirable person is not welcome.

Of the perils of venereal disease the adolescent girl needs to know little. A knowledge that there are such diseases can be given her as a part of her information on dangerous diseases in general. The infrequent transmission of such diseases through kissing, common drinking cups, towels, and other extragenital means needs no emphasis, as other considerations of cleanliness and custom will develop views and habits sufficient to protect the girl from these diseases. The scientific facts about the nature and seriousness of these infections should be made clear in later adolescence or early womanhood; the young woman should know that their chief method of spread is through sexual contact, but she must not be made to suspect every man she meets. The practice of requiring a clean bill of health before marriage is now common among intelligent parents. This, and general assurance that the young men who are "attentive" to your daughter are men of healthy minds and bodies are matters for parents, not daughters. Too much talk of venereal disease to a girl whose experience of life is perforce small usually leads to morbidity and ugly fear.

The successful mother will be in her daughter's confidence, but this does not mean that her daughter will tell her "everything." No wise mother expects that. All the things that are of importance a girl will tell her mother if her confidence has not been repelled or her queer attempts at explaining herself laughed at, but most of what she considers real secrets will go into the ear of her bosom friend only. Mother is the safe port to run to in a storm; but it is her chum with whom she sails to the Isle of Dreams.

Your daughter will be free with you at sixteen, only if you have been her best friend at six, and she will never be really and absolutely confiding till she is a woman grown. It is the unwise mother, forgetful of her own girlhood, who says, "My daughter tells me everything." The wise mother bides her time, watchfully waiting for the fuller intimacy of maturity, and says—to herself only—"Thank God, my daughter tells me everything worth telling. The rest I do not need to know, for I was a girl myself, and I have not forgotten."

DEVELOPMENTS IN SOCIAL HYGIENE LEGISLATION FROM 1917 TO SEPTEMBER 1, 1920

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The past three years have been epochal in the history of social hygiene legislation. This is particularly true in the matter of venereal disease legislation. It is also true in slightly less degree in regard to laws against prostitution.

The standards of sex conduct as expressed in legislation had already been slowly undergoing a change during the past ten years in the more progressive parts of the country. After May, 1917, this movement suddenly became nation-wide and great progress was made in the approach to the single standard of morals.

This was largely due to the pressure of the war emergency and to the part played by the federal government in its endeavors to secure and maintain the highest degree of national efficiency. When the government was suddenly confronted with the necessity of mobilizing for war, it realized at once that to be efficient, its armed forces must be clean. The government's program was based on the realization that the venereal diseases are the greatest scourge to the military forces and that prostitution is the greatest source for their spread. Social hygiene investigations prior to the war had demonstrated that the theory of sex necessity for men lay at the root of most toleration of prostitution. Therefore a large group of doctors, scientists, and educators was early called into conference by the General Medical Board of the Council of National Defense to consider the basis for this doctrine.

On May 7, 1917, after carefully considering the subject, the General Medical Board declared that "continence is not incompatible with health and is the best preventive of venereal diseases." The principle thus laid down was approved by the American Medical Association on June 7, 1917. At about the same time

Congress enacted the so-called Draft Act "to authorize the President to increase temporarily the military establishment of the United States," approved May 18, 1917, with its Section 13, forbidding the setting up of a house of prostitution within five miles of any army or navy camp or post.¹ Then followed the creation of the War and Navy Department Commissions on Training Camp Activities, with their joint Law Enforcement Division charged with stimulating the enforcement of national and local laws relating to liquor and prostitution in and about the camps and training stations. It was due to the leadership thus taken by the federal government that most of the social hygiene legislation of the past three years was enacted.

The commercialized aspects of prostitution had been fairly well provided for by legislation prior to the war. By commercialized aspects, I refer to the activities of third parties to exploit or protect prostitution for profit. In forty-two states² there already existed laws penalizing the setting up and maintaining of disorderly houses; forty-four states³ had made compulsory prostitution a crime. Forty-five states⁴ had forbidden pandering,

¹ This was amended on July 9, 1918, by Chapter 14 of the act of Congress "making appropriations for the support of the army for the fiscal year ending June 30, 1919," so as to forbid engaging in prostitution, aiding or abetting prostitution, or procuring or soliciting for prostitution, within ten miles of an army or navy camp or post.

² Ala., Ariz., Cal., Colo., Conn., Del., Fla., Ga., Idaho, Ill., Ind., Ia., Kan., Me., Md., Mass., Mich., Minn., Miss., Mo., Mont., Neb., Nev., N.H., N.Y., N.C., N.D., Ohio, Okla., Ore., Pa., R.I., S.D., Tenn., Tex., Utah, Vt., Va., Wash., W. Va., Wis., Wyo. (See chart for citations.)

³ By compulsory prostitution is meant placing or keeping a woman in a house of prostitution, or forcing her to lead a life of prostitution. States having such a law are: Ala., Ariz., Ark., Cal., Conn., Del., Fla., Ida., Ill., Ind., Iowa, Kan., Ky., La., Me., Md., Mass., Mich., Minn., Mo., Mont., Neb., Tex., Nev., N.H., N.J., N.M., N.Y., N.C., N.D., Ohio, Okla., Ore., Pa., R.I., S.D., Tenn., Utah, Vt., Va., Wash., W. Va., Wis., Wyo. (See chart for citations.)

⁴ By pandering is meant procuring a female inmate for a house of prostitution, inducing her to become such an inmate, encouraging her to remain therein, or offering or agreeing to do so. Laws of this nature have been passed by Ala., Ariz., Ark., Cal., Colo., Conn., Del., Fla., Ida., Ill., Ind., Ia., Kan., Ky., La., Me., Md., Mass., Mich., Minn., Mo., Mont., Neb., Nev., N.H., N.J., N.M., N.Y., N.C., N.D., Okla., Ore., O., Pa., R.I., S.D., Tenn., Tex., Utah, Vt., Va., Wash., W. Va., Wis., Wyo. (Citations will be found in chart.)

while pimping and living off the earnings of a prostitute had been made unlawful in thirty-six states.⁵

The Red-Light Injunction and Abatement Law, which is a civil action, brought in the name of the state by the attorney general, district attorney, or a private citizen, and providing for the closing of disorderly houses as a public nuisance by a court of equity, had however been enacted by only twenty-seven states,⁶ prior to January 1, 1917.

The other aspects of prostitution, namely the activities of the prostitute to sell, and particularly of the man to buy, sexual gratification, had yet been almost untouched by state legislative enactment. In twenty-eight states,⁷ prostitutes (women only), or common prostitutes, as they are more commonly designated, had been classed as vagrants or disorderly persons. In Indiana,⁸

⁵ Ala., Ariz., Ark., Cal., Colo., Conn., Del., Ida., Ill., Ind., Ky., La., Me., Md., Mass., Mich., Minn., Mo., Mont., Neb., Nev., N.H., N.J., N.Y., N.D., Ore., Pa., R.I., S.D., Utah, Vt., Va., Wash., W.Va., Wis., Wyo.

⁶ Ariz., Cal., Colo., Ida., Ill., Ind., Ia., Kan., Me., Mass., Mich., Minn., Neb., N.J., N.H., N.Y., N.C., N.D., Ore., Pa., S.D., Tenn., Tex., Utah, Va., Wash., Wis. (The New Jersey law has since been declared unconstitutional.)

⁷ Ala., Cal., Colo., Fla., Ga., Ida., Ill., Ia., Kan., La., Mass., Mich., Minn., Miss., Mont., Neb., Nev., N.J., N.Y., N.M., N.D., Okla., R.I., Tex., Utah, Va., Wash., Wyo. These laws have a marked similarity, and usually read as follows: "The following persons are vagrants: (1) Common prostitutes. . . ." No statutory definition of "prostitutes" or "common prostitutes," with the exception of the Indiana law (Note 8, *infra*) had been made prior to 1919. The following is the common law definition of a prostitute: "A prostitute is a female given to promiscuous sexual intercourse for the sake of gain," 32 Cyc. 780, citing *Carpenter vs. People*, 8 Barb. (N.Y.) 608-607; *State vs. Ruhl*, 8 Ia. 447-454; *Com. vs. Cook*, 12 Metc. (Mass.) 93-97. (Idaho has a curious law which disqualifies from voting prostitutes and frequenters of houses of prostitution. Sec. 505, Comp. L. 1919)

⁸ Secs. 2371 and 2372, Burns' Ann. Stats. 1914:

Sec. 2371: "Male who frequents or visits a house or houses of ill fame or assignation, except as a physician, or associates with women known or reputed as prostitutes. . . . shall be fined \$10.00 to \$100.00 and imprisoned in county jail from ten to sixty days."

Sec. 2372: "Any female who frequents or lives in a house or houses of ill fame, or associates with women of bad character for chastity, either in public or at a house which men of bad character frequent or visit, or who commits adultery or fornication for hire, shall be deemed a prostitute; and on conviction fined \$5.00 to \$50.00 to which may be added imprisonment in the county jail from ten to thirty days. A prostitute within the meaning of this section is a woman who has indiscriminate sexual intercourse with men." *Fahnestock vs. State*, 102 Ind. 156. Although crude, this indicates a tendency toward the single standard of morals by penalising the male in certain cases.

South Dakota,⁹ and New York,¹⁰ the activities of the prostitute had been made specifically an offense, and, strange to say, the two former states had also legislated in a more or less haphazard way, against her male customer.¹¹ Apparently, public opinion was yet too ingrained with the idea of the double standard to believe that the male customer should be punished. Indeed, the Iowa Supreme Court had recently held that a man *could not* be guilty of prostitution,¹² and South Dakota had held that an

⁹ Sec. 2, South Dakota, Penal Code 1913, p. 603. "Every person who, for the purpose of prostitution or lewdness, resorts to, uses, occupies, or inhabits any house of ill fame or place kept for the purpose of prostitution or lewdness, and every person found in any hotel, boarding-house, or any other place, leading a life of prostitution or lewdness shall be punished by a fine of not less than \$10.00 nor more than \$25.00," with additional punishment for repeaters up to five years in prison. This penalizes the male patron of a house of prostitution, but punishes only the woman for prostitution outside a bawdy house.

¹⁰ The 1915 session of the New York legislature adopted the following amendment to Sec. 887, Sub. 4, of the Code of Criminal Procedure: "The following persons are vagrants: A person (a) who offers to commit prostitution; or . . . (d) who in any manner induces, entices, or procures a person who is in any thoroughfare or public or private place, to commit any such acts; or (e) who is a common prostitute, who has no lawful employment, whereby to maintain herself." This was further amended in 1919 to include, among other things: "(f) Who in any way aids or abets or participates in the doing of any of the acts or things enumerated. . . ." Sec. 150 of the Tenement House Law (Ch. 99, L.N.Y. 1909), amended by the laws of 1915, reads: "A person who: . . . (2) indecently exposes the private person for the purpose of prostitution or other indecency; or (3) commits prostitution in a tenement house or any part thereof; or (4) knowingly resides in a house of prostitution or assignation or ill fame of any description in a tenement house. . . shall be deemed a vagrant. . . ."

¹¹ Sec. 2372, Burns' Ann. Stats. 1914 (*supra*).

Penal Code, South Dakota, 1913, p. 603 (*supra*).

¹² A man cannot be guilty of the crime of prostitution, and therefore necessarily not of resorting to a house of ill fame for the purpose of prostitution, within the meaning of Sec. 4943, Code 1897, the term 'prostitution' in all such statutes having the universally recognized meaning of 'the practice of a female offering her body to an indiscriminate intercourse with men,' and it cannot be assumed that the legislature used the term in said sense, even though the statute employs the term 'any person' in describing those who come within its prohibition, such latter sweeping designation in reason meaning nothing more than 'any person who can be guilty of prostitution.' " *State v. Gardiner*, 174 Iowa 748; 156 N.W. 747. This was also the holding in the Illinois case of *People v. Rice*, 277 Ill. 521.

"A male person may be guilty of resorting to a house of ill fame for the purpose of lewdness, within the meaning of Sec. 4943, Code 1897; said section punishes both the acts of resorting to a house of ill fame (a) 'for the purpose of prostitution' and (b) 'for the purpose of lewdness.' 'Prostitution' and 'lewdness' are not synonymous terms within the meaning of said section." *State v. Rayburn*, 170 Ia. 514; 153 N.W. 59.

ordinance making associating with a prostitute an offense is unconstitutional.¹³ The Wisconsin law had provided a penalty for "any person who shall resort to, frequent, or become an inmate of any house of ill fame, common bawdy house, or brothel." (Sec. 4589, Statutes 1915.) Solicitation for prostitution (women only) had been made a statutory offense in only fourteen states.¹⁴

In order to harmonize state legislation on this subject with the new and better standards of sex conduct contained in the government program, the law enforcement division of the Commission on Training Camp Activities framed a law for submission to the state legislatures. This law has been passed in ten states¹⁵ and as to some of its provisions in two others.¹⁶ This law clearly removes all possible sex discrimination in the legislative treatment of the subject of prostitution. It has become known as the Vice Repressive Law, and is designated as Standard Form No. 1.¹⁷

¹³ *City of Watertown vs. Maurice Christnacht et al.*, 164 N.W. 62, 1917 L.R.A. (F) 903. (S.D. 1917) City ordinance provided: "Any male person found associating with females known as . . . common prostitutes . . . shall be fined not more than \$50." Supreme Court held this unconstitutional as a denial of the right to life, liberty, and the pursuit of happiness. Such an ordinance "would prevent personal effort on the part of male citizens to uplift and ameliorate the condition of fallen women."

Similar holdings in *St. Louis vs. Fitz* (1873), 53 Mo. 582; *Cady vs. Barnesville* (1878), 4 Ohio Dec. Repr. 396; *Heckingh vs. Maysville* (1900), 22 Ky. L. Rep. 486.

¹⁴ Colo., Conn., Ill., Kan., Md., Mass., Mont., Nev., N.J., N.M., N.Y., Utah, Wash., Wis. (both sexes). (See chart.)

¹⁵ Conn., Del., Me., Md., N.H., N.D., N.C., Ohio, R.I., Wis.

¹⁶ N.Y. and Va.

¹⁷ Standard Form No. 1:

Sec. 1. That from and after the passage of this act it shall be unlawful:

(a) To keep, set up, maintain, or operate any place, structure, building, or conveyance for the purpose of prostitution, lewdness, or assignation;

(b) To occupy any place, structure, building, or conveyance for the purpose of prostitution, lewdness, or assignation, or for any person to permit any place, structure, building, or conveyance owned by him or under his control to be used for the purpose of prostitution, lewdness, or assignation, with knowledge or reasonable cause to know that the same is, or is to be, used for such purpose;

(c) To receive or to offer or agree to receive any person into any place, structure, building, or conveyance for the purpose of prostitution, lewdness, or assignation, or to permit any person to remain there for such purpose;

(d) To direct, take, or transport, or to offer or agree to take or transport, any person to any place, structure, or building, or to any other person with knowledge or reasonable cause to know that the purpose of such directing, taking, or transporting is prostitution, lewdness, or assignation;

It provides a new definition of prostitution,¹⁸ making an element of the offense, not merely the giving or receiving of the body for hire, but the giving, or receiving of the body for indiscriminate sexual intercourse without hire. Also, solicitation on the part of either party is penalized by its provisions.

(e) To procure or to solicit or to offer to procure or solicit for the purpose of prostitution, lewdness, or assignation;

(f) To reside in, enter, or remain in any place, structure, or building, or to enter or remain in any conveyance, for the purpose of prostitution, lewdness, or assignation;

(g) To engage in prostitution, lewdness, or assignation or to aid or abet prostitution, lewdness, or assignation by any means whatsoever.

Sec. 2. That the term "prostitution" shall be construed to include the giving or receiving of the body for sexual intercourse for hire, and shall also be construed to include the giving or receiving of the body for indiscriminate sexual intercourse without hire. That the term "lewdness" shall be construed to include any indecent or obscene act. That the term "assignation" shall be construed to include the making of any appointment or engagement for prostitution or lewdness or any act in furtherance of such appointment or engagement.

Sec. 3. That in the trial of any person charged with a violation of any of the provisions of Section 1 of this act, testimony of a prior conviction, or testimony concerning the reputation of any place, structure, or building and of the person or persons who reside in or frequent the same and of the defendant shall be admissible in evidence in support of the charge.

Sec. 4. That any person who shall be found to have committed two or more violations of any of the provisions of Section 1 of this act within a period of one year next preceding the date named in an indictment, information, or charge of violating any of the provisions of Section 1 of this act, shall be deemed guilty in the first degree. That any person who shall be found to have committed a single violation of any of the provisions of this act shall be guilty in the second degree.

Sec. 5.

(a) That any person who shall be deemed guilty in the first degree, as set forth in Section 4, shall be subject to imprisonment in, or commitment to, any penal or reformatory institution in this state for not less than one nor more than three years; provided, that in case of a commitment to a reformatory institution the commitment shall be made for an indeterminate period of time of not less than one nor more than three years in duration, and the board of managers or directors of the reformatory institution shall have authority to discharge or to place on parole any person so committed after the service of the minimum term, or any part thereof, and to require the return to the said institution for the balance of the maximum term of any person who shall violate the terms or conditions of the parole.

(b) That any person who shall be deemed guilty in the second degree, as set forth in Section 4, shall be subject to imprisonment for not more than one year; provided, that the sentence imposed, or any part thereof, may be suspended, and provided further that the defendant may be placed on probation in the care of a probation officer designated by law or theretofore appointed by the court upon the recommendation of five responsible citizens.

TABULAR ANALYSIS OF SOCIAL HYGIENE LEGISLATION -- PART I

NO	IN OR	FORNICATION		STATE
		*SINGLE ACT †MUST BE	VENEREAL DISEASES BAR TO MARRIAGE	
	Prevent (women, Sub. 2, C)	†§3221, Code 1	Certificate of freedom from venereal disease required for males. P. 30, No. 178, Laws 1919	ALABAMA
				ARIZONA
		†"Illegal cohabitation" K. & C. Stat.		ARKANSAS
	Civil a. v. gr. 1915			CALIFORNIA
	Pub. §1775, Repealed by act of 1908	†§1896, Rev.		COLORADO
	Chap. §3388, C.	*§3383, Gen.		CONNECTICUT
	Ch.			DELAWARE
	Pen. persons for lewd or indecent acts, Statute at La.	*P. 635, v. 2		DISTRICT OF COLUMBIA
	Leviticus par. 10 §3570, R.	*§3530, Rev.		FLORIDA
	Opd. 1, v. II, C.	*§373, Code		GEORGIA
	Civil a. v. gr. Laws 19	†§289, C.		IDAHO
	Vada. 1913; P.	†§3493, An.		ILLINOIS
	(See Burns' Ar.	†§3353, B. 1914	transmissible disease. S. Burns' Ann. State.	INDIANA
	Wes. 1897; Co §5119, Co	Lewdly or Code 189		IOWA
	Penal law §3774, Ge.			KANSAS
		*§1320, C.		KENTUCKY
	Concurrent. §24, State. 19.			LOUISIANA

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20
H TU

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41
51

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22

71
121

18-0.

20, 4

22, 82

22, 12

1, 50, 41

22, 51
22, 121

22, 121
22, 121

22, 121

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Further, this law was conceived with the idea of meeting the new conditions and forms which the commercialized aspects of prostitution had been fast assuming under the new impetus which the war had given to law enforcement. The devious methods of the go-between are therein met with legal methods equally effective; the taxi chauffeur and the driver of the for-hire automobile

(c) That probation or parole shall be granted or ordered in the case of a person infected with a venereal disease only on such terms and conditions as shall be recommended to the court by the state or local health department in order to insure medical treatment therefor and prevent the spread thereof, and the state or local health departments may order any convicted defendant to be examined for venereal disease.

(d) That no girl or woman who shall be convicted under this act shall be placed on probation or on parole in the care or charge of any person except a woman probation officer.

(e) That persons convicted of violating sections . . . of the criminal code of this state shall be dealt with as provided in this section, and in the prosecutions of such persons the provisions of Sections 2, 3, 4, and 6 shall be applicable.

Sec. 6. That prosecutions for the violation of any of the provisions of Section 1 of this act shall be tried in the courts of this state wherein misdemeanors (offenses) are triable, except as to such courts the jurisdiction of which is so limited by the constitution of this state as that the said jurisdiction cannot by statute be extended to include criminal actions of the character herein described.

Sec. 7. That the declaration by the courts of any of the provisions of this act as being in violation of the constitution of this state shall not invalidate the remaining provisions.

Sec. 8. That all laws or parts of laws in conflict with the provisions of this act, be and the same are hereby repealed.

This form is published in "Standard Forms of Laws," a publication of the Commission on Training Camp Activities; and can be secured on application to the American Social Hygiene Association, 105 West Fortieth Street, New York City.

¹⁸ No statutory definition of prostitution prior to 1919 can be found. Prostitution was not an offense at common law; it was a "spiritual offense" and therefore not punishable in secular courts. *Reg. v. Pierson*, 2 Ld. Raym. 1197; 92 Reprint 291. The courts in this country have usually resorted to the dictionary for a definition. Webster's definition: "the act or practice of prostituting or offering the body to an indiscriminate intercourse with men; common lewdness of a woman," has been cited with approval in *Carpenter v. People*, 8 Barb. (N.Y.) 603-610; *People v. Marshall*, 6 Park. Crim. Cases (N.Y.) 129-133; *State v. Gibson*, 111 Mo. 92-96; *Com. v. Lavery*, 247 Pa. St. 139 (S.C. 93 Atl. 276). "Prostitution is the practice of a female offering her body to an indiscriminate intercourse with men, as distinguished from sexual intercourse confined to one man." 33 Cyc. 731, citing *Van Dolsen v. Com.* 69 S.W. 255; *U.S. v. Smith*, 35 Fed. 490. "Prostitution: Common lewdness for gain; the act of permitting a common and indiscriminate sexual intercourse for hire." 32 Cyc. 732, citing *Munfill v. People*, 154 Ill. 640-647. *State v. Gibson*, 111 Mo. 92-97. "The term 'prostitution' as used in the statutes of 1845, Ch. 216, is the act of permitting a common and indiscriminate sexual intercourse for hire, or what is deemed public prostitution." *Com. v. Cook*, 53 Mass. 93.

are penalized for permitting prostitution to occur in their conveyances, and to reach the professional or occasional disorderly house-keeper, it was not only made unlawful to keep, set up, or maintain a house of prostitution, but it penalized persons for receiving, or offering to receive, any one on their premises, or in any place, structure, or conveyance owned or controlled by them for the purpose of prostitution, assignation, or lewdness; for knowingly permitting any one to remain there for such purposes, or for aiding, abetting, or participating therein.

Entirely new is that paragraph of the Vice Repressive Law which makes it an offense to enter a structure, place, or conveyance other than a bawdy-house for the purpose of prostitution, assignation, or lewdness; and also that clause which declares it unlawful to occupy any of these places for such purposes. By these two paragraphs and Subd. g, Sec. 1, taken in connection with the definition of prostitution in Sec. 2, the act of prostitution itself is squarely made unlawful.

During this same period, soliciting for prostitution was made an offense in three additional states.¹⁹

Several gains in legislation regarding the commercialized aspects of prostitution, exclusive of those referred to in the discussion of the vice repressive law, were also made during this period. The Red-light Injunction and Abatement Law was enacted by twelve additional states.²⁰ Laws penalizing keepers of disorderly houses were enacted by four states.²¹ Three states passed laws providing for the punishment of the go-between,²² and transporting was made unlawful in four states.²³ Massachusetts²⁴ enacted a true-name law, a pandering law was passed in Illinois,²⁵ and Wyoming enacted a stringent law against pimping.²⁶

¹⁹ Ga., La., and Va.

²⁰ 1917: Conn., Fla., Ga., Mont., Ohio; 1918: Ky., La., Md., Miss., S.C.; 1919: Ala., Del.

²¹ Ariz., Mich., Vt., Va.

²² By go-between is meant a person who directs, takes, or transports, or offers or agrees to direct, take, or transport any person anywhere for the purpose of prostitution, assignation or lewdness, or with reasonable cause to know that such was the purpose; also the procuring or soliciting another for such purpose, or offering to do so. (Ga., La., Va.)

²³ Ga., La., Va., Tex. (persons in military service during World War).

²⁴ Secs. 5-10, Ch. 259, G. Acts 1918 (Mass.).

²⁵ No. 438, Ill. Sess. Laws 1917.

²⁶ Ch. 39, Wyo. Laws 1917.

EN IN PRISON	FORNICATION	VENEREAL DISEASES	STATE
	*SINGLE ACT AN OFFENSE MUST BE HABITUAL	*S R TO MARRIAGE	
12. L	*§7, p. 1482, Rev. Stats. 1916	*P. S. Ch. 41, Laws 1919	MAINE
1-b, La		*§5,	MARYLAND
1. rancy. Rev. ws 190	*§14, p. 1787, Rev. Stats. 1902	*§16 190	MASSACHUSETTS
1. rancy. Rev. ws 190	†§15467, Comp. Laws 1915	*§15 Comp. Laws 1915	MICHIGAN
61. rancy. Rev. ws 190	*§1, Ch. 193, Laws 1919	*§87	MINNESOTA
1. rancy. Rev. ws 190	†§§754, 755, Hemmingway Code 1917	†§§7 Co	MISSISSIPPI
1. rancy. Rev. ws 190		†§42	MISSOURI
1. rancy. Rev. ws 190	†§8343, Rev. Code 1907	†§83	MONTANA
1. rancy. Rev. ws 190	†§8794, Rev. Stats. 1913	*§87	NEBRASKA
1. rancy. Rev. ws 190	†Lewdly and viciously co- habiting. §6460, Rev. Laws 1912	†Lew hal 191	NEVADA
Ch. 24	*Ch. 272, §4, Pub. Stats. 1901	*Ch. 190	NEW HAMPSHIRE
p. Laws	*Ch. 140, Laws 1919	*P. Laws 1917 191	NEW JERSEY
	†Concubinage unlawful. §1776, Stats. 1915	†Co §17	NEW MEXICO
		*Ar-pts for marriage li- must state whether ven venereal disease. §, Laws 1917	NEW YORK
Laws 1913;	†§401, Jerome Crim. Code 1916; in hotel, boarding house etc. §3350a, Sub. 2, Gregory's Rev. Laws 1917	†§40 191	NORTH CAROLINA
v 1913	*Ch. 159, §1, Laws 1915	*§401 of freedom by §§4373-5, Comp. 1915	NORTH DAKOTA

NOTICE TO THE PUBLIC. I HAVE THE HONOR TO ANNOUNCE THAT I HAVE BEEN APPOINTED TO THE POSITION OF ASSISTANT ATTORNEY GENERAL, AND I AM NOW IN THE CITY OF NEW YORK, WHERE I AM ENGAGED IN THE PREPARATION OF A TREATISE ON THE LAW OF THE STATE OF NEW YORK, WHICH I WILL PUBLISH IN THE NEAR FUTURE. I AM SURE THAT MY WORK WILL BE OF GREAT SERVICE TO THE PUBLIC, AND I AM SURE THAT I WILL BE ABLE TO ACCOMPLISH MY DUTY IN THE MOST EFFICIENT MANNER. I AM, SIR, YOUR OBLIGED SERVANT, J. B. HARRIS.

[illegible]

From Soviet History, 1950. Account and date of (see page 1)

Fornication laws making a single act of sexual intercourse an offense had hitherto been enacted by sixteen states.²⁷ Two states²⁸ strengthened their laws on this subject, but the only new legislation of this kind enacted during the war period was by North Carolina, which made fornication an offense in a hotel or rooming-house.²⁹ Similarly, adultery laws in which a single act of extramarital intercourse was an offense had been passed by 28 states.³⁰ No new adultery laws were passed during the war period, but the Delaware and Washington laws were strengthened.³¹

Some improvement was made in the age of consent laws; Georgia raised the age to fourteen years; North Carolina from ten to twelve years; Virginia to fifteen; Nevada to sixteen; Texas and Florida to eighteen, providing the complaining witness was of previous chaste character; and Washington raised the age of consent for boys as well as girls to eighteen, making it an offense for a woman to have sexual intercourse with a boy under that age.³²

Arkansas (1919), California (1919), Illinois (1919), Kansas (1917), Michigan (1917), North Carolina (1917), Nebraska (1919) and Washington (1919), enacted laws providing for the establishment of reformatories for adult female delinquents on the industrial farm plan, while Colorado (Ch. 58, Laws 1919) enacted a law providing for the establishment of a detention home for delinquent women found to be suffering from venereal diseases in an infectious stage.

The years 1918 and 1919 were banner years for venereal disease legislation. This was also due to the war and its federal impetus and leadership. Venereal diseases had been made reportable either by statute or regulation of state boards of health

²⁷ Conn., Fla., Ga., Ky., Me., Mass., Minn., N.H., N.J., N.D., Pa., R.I., Utah, Va., W. Va., Wis. (See chart.)

²⁸ Minn. and N.J.

²⁹ Ch. 158, N.C. Laws 1917.

³⁰ Ariz., Conn., Del., Ga., Ia., Ida., Ky., Me., Md., Mass., Mich., Minn., Neb., N.H., N.J., N.Y., N.D., Okla., Ore., Pa., R.I., S.D., Utah, Vt., Va., Wash., W. Va., Wis.

³¹ Ch. 98, Wash. Laws 1917; Ch. 264, Del. Laws 1917.

³² The main object of this law is to restrain prostitutes and other lewd women from catering to young boys. Sec. 2436, Remington Code.

in only thirteen states,³³ prior to January 1, 1917, while even fewer had provisions for examination of suspected persons, and for quarantine or compulsory treatment of those in an infectious stage. At the time of this writing, venereal diseases are reportable in at least forty-three states,³⁴ while the remainder probably have legislative authority for their state boards of health to make them reportable by regulation. Compulsory examination of suspected persons and quarantine of those who are deemed to be a menace to public health, are now provided for by forty-four states,³⁵ either by statute or regulations of the board of health.

In 1918 a set of model venereal disease regulations for guidance of state boards of health was drafted by experts in the office of the Surgeon General of the Army.³⁶ These were enacted as statutes in three states³⁷ in 1918 and were adopted as regulations by the state boards of health in twenty-one³⁸ more states in 1918 and 1919.

In 1919 the Law Enforcement Division of the Commission on Training Camp Activities in conjunction with the surgeons general of the army, navy, and United States Public Health Service, drafted a model venereal disease law, which has come to be known as Form No. 4 of the Model Laws, published in 1919 by the War Department's Commission on Training Camp Activities.³⁹ As a result of a concerted campaign this model law was adopted in substantially the same form by sixteen states in 1919,⁴⁰ and one state in 1920.⁴¹ A unique feature in the Wash-

³³ Cal., Colo., Conn., Ind., Ia., Kan., La., Mich., N.D., Ohio, Vt., Va., Wis.

³⁴ Ala., Ariz., Ark., Cal., Colo., Conn., Del., Fla., Ga., Ill., Ind., Iowa, Kan., Ky., La., Me., Md., Mass., Mich., Minn., Miss., Mo., Mont., Neb., N.H., N.J., N.M., N.Y., N.C., N.D., Ohio, Okla., Ore., S.C., S.D., Tenn., Tex., Utah, Vt., Va., Wash., Wis., Wyo.

³⁵ Ala., Ariz., Ark., Cal., Colo., Conn., Del., Fla., Ga., Ill., Ind., Iowa, Kan., Ky., La., Me., Md., Mich., Minn., Miss., Mo., Mont., Neb., N.H., N.J., N.M., N.Y., N.C., N.D., Ohio, Okla., Ore., Pa., R.I., S.C., S.D., Tenn., Tex., Utah, Vt., Va., Wash., Wis., Wyo.

³⁶ These may be found in substantially the same form in V.D. Bulletin No. 38, issued by the United States Public Health Service.

³⁷ Ga., La., Tex.

³⁸ Ariz., Ark., Conn., Ind., Kan., Ky., Me., Md., Mass., Minn., Miss., Mo., Neb., N.H., N.M., N.Y., Ohio, Okla., Pa., Tenn., Wyo.

³⁹ A copy of this may be obtained from the American Social Hygiene Association, 105 West Fortieth Street, New York City.

⁴⁰ Cal., Colo., Del., Fla., Iowa, Mich., Mont., Neb., N.C., N.D., Okla., Ore., S.C., S.D., Utah, Wash.

⁴¹ Va.

TABULAR ANALYSIS OF CASES

COMPREHENSIVE ASPECTS OF PROSTITUTION			
1. Name of the person	2. Address	3. Date of birth	4. Date of arrest
5. Name of the person	6. Address	7. Date of birth	8. Date of arrest
9. Name of the person	10. Address	11. Date of birth	12. Date of arrest
13. Name of the person	14. Address	15. Date of birth	16. Date of arrest
17. Name of the person	18. Address	19. Date of birth	20. Date of arrest
21. Name of the person	22. Address	23. Date of birth	24. Date of arrest
25. Name of the person	26. Address	27. Date of birth	28. Date of arrest
29. Name of the person	30. Address	31. Date of birth	32. Date of arrest
33. Name of the person	34. Address	35. Date of birth	36. Date of arrest
37. Name of the person	38. Address	39. Date of birth	40. Date of arrest
41. Name of the person	42. Address	43. Date of birth	44. Date of arrest
45. Name of the person	46. Address	47. Date of birth	48. Date of arrest
49. Name of the person	50. Address	51. Date of birth	52. Date of arrest
53. Name of the person	54. Address	55. Date of birth	56. Date of arrest
57. Name of the person	58. Address	59. Date of birth	60. Date of arrest
61. Name of the person	62. Address	63. Date of birth	64. Date of arrest
65. Name of the person	66. Address	67. Date of birth	68. Date of arrest
69. Name of the person	70. Address	71. Date of birth	72. Date of arrest
73. Name of the person	74. Address	75. Date of birth	76. Date of arrest
77. Name of the person	78. Address	79. Date of birth	80. Date of arrest
81. Name of the person	82. Address	83. Date of birth	84. Date of arrest
85. Name of the person	86. Address	87. Date of birth	88. Date of arrest
89. Name of the person	90. Address	91. Date of birth	92. Date of arrest
93. Name of the person	94. Address	95. Date of birth	96. Date of arrest
97. Name of the person	98. Address	99. Date of birth	100. Date of arrest

[illegible]

TABULAR ANALYSIS OF SOCIAL HYGIENE LEGISLATION --- PART III

Compiled to August, 1920, by the American Social Hygiene Association

STATE			
	KEEPING A DISORDERLY HOUSE	INJUNCTION AND ABATEMENT	PERMITTING USE OF PLACE OR CONVEYANCE FOR PROSTITUTION
OHIO	§13031, Gen. Code 1912; P. 739, Laws 1919	Bond \$500 required. P. 514, Laws 1917	P. 730, Laws 1919
OKLAHOMA	§2467-8, Rev. Laws 1910		Building or portion thereof §2460, Rev. Laws 1910
OREGON	§2089, Lord's Laws 1910	Dist. atty. shall, or taxpayer may. Ch. 274, Laws 1913	
PENNSYLVANIA	P. 900, §48, v.1, Purdon's Digest	Week's notice before bringing action. Ch. 853, Laws 1913	
RHODE ISLAND	§§1, 2, 4-7, Ch. 108, Gen. Laws 1909		P. 192, Laws 1919
SOUTH CAROLINA		Ten days' notice before bringing action. P. 814, Laws 1913	
SOUTH DAKOTA	§§3890-93, Code 1919	Ch. 122, Penal Code 1913	Building or portion of same §3899, Code 1919
TENNESSEE	§§6769, 6870-71, Code 1896	Ten or more freeholders may petition. Bond required. Ch. 11, Laws 1913	
TEXAS	Arts. 406-7, 409-503, Vernon Penal Code 1918	Injunction only. Arts. 508-509, Penal Code 1918	House, building, edifice, tenement. Art. 500, Vernon Penal Code; Ch. xvi, I 1918, during war only
UTAH	§4251-2, Comp. Laws 1907	Prior notice must be given. Ch. 98, Laws 1913	Ch. 6, Laws 1915
VERMONT	§4203, Pub. Stats. 1908; Ch. 220, Laws 1917		P. 383, Laws 1919
VIRGINIA	§2790, Code 1904; Ch. 256, Laws 1918	Commonwealth atty. or any responsible citizen may bring action. Ch. 463, Laws 1918	Ch. 256, Laws 1918
WASHINGTON	§2683, Rem. Code 1915; §3383, 3384, 3451, -3, -4, Pierce's Code 1912	§§1701-15, R. & B. Code Supp. 1913	
WEST VIRGINIA	§5312, Code 1912		
WISCONSIN	§4480, Stats. 1915; Ch. 153, Laws 1919	§§155b-b, Stats. 1915; Ch. 321, Laws 1917	Ch. 153, Laws 1919
WYOMING	§5009, Comp. Stats. 1910		

From Social Hygiene, October, 1920. Accompanying article by George Worthington.

ington law provides additional protection for the individual by allowing an appeal to the state board of health from a decision of the local health officer. New York adopted an amendment to its public health law, providing for the compulsory examination and quarantine of suspected persons.⁴²

A provision of these venereal disease laws makes it unlawful for an infected person to expose another. The Montana statute⁴³ provides, under threat of criminal prosecution, that a physician or other person who knows or who has good reason to suspect that an infected person "is so conducting himself or herself as to expose others to infection," or is about to do so, be compelled to notify the health authorities.

The Iowa statute⁴⁴ provides that in lieu of quarantine, any person, except a prostitute having such disease, may make written application under oath to the local board of health for release on a bond of \$1000. It rests in the discretion of such board to deny or grant such application. The statute also provides that any person who transmits or assumes the risk of transmitting the disease shall be fined or imprisoned and in addition shall be liable to the injured party for all damages sustained.

The Illinois law (Sec. 6092, Laws of 1919) vests in the court duties that are ordinarily conceived to belong exclusively to the department of health, providing that when it appears to any judge that a person appearing before him on a criminal charge may be suffering from a communicable venereal disease, he may refer him to a clinic, hospital, or health officer for examination, and if found infected such person may be ordered by the court to a hospital, clinic, etc., for treatment or for quarantine under such terms as the court may impose.

Venereal disease had been made a bar to marriage in eleven states prior to 1918. In 1919 several additional laws of this nature were enacted. Maine forbade the marriage of syphilitics.⁴⁵

⁴² Secs. 363m, -n, New York Public Health Law.

⁴³ Chap. 106, Laws 1919 (Montana).

⁴⁴ Chap. 299, Laws 1919 (Iowa).

⁴⁵ Chap. 41, Laws 1919 (Maine).

Oklahoma made the marriage of infected persons a felony,⁴⁶ while Alabama⁴⁷ provided that the man must secure a certificate of freedom from venereal disease before a marriage license would be issued. The Maine act requires physicians, under penalty, to notify the local health officer if an infected patient intends to marry, and the health officer is empowered to notify the other party. In the public interest the physician is not only permitted to disregard what had hitherto been considered a professional secret, but it is made his duty to do so.⁴⁸

Section 4, Subdivision b, Chapter 364, Session Laws of 1920 of Virginia, just published, contains the following provision relative to persons subject to compulsory examination and quarantine:

Owing to the prevalence of such diseases amongst vagrants, prostitutes, keepers, inmates, employees, and frequenters of houses of ill fame, prostitution, and assignation, persons "not of good fame," persons guilty of fornication, adultery, lewd and lascivious conduct, and illicit cohabitation are to be considered and are hereby declared to be reasonably suspected of having syphilis, gonorrhea, or chancroid, and no person convicted of any of said charges shall be released until examined for such venereal diseases by the health officer, his deputy or assistants, or agents.

The accompanying tabular analysis of social hygiene legislation is an endeavor to give the citations to the existing state statutes on the laws therein enumerated. It is divided into three horizontal sections (Parts I, II, and III) for the convenience of the reader, each containing all the laws, under the various headings listed, of sixteen states. Reference numerals in the chart refer to the notes listed below.⁴⁹

⁴⁶ Chap. 17, Laws 1919 (Oklahoma).

⁴⁷ Page 169, Laws 1919 (Alabama).

⁴⁸ At common law there was no privilege as to communications between physician and patient and this rule still prevails when not changed by statute. *Simmons v. Swenson*, 177 N.W. 831.

⁴⁹ Notes to Chart.

Note 1. See Standard Vice Repressive Law on page 561.

Note 2. See text of Indiana law on page 559.

Note 3. See Iowa decision on page 560.

Note 4. See Note 22, page 564.

BOOK REVIEWS

THOUGHTS OF A PSYCHIATRIST ON THE WAR AND AFTER. By William A. White, M.D., New York: Paul B. Hoeber, 1919. 137 p.

Briefly, Dr. White's thesis can be summed up as follows: The human animal, like all animals, has certain fundamental instincts which it spends its life in endeavoring to satisfy. While there are a number of instincts, all of them may be classified into two fundamental ones—the self-preserved instinct (type, hunger) and the race-preserved instinct (type, sexual). The progress of man from savagery to civilization does not consist in the destruction of these instincts, but in the suppression and repression of the primitive ways of satisfying them and the utilization of the energies so repressed to find satisfaction in ways that are progressively more and more removed from the primitive types. This is the process of sublimation.

When, for purposes of protection, it became desirable for men to herd in bands, there arose the factor of the welfare of the group as a distinct end in itself, often, if not always, of superior importance to the welfare of the individual members. There arise situations, therefore, in which the interest of the individual and the interests of the herd are not the same, but, the group being more powerful than any individual member of it, the interests of the individual have to give way to those of the group. The instinct to kill, for example, has been sidetracked into a more devious path for its satisfaction, a path beset with all sorts of obstacles from the standpoint of the individual's cravings, but one that serves the interests of the herd far better; this instinct, from being satisfied by actual killing, came to seek satisfaction in the sublimated forms of condemnation, trial, etc.

In this opposition of the interests of the individual to the interests of the herd, in his efforts to satisfy his fundamental instincts, lies a basic problem upon the successful solution of which depends the success of man's efforts to reach even higher goals in his struggle upwards. This is the fundamental conflict which conditions man's activities as a member of society.

In the process of development, instincts, like physical functions, become integrated, the parts in the service of the whole, so that the

well-rounded, integrated individual is one in whom all of the instincts operate, but in the service of the needs of the whole individual. When, for example, any one instinct is enabled, for any reason, to gain the mastery of the whole organism so that it dominates its activities, that individual is sick. Activities result which are not useful to the herd, and the individual becomes social or antisocial according to whether his activities are negatively or positively injurious to the herd. Integration is in itself a process of development, and failure of integration is, therefore, an indication of lack of development or of relative immaturity. In other words, the domination of any particular instinct is detrimental to the social usefulness of the individual, and therefore tends to unfit that individual for the fullest life as a member of the social group.

The failure of integration brings to bear the herd critique. It represents the force of the herd making for its own ends and compelling the individual to abandon (repress) the immediate gratification of his own instincts. But this force is not only negative, but positive, in that it produces the desire for the reward of social esteem. *In the end, the instinct remains the same, but it is applied in more socially acceptable and useful ways; it has become sublimated. It is, therefore, not the instinct that changes, but its application.* Development might thus be expressed by a description of the objects of interest as they successively replace one another and represent progressively more socially valuable activities. Says White:

The child of two or three years that appropriates something that does not belong to it is not treated either as a criminal or with hate. It is corrected, often in a more or less facetious way, to the end of bringing it to understand the difference between mine and thine. Our attitude, while one of repression, is also one of education and emotionally is kindly and indulgent. Toward the criminal, on the other hand, it is one of repression, punishment, and hate. Why the difference? It is because in the child's activities we recognize something that belongs to the child period, while in the criminal we see a form of activity which should have been left behind in the process of growth and development, should have become a part of the individual's past. We see the anachronism of an infantile type of conduct in an adult setting. . . . Similarly with other forms of abnormal conduct. We are coming to see in all of them ways of expressing the instincts which are relatively undeveloped, infantile.

We must learn to see individuals, races, species as but reactions of adaptation, more or less successfully integrated, to meet the problems which have confronted them in the unfolding of the great creative energy in the face of the obstacles that have blocked their pathways. Conduct must be judged from the point of view of the relative maturity or immaturity of the reacting individual, organ, or group. For certain

nations that are as yet in a relatively immature stage of civilization the standard is very different from that of more developed, more highly evolved nations. Nations may have developed to a point that demands higher types of individual and social conduct, but it does not follow that when such nations attempt to unite their efforts into a larger group, a league of nations, the standard will remain as high. Quite the contrary. The higher integration is in a youthful, infantile, primitive, undeveloped, immature state, and so, even though the constituent nations are highly evolved, their group actions may take on the characteristics that we have learned to associate with a relatively immature state of development. Lying and deceit of all kinds are pretty well tabooed as types of individual reaction, but they are still in evidence in the diplomatic interrelations between nations. International relations are higher forms of reality situations which have not yet developed mature and efficient types of reaction that have been laid down in an enduring structure of custom and law. Nations in their international relations have, then, to repeat the story of evolution much as does each child from the moment of impregnation to adulthood. The individual members of the race, however, are already highly evolved as individuals and in this new process of integration are called upon to make adjustments relatively of an immature kind. This necessity for going backward on the path of adjustment has been variously called reversion or regression. It involves a casting away of already acquired adjustments and reverting to an historically earlier type which has been found useful in the past experiences of the individual or the race. In evaluating human conduct during a period of war, therefore, a distinction has to be made between conduct which is representative of the level already attained by the individual and the level of the race in its newest efforts.

The apparently new phenomena which seem to have been added during a state of war are these phenomena of regression, and they are apparently new because we see them manifest in persons, who, as individuals, had always maintained a high standard of personal conduct, but in the new conditions imposed by war become violent partisans from whom reason seems temporarily to have vanished and who, contrary to everything in their past history, become apologists for every kind of regressive tendency.

Such manifestations surprise because we had come to think that they were impossible; in other words, we have thought that the ground gained by culture was gained for all time, and so we are always unprepared to see such gross lapses. Our belief that all that has been gained

by culture will be held is after all nothing but a wish, and it is because it is a wish, because the belief has back of it the motive power of a wish, that we are so unprepared to find that it is not true, and this despite the fact that we are surrounded by evidences of its untruth all the time.

This matter of regression is one of the most important psychological mechanisms to understand if we are to have any real comprehension of man's cultural advances and setbacks. As conflict arises between the organic needs of the individual and the needs of the group as a whole, the net result is to press all such needs into the larger service of the whole. This outer compulsion to serve the larger end can be successful only at the expense of pressing back, repressing, certain components of the energy representing those organic needs which are not addressed to this larger purpose, but, on the contrary, which are addressed to immediate, concrete, and selfish satisfaction. Such energies can thereafter be effectively expended, in a way satisfactory to both the individual and the group ends, only in a sublimated form, which means that immediate satisfactions must be replaced by a more remote, less concrete, and relatively unselfish type of reaction. Repression is an essential feature in cultural progress. Repressed material is essentially the same in all of us. The repressed material goes to form what is known as the unconscious—that is, that region of the mind which makes up its past history, but of which we are not ourselves aware. The essential nature of the unconscious can be summed up in the single word selfish or self-seeking. It knows only its own individual interests and would go to its goal irrespective of anything else. Other individuals' inconvenience, suffering, or even death are of no account to it. Immediate satisfaction of desire by the means most readily available is its only formula, the seeking of pleasure and the avoiding of pain its only object. The unconscious, therefore, contains the records of our past as we have painfully climbed the road to civilization. It contains those tendencies to gluttony, to lust, to lying and deceiving, to hate, cruelty, and murder which characterize the savage and the child and upon the sublimation of which the progress of civilization depends.

These are precisely those characteristics which we find coming to the front in wartime and which, when exhibited by persons we have learned to respect, so much surprise us. The explanation is evident. That great region of our past which we all hold in common has been uncovered and instinctive tendencies which had been repressed now again come to the surface and call for satisfaction. It is the phenomenon of regression. The psychic energy, instead of flowing to outside interests, turns back

and refloods the channels along which it flowed in the process of development.

Such an abstract as the above is quite inadequate, but will give some idea of the basis of Dr. White's argument. It is especially worth any one's while to read carefully and thoughtfully the first three chapters, in which Dr. White outlines his thesis. Upon the basis laid in these three chapters he then discusses such subjects as the causes of war, certain tendencies quickened by war, individualism vs. socialism, love and hate, and the socially handicapped. The book is a small one and inexpensive, and while it will disappoint some because of its lack of originality and profundity, still, if read in the spirit in which undoubtedly it was written,—as thoughts and not as a discourse,—it will abundantly repay. One obtains value received in the first three chapters.

FRANKWOOD E. WILLIAMS

THE RISING TIDE OF COLOR. By Lothrop Stoddard, Ph.D. Introduction by Madison Grant. New York: Charles Scribner's Sons, 1920. 320 p., with maps.

The world-wide expansion of the white race during the four centuries between 1500 and 1900 is the most prodigious phenomenon in all recorded history, according to Dr. Stoddard. To-day nearly one third of all the human souls on the earth are whites, who occupy four tenths of the entire habitable land area of the globe, and have nearly nine tenths of the world under their political control. And the white civilization is, in Dr. Stoddard's opinion, the best that has been evolved. Due, however, to the failure of white solidarity, he believes that the white hegemony, and with it the white civilization, is now threatened by a revolt of the colored races of the earth—yellow, red, brown, and black. It is to an analysis of this situation that his very readable book is devoted.

The black world, Africa, offers little challenge to white supremacy on its own account, the author thinks, because of the inherently low ability of the black races. But if the dark continent is organized by the brown world of Islam, it may present a real menace. The brown races, he believes, principally want to be let alone, to be free. From the red world of Latin America he expects no real revolt, again because of the low order of intelligence of the natives and because of the weakening results of cross-breeding between diverse stocks. The danger here is an organization of the Indians by the yellow races, whom he considers the greatest menace to white civilization.

Three types or fields of competition between the white and colored races are analyzed by the author: military, economic, and migratory. The first he does not erect into a bugaboo, although he believes it a possibility that must be considered. In the industrial and economic field the contest is destined to become increasingly intense, in point both of markets and labor, and it is Stoddard's opinion that in the long run no white industrial civilization can hold its ground economically against races with superior numbers and inferior living standards using the same modern technique which is fast becoming the common property of the world. But these menaces are both less to be feared, he feels, than competition in the field of population and birth-rates. Intimate contact of colored races with white in predominantly white areas must result in the eventual swamping of the white. Here he is undoubtedly on safe biological ground.

To forestall a possible disaster to white world-supremacy, Stoddard suggests three necessities: (1) a thorough revision of the Treaty of Versailles, eliminating the seeds of future wars which jeopardize the solidarity of the white race; (2) some sort of an understanding and *modus vivendi* with Asia, as a result of which each party will go its own way in peace; (3) within the white world, restriction of immigration (e.g. into the United States) to prevent the superior types from being overwhelmed by the inferior.

Dr. Stoddard's book is essentially journalistic in style, and the colors are laid on thickly. It will be marred for some by a frequent tendency to glorify imperialism and the supremacy of the Nordic race at the expense of principles of altruism and *noblesse oblige*, which are confused with sentimentality. Many of the ideas are echoes of those found in *The Passing of the Great Race*, by Madison Grant, who contributes a lengthy introduction on the biologic premises of the race situation. But making allowance for all this, it must be admitted to be a stimulating production, sound in its general outlines. A perusal of it will be both valuable and interesting—at least to members of the white race.

P. P.

THE RACIAL PROSPECT. By Seth K. Humphrey. New York: Charles Scribner's Sons, 1920. 261 p.

Mr. Humphrey has rewritten his earlier book *Mankind*, and has made of it an unusually successful presentation of the essentials of eugenics in the simplest terms. He offers no statistics, no pedigree-charts; instead he gives his readers the elementary, yet vigorous and

epigrammatic kind of writing that one expects to find in a newspaper editorial. It is a difficult job to do well, but on the whole Mr. Humphrey has done it well; and it is worth while to have the problem of eugenics stated, for once at least, in kindergarten form.

The author realizes that mere statement of the problem will not solve it; but his own solution is not up to the level of the rest of the book. In the last chapter he takes a look forward to the time when the lower five per cent of the population will be segregated or sterilized, while the hundreds of thousands of superior celibate women will become mothers by virtue of a state-organized system of artificial insemination. This sort of patent-medicine cure for the ills of society is not what will make eugenics prevail, and it is a pity that Mr. Humphrey, realist as he is, cannot appreciate that human progress does not come by such simple expedients. The eugenic welfare of a nation is bound up with almost every manifestation of the nation's activity. By hurdling over this fact Mr. Humphrey has fallen short of producing a book that could be commended without reservations.

P. P.

A PHILOSOPHY OF PLAY. By Luther Halsey Gulick. New York: Association Press, 1920. 291 p.

The effect of play upon the individual from his earliest infancy to adult life has been most illuminatingly traced by Dr. Gulick in his book, *A Philosophy of Play*, which appeared after his death.

Dr. Gulick's conclusions are based not only on his wide experience as an educator and as one of the founders of the movement for organized recreation which is being fostered by the Playground and Recreation Association of America, of which he was president for a number of years, but also on his careful study of the actions and reactions of his own children from their early years.

The instincts which find expression in certain kinds of play; the home-building and home-making instincts which playing house develops; the hunting and fighting games so popular with boys; fire play, the fascination of which is associated with the earliest life of the human race—all the forms of play which bring children into their racial inheritance Dr. Gulick advocates as channels of self-expression which make themselves felt in character-building for the individual, the family, and the race.

What the proper satisfaction of the play instinct can mean in terms of self-mastery, loyalty, morality, and happiness is forcefully emphasized by Dr. Gulick in stating his three main conclusions:

1. That the individual is more completely revealed in play than in any other one way, and conversely, that play has a greater shaping power over the character and nature of man than has any one other activity.

2. That a people most truly reveals itself in the character of its pleasures, and that the manner of its pleasures is the most character-determining force within a people.

3. That each individual recapitulates the history of his kind both in individual growth and in social relations.

Play is not a preparation for life—it is life. On this principle Dr. Gulick lays much stress throughout his book. This being the case, American communities must see to it that their children shall have every opportunity for the kind of play which will make them better citizens and develop self-control and real freedom; they must provide opportunity for social intercourse between young men and young women which will bring them together in a normal way. Only thus will communities have the enrichment and the broader life which comes from the freedom engendered by social control.

ABBIE CONDIT

THE CRITICAL AGE OF WOMAN. By Walter M. Gallichan. London: T. Werner Laurie, Ltd. 160 p.

The author of *The Critical Age* has done a service to womankind in general by pointing out in plain and simple terms the naturalness of the phenomena of life. If it be true that familiarity breeds contempt, it is also true that unfamiliarity with the facts of these subjects breeds a curiosity of the most unwholesome variety. No satisfactory explanation has yet been found for the periodicity of the sex life of women. Twice seven years go by in childhood and immaturity, followed by twenty-eight-day cycles of change till seven times seven years are completed. Then the sexual life fades away again leaving, as the author wisely points out, not a blighted and useless husk, but a maturity complete in itself with a capacity for life as full as the earlier sexual life, enriched by its experience.

The point raised by the writer, of the analogy of the menstrual period to the rutting season of animals in that both are characterized by a quickening of passion, is interesting, though at variance with the

commonly received tradition. It will be profitable to note in a subsequent edition the experience of readers on this point. If this fact be corroborated, it may help to explain the unresponsiveness which has been alleged against women in the married state and may prove the key to the solution of a problem which is thought to have become more common in modern married life.

The hygiene of the critical age is simply and convincingly set forth: a quiet life is enjoined. The natural course of development proceeds most smoothly in natural surroundings. The chapter on mental and emotional changes leaves much to be desired in the matter of simplicity. It is an extraordinarily brilliant psychological analysis of the reaction of varying types of mentality to the sexual stimulus. Whether it is wise to deal so fully with this subject in a handbook meant for popular use is more than doubtful. Not the least important of the mental changes at this period is a tendency toward introspection and morbidity. It is more than likely that the careful and interested reader of this book will apply to herself phase after phase of this chapter, and eventually she will resemble the people who, consulting a medical dictionary about their own case, find themselves to be suffering from all the diseases from A to Z.

Apart from this criticism, which applies not to the quality of the material, which is excellent, but to the suitability of its inclusion at length, the book is a most valuable one. If it does nothing but encourage women to look the situation plainly in the face, and adopt the simple rules of hygiene, it will have been worth while.

LINA M. POTTER

PERSONAL BEAUTY AND RACIAL BETTERMENT. By Knight Dunlap, professor of experimental psychology, Johns Hopkins University. St. Louis: C. V. Mosby Co., 1920. 95 p.

"The most important element in the beauty of any individual," says Dr. Dunlap, "is the evidence of her (or his) fitness for the function of procreating healthy children of the highest type of efficiency, according to the standards of the race; and ability to protect these children." To illustrate this—he can not be said to prove it, since his book is entirely lacking in statistical treatment—he discusses traits of race, signs of disease, deformity or weakness, significant deviation from the average, misplaced sex characters, stature, bodily proportions, the features, hair, fat, complexion, muscular tonicity; and makes out a

good case for his claim that if beauty were more frequently allowed to dictate choice in marriage, there would be more eugenic marriages than there are now.

It is fairly evident that real beauty, as distinguished from mere prettiness, may be a good criterion of physical perfection; but does it also indicate mental superiority? The popular idea would probably be that it does not, but Dr. Dunlap insists that it does. "Sound integrative function, the foundation of sound mental life, is practically recognizable, and is an actual element in human beauty as it is estimated in civilized societies. We call the evidence of this capacity *poise*, and read it in the individual's activities all the way from such commonplace activities as walking and talking, to the most complicated reactions under social conditions. . . . Without poise, beauty is the beauty of the marble statue and painted canvas. In the competition for mates, poise undoubtedly plays a very large and entirely worthy rôle."

Now if human beauty "is the sign which is intuitively recognized by the race" as meaning fitness to propagate "children who shall be, in high degree, able to hold their own in the mental and physical struggle with nature and with their human competitors," it follows that "the problem of racial betterment is the problem of conserving beauty and eliminating ugliness, that beauty may more and more predominate; and the race become more and more fit, instead of declining under the influence of those factors in civilization which inhibit sexual selection and natural selection." This is, of course, merely the problem of applied eugenics, to which the second part of Dr. Dunlap's book is given.

Dr. Dunlap asks for the repression of prostitution, the elimination of venereal diseases, and the segregation of the most notably defective. He opposes sterilization, but urges the need of extending "birth control" through the economically lower strata of the population. But he recognizes that the problem of eugenics is too complex for any simple solution.

"The conservation of beauty is *the* problem of the present day and of all time. I have attempted to show that such conservation is not to be sought primarily through comprehensive governmental direction, or through legal restrictions; nor by blind adherence to the protective regulations of the past, however admirable these may have been. Laws, conventions, and economic conditions should be so shaped as to facilitate conservation, instead of hindering it; but this shaping, and the still greater work of active motivation is to be accomplished through educa-

tion and publicity directed in the service of ideals kept continually vitalized; ideals of personal values, among which beauty, in the comprehensive mental and physical interpretation we have given it, is paramount."

In a book filled with penetrating remarks, as is this one, there is naturally material with which one reader or another will disagree. But in the recent literature of sexual selection and of eugenics there have been few more stimulating contributions than this one by Professor Dunlap. It is worth a place in the social hygienist's library.

P. P.

THE VENEREAL PROBLEM. By E. T. Burke, D.S.O., M.B., Ch.B. (Glas.). London: Henry Kimpton, 1919. 208 p.

In 1917 I was discussing the venereal-disease problem with an English gentleman but recently arrived in America. His information, that of an unusually perceptive layman, was utterly amazing. Apparently the medical profession in England wanted, as a general rule, to have nothing to do with the treatment of venereal diseases; and more, the public was suffering from an extreme puritanism that precluded any great advance even on the part of that small group of scientists who were devoting every energy to the well-nigh hopeless task of venereal-disease control. England was in a bad way and seemed, on the surface, to be smugly satisfied—a bit like the child who finds an unclipped hand-grenade a most satisfactory addition to his box of toys!

Just now I have put down Captain Burke's book. Again I am amazed regarding England. And this time because three years seem to have worked a complete reversal in the English attitude toward both the social and medical aspects of the problem. The book gives little that is new either in the pathology or etiology of the venereal infections, though the author has advanced as facts some opinions regarding congenital syphilis which are still moot questions in scientific circles. But Burke gives an unusually clear picture of the situation in England to-day. He puts down a plan for "the Control and Eradication of the Venereal Diseases" which in the main closely parallels our own "American plan." His argument for prophylaxis and his comparison of it with "early treatment before the onset of the symptoms" will be particularly interesting to those who are weighing the pros and cons of this highly controversial question. For "the two things are essentially the same, and to manufacture any difference is simply to indulge in the useless occupation of splitting hairs. . . .

"Some people are determined to indulge in irregular intercourse, and no amount of moral persuasion can influence them not to do so. . . . Assuming that the public is educated as to venereal diseases, that education must extend to every moral and *physical* means of preventing it," for "our ultimate aim—and it is quite attainable—is to completely abolish syphilis and gonorrhea." Thus he argues in no uncertain language for an education both moral and prophylactic (physical prophylaxis), in a way that leaves no doubt as to the author's broad grasp of all the essential questions, medical and social.

As a book for the layman who wants venereal-disease facts, there are several available that seem better suited to the purpose. As a book peculiarly adapted to English propaganda for the English, it must surely be considered a distinct addition.

Throughout there are points of divergence from the views held in America, but almost without exception they are non-essential. In the main England and America are agreed on the methods to be recommended in the solution of the venereal-disease problem, if Burke speaks for the enlightened portion of his public.

C. M. S.

THE MENACE OF IMMORALITY IN CHURCH AND STATE. *Messages of Wrath and Judgment.* By the Rev. John Roach Straton, D.D., pastor of Calvary Baptist Church, New York City. New York: George H. Doran Company, 1920. 253 p.

This book is a collection of sixteen sermons or messages delivered from the pulpit for the most part on Sunday nights, extending over a period of two years. The first two and the last nine chapters deal mainly with the function of the church in its relation to social conditions, and are therefore of secondary interest to students of social hygiene.

Chapters three to seven inclusive bear directly on social hygiene problems. The titles of these chapters are a fair index of their contents. They are:

- III. Slaves of Fashion: The Connection Between Women's Dress and Social Vice
- IV. The Awful Corruption of the Modern Theater: Should Christians Attend?
- V. Dogs Versus Babies: The Shadow of a Great Sin
- VI. The Scarlet Stain of Sexual Impurity: Will America Go the Way of the Great Empires of the Past?

VII. The Reestablishment of a Right Home Life: The Mainstay of the Republic

The author apparently regards himself as a sort of John the Baptist "crying in the wilderness." He does not hesitate, however, to add to his rôle of prophet of wrath to come, the arts of the demagogue and the verbal cartoonist.

The value and importance of his appeal, which might have been great, are largely lost by lack of perspective, grotesque exaggeration, superficial reasoning, and inaccurate statements of important facts.

To those abreast of the times in the field of social hygiene effort and accomplishment, the book offers an object lesson in unscientific method and presentation.

B. J.

POLICEMAN AND PUBLIC. By Arthur Woods. New Haven: Yale University Press, 1919. Yale Lectures on the Responsibilities of Citizenship. 178 p.

This very readable little book, by a former police commissioner of New York, is an excellent presentation of the policeman's point of view of his work and relation to the public. Curiously enough this field has been hitherto largely neglected. The average citizen's conception of the policeman's job, according to Colonel Woods, is that of "the rather traditional officer that is seen strolling carefree up and down the street, with no particular aim, swinging his club, good-natured, yet with a certain degree of menace. It is known, of course, that he sometimes makes an arrest, and once in a while a brave deed he has done is read of in the paper, or an allegation of graft. It is known, too, that there are detectives, but the general idea of detective work and methods is a bit vague, and is apt to have been formed more from absorbing books or films than from the actual performances of flesh-and-blood detectives." "On the whole," says the author, "people probably don't think much about policemen anyway. They are rather taken for granted, like a lamp-post, or a letterbox, or any other feature of the natural scenery of a city."

Most interesting is Mr. Wood's description of what is expected of a policeman. First he must be a lawyer. He must know not only the criminal provisions of the federal law, the state penal law and code of criminal procedure, but also the intricate provisions of the city charter and ordinances, and the rules and regulations of such semi-legislative

bodies as the board of health, park board, tenement house department, license commission, etc.

Besides being a lawyer, the policeman must be a judge:

He has to decide whether or not a law is violated and therefore whether he should take official action. This is about the same duty that a judge is charged with, but the conditions under which the two work. . . . seem about as different as their salaries. The judge sits on his bench in a quiet room with court officers scattered around to make his work easy. . . . He can take his time. . . . before he has to give his decision. And if he makes a mistake . . . the only penalty he incurs is the chagrin he may feel at being reversed by the superior court.

Compare the poor policeman. He is alone on the street-corner; things are happening all around him; an excited crowd is gathering; people are talking loud and perhaps fisticuffing; all is confusion; he must decide instantly and take immediate action, for delay may mean an irremediable error; a life may be indirectly at stake. All the policeman's knowledge of all the laws must be on automatic tap ready to be applied unerringly upon an instant's notice. And if he make a mistake, woe betide him, for he is between the devil and the deep blue sea: if he takes a person into custody wrongfully he subjects himself to a personal suit for civil damages, yet if he fails to take the person into custody he may render himself liable to departmental discipline and perhaps dismissal for having failed to take proper police action. The odds are all against him and all with the judge, yet we seldom criticise judges if they make honest errors, and we seldom fail to criticise policemen when they make much the same kind of an error.

The inevitable result of this sort of thing is that the policeman learns by experience and by the wise advice of his elders that his best course is to play safe, to keep out of trouble, to think before he acts, and think especially how any action he might take would affect him personally.

The following are significant titles of other chapters: *Methods of Law Enforcement, Esprit de Corps, Reward and Punishment, Grafting, Influence, Police Leadership, The Public's Part.*

The duty of the public toward its police force, as the author conceives it, is:

. . . . to provide it with sound leadership; to keep informed as to how the work is being done; to insist that the policeman's welfare—physical, mental, moral—is well looked after; to demand from the force a high grade of performance of duty; to despise and condemn dishonest or any other unworthy conduct in a policeman or one who tempts him; but to be quick, cordial, and generous in perceiving good police work and in giving it whole-hearted approbation.

With this sort of public attitude our police forces would be regenerated; the service rendered to community would rise higher and higher; the policemen, besides doing their work better along the old, tried, conventional paths, would reach out to new methods, would find and carry into operation means to prevent crime and to save those that are tempted to commit crime; so that besides apprehending criminals they would go a step farther and prevent crime, and then again another long, splendid step farther, and prevent people from becoming criminals.

This book is recommended not only for the social worker but for the general public.

G. E. W.

DWELLERS IN THE VALE OF SIDDEM. A True Story of the Social Aspect of Feeble-mindedness. By A. C. Rogers and Maud A. Merrill. Boston: Richard G. Badger, 1919. 80 p.

This is a blood brother of Dugdale's "Jukes" and Goddard's "Kallikaks," but lacks the pioneer distinction of the one and the scientific organization of the other. It was planned by Dr. Rogers, the late superintendent of the Minnesota School for the Feeble-minded and Colony for Epileptics, as part of a series in story form of family history studies made in investigating the homes of the institution children, and was carried out after his death by Miss Merrill, his research assistant.

The "Vale of Siddem" (Genesis xiv, 3) is a ravine in a rugged and out-of-the-way section of Minnesota, whither in 1855 the "Yaks," a squatter family from New York state, migrated, settled, and began the sorry tale of incest, inbreeding, miscegenation, disease, vice, crime, and degeneracy which makes up the body of the narrative. The descendants of Tildy, Lige, Kate, Jo, Delia, and Jim Yak (the names are, of course, fictitious) and other worthless valley tribes with whom they intermarried, the Coreys, Chads, Tams, Glades, Sadhuns, and Jincades, number in the aggregate down to the present some 1600 individuals, among whom 199 were feeble-minded, 15 epileptic, 34 insane, 125 sexually immoral, 15 habitual criminals, 194 alcoholic, 47 tuberculous, 12 paralyzed, 114 died in infancy or childhood, and but 156 were definitely normal. Under these categories were listed only the most flagrant of such cases. A vast unclassified group numbering 892 contains a majority of borderline and otherwise doubtful cases, whose normality could not be established.

The criteria of feeble-mindedness adopted in these studies were the standard tests of intelligence "in so far as practicable" (the specific tests used are not named), supplemented by the social definition of the English Royal Commission. The authors found 65 per cent of their cases accompanied by hereditary defect, comparing with Goddard's 65, Tredgold's 64.5, and Lapage's 48.4. They are skeptical of Davenport's and Goddard's conclusion that feeble-mindedness is a Mendelian unit character, preferring to state merely that general intelligence is so

complicated and so gradual a phenomenon in the distribution of mental traits as to leave the *modus operandi* of its inheritance in doubt.

The outstanding impression left by the book is of the futility of our present attempts to care for the feeble-minded in the face of such inexhaustible reservoirs of racial poison as the "Vale of Siddem." The ninety-five per cent of mental defect which is never institutionalized and the feeble gestures of prohibition currently made against the reproduction of the unfit are probably the most formidable foes of social progress in our time.

The book is intended for popular consumption but is nevertheless open to serious criticism on the score of its careless construction, both literarily and mechanically, and its inadequate statistical treatment. The charts, possessing some interest to students of heredity, are reduced too much in reproduction. These defects will militate against the larger usefulness of a study which has a real mission to perform in helping to stimulate the far too languid and faltering eugenic conscience of the American community.

K. M. G.

THE ADOLESCENT GIRL. By Phyllis Blanchard, Ph.D., with an introduction by Dr. G. Stanley Hall. New York: Moffat, Yard & Co. 242 p.

This is an academic and rather abstract study of the effect of sex development in the adolescent girl, from the standpoint of psychoanalysis, combined with President G. Stanley Hall's imaginative recapitulation theory and his romantic attitude toward the "baffling mystery" of woman in general and of the "psyche of the budding girl" in particular.

While the author refers to having received the confidences of girls working in factories, her citations are mostly from older college and graduate women, many of whom seem precociously mature rather than adolescent, or from confessions and printed studies of neurotic and unusual cases. The power of introspection, self-analysis, and literary expression of these types of young women partially balance the incapable errors of interpreted memories of their earlier girlhood. It is also true that "the tendencies at the bottom of the neuroses are in themselves normal and wholesome; it is only the exaggerated degree which they assume that makes them pathological in their nature." Her practical educational conclusions are sound as far as they go: the need of adequate, timely, and wise instruction in biological facts; a home life that gives a normal basis of observation of married life; sufficient

affectionate tenderness to avoid repressions, but not enough to cause infantile fixations; a background of wise and wholesome interests to insure channels for sublimation through literary and esthetic expression and creative muscular activities; recognition of the instinctive readiness for religious sublimation. To the practical working out of this program this book contributes nothing that is new and little that is particularly stimulating.

The chief value of Miss Blanchard's work is in line with her own real interest, philosophy. She gives a clear and discriminating analysis of the respective contributions of the oracles of the psychoanalytic school and relates them to the main current of philosophic thought through their theories of the unconscious and of the relation of the sexes. Busy workers with girls, who may feel that their knowledge of the main developments of psychoanalysis is rather vague, and who wish to know some of its real possibilities in their own field, will find this a useful and interesting introduction.

MARY E. MOXCEY

LEADERSHIP OF GIRLS' ACTIVITIES. By Mary E. Moxcey. New York: Methodist Book Concern, 1919. 126 p.

Miss Moxcey, whose previous book, *Girlhood and Character*, went more deeply into the scientific bases of adolescent girlhood, has written a guide primarily for the modern Sunday-school teacher, but useful as well for leaders of all groups of girls, secular or religious.

The major portion of the book is devoted to the self-expression of girls through their amusements, commercial and non-commercial, organized or spontaneous. The "harmful" elements are discussed in a sane and temperate way that will help leaders in work with girls to analyze and solve these ever-perplexing problems. Particularly commendable is the book's emphasis on "the clean rightness of sex attraction," and its wise handling of the many types of essentially sexual difficulties which crop out so early and so persistently in the transition years.

There is nothing strikingly new in the suggestions for physical, mental, and social recreation, but they are collected and grouped with excellent bibliographies in such a way as to make the book an unusually efficient aid in planning programs for girls' organizations.

H. R. G.

THE NARCOTIC DRUG PROBLEM. By Ernest S. Bishop, M.D., F.A.C.P.
New York: Macmillan Company, 1920. 165 p.

In the minds of some, the narcotic drug problem is inextricably bound up with that of commercial prostitution. But the fact that drug addicts are frequently numbered with the purveyors and purchasers of prostitution is, according to this book, simply an incident, not a result, nor yet a cause of prostitution.

Dr. Bishop, who has had wide experience with the narcotic drug problem, clinically and administratively, has set forth his views with regard to the cause of drug addiction and has considered the problem from the standpoint of medicine, as well as in its social and legal aspects. Very definitely he stresses the fact that drug addiction is not a base habit acquired only by the weak-willed and degenerate, but that it is a physical disease with clear-cut, unmistakable symptoms and definite pathology, and should therefore be treated as a disease entity by the medically trained man. It is a medical, not a moral problem. Incidentally, he unmercifully scores physicians as a class for having neglected to recognize drug addiction as a disease and for having clung so long to the clumsy fallacies connected with the use and abuse of habit-forming drugs. It seems evident that drug addiction results from the administration of a narcotic drug continuously over a sufficient length of time. In self-defense, the body gradually produces antibodies for the purpose of neutralizing the toxic tendencies of the drug. When this is accomplished, the antibodies themselves function as toxins unless neutralized in turn by a sufficient quantity of the drug. "In other words in narcotic drug addiction some antidotal toxic substance has become the constantly present poison, and the narcotic itself has become simply the antidote demanded for its control," an observation which would have brought joy to the soul of Hahnemann. Upon this apparently reasonable theory is built the structure of arguments regarding the nature of addiction disease, its treatment, and the control of the drug traffic generally. The older and usual methods of "habit cure" are attacked as inadequate and senseless and one is stimulated to read on and on in the lively but fatuous hope of learning what the author's particular discovery may be, only to be disappointed, as the method employed by him is not described except in bare outline and dismissed with the casual statement that this alone would require an extensive volume.

A criticism of the book might well be directed against its redundancy. The author has succeeded in driving home several important points and views but these are reiterated in almost identical phrases to the utter boredom of the reader. This volume of some 150 pages could have been condensed into one half or one third as many. Nor does it appear just what type of audience he had in mind when inditing his message. Obviously it is not intended for the narcotic drug addict. If addressed to the physician, it is incomplete and fragmentary. If meant for the layman only casually interested in the problem, the message should have had greater emotional appeal.

H. E. K.

HYGIENE AND SANITATION. By Seneca Egbert, M.D., professor of hygiene, University of Pennsylvania. Philadelphia: Lea and Febiger, 1919. 554 p.

In view of Egbert's own definition of hygiene, "the art and science that considers the preservation, promotion, and improvement of health and the prevention of disease," and his recognition of "the remarkable record of the American army throughout the recent war" in the control of venereal disease, it is difficult to understand his reason for dismissing the subject with a single paragraph of nineteen lines, and that in a chapter on "Military Hygiene," in a book of over 500 pages entitled *Hygiene and Sanitation*.

Perhaps the answer can be found in the word "presumably" in the following sentence: "The incidence of venereal disease among soldiers, and presumably among others, may be markedly controlled," combined with the statement in the preface that he is not warranted, in "a manual of fundamental principles, in giving space to what is not as yet well established by thorough trial and test."

If the quotations above are sufficient to explain Dr. Egbert's extremely limited treatment of venereal diseases, we regret his ultra-conservatism, and would call his attention to the space given the subject in other recent books on hygiene, such as Lee's *Health and Disease*.

The work as a whole is an able exposition of the fundamental principles of hygiene and sanitation, and contains much of importance to those interested in recent advances in the fields of sewage disposal, industrial hygiene, and military hygiene.

A. L. W.

ANIMATED CARTOONS. By E. G. Lutz. New York: Charles Scribner's Sons, 1920. 261 p.

Quite naturally those interested in disseminating information regarding public health and social problems have turned toward the motion picture as a convenient vehicle. Too frequently these attempts have met with failure or only partial success, with the result that this means of visual education has been unjustly dismissed as an interesting but inadequate toy not adapted for genuine education. The reviewer has had some experience with a particular type of motion picture education known as the animated diagram, by means of which it is possible to portray graphically and with unusual clearness certain physiological and pathological processes not easily discernible to the eye or mind of the untrained layman. The opportunity is taken, therefore, of commending to workers interested in public education this means of graphic portrayal and to urge them at least to investigate its various possibilities. Attention is called to this book also for the reason that many persons who have seen the animated diagram pictures produced by the American Social Hygiene Association have inquired with lively interest and curiosity as to the methods employed in making them. This book will answer in part their puzzling questions.

The animated diagram is an outgrowth of the animated cartoon, which was invented originally to tickle the jaded palates of movie habitués, whose appetite for the usual motion picture dramas was rapidly becoming satiated. Mr. Lutz, one of the pioneers in the art of making animated cartoons, has set forth for the uninitiated some of the tricks of the trade. The book is well written and aptly illustrated, evidently by the author himself, who demonstrates in the production of this volume his skill in presenting his subject with directness and definition. However, the work seems somewhat out of date. Some of the "stunts" described have become (at least should have become) obsolete long ago. It appears, too, that he has failed to touch on some of the newer refinements of technique particularly valuable in animated diagrams. The book must, therefore, be considered a primer on the subject and of use only to the novice. The studies on the analysis of animal and human locomotion reveal close scientific application. And this phase of the art has a direct bearing on the timing of animated diagrams, which is one of the all-important factors of success, since smoothness and naturalness of motion is so essential.

His very brief discussion on "Animated Educational Films and the Future" is inadequate; it does not do justice to the author as a seer and is a bit disappointing.

H. E. K.

ELEMENTARY BIOLOGY. By Benjamin C. Gruenberg, professor of biology, Julia Richman High School, New York. Boston: Ginn & Co., 1919. 528 p.

Professor Gruenberg has related plant material with animal, including human material, in a helpful way. His point of view is "that we have to do with constant changes that need to be understood and need to be controlled." He takes great pains to avoid anthropomorphism, as well as to make the work actually interesting.

Naturally so comprehensive a work can not be authoritative in every detail. Thus the remarks about prepotency (p. 307) are antiquated. The account of Mendelism is inadequate, the "law of dominance" in particular being overstated. An allusion to "the American brand of cattle" (p. 451) will be unintelligible to most readers. The list of supposed Mendelian characters in man is inaccurate. Too much faith is placed in experiments supposed to show how new characters originate (p. 462). The classification of races of man (p. 488) is obsolete. The principal defect of the book might be considered to be the slight attention paid to eugenics, which is dismissed with a minor paragraph.

Most of the deficiencies of such a textbook will be made up by the instructor, no doubt. If every student in the elementary schools could master the contents of such a book as this, education would produce a better type of citizen.

P. P.

LA NATALITÉ, ses lois économiques et psychologiques. By Gaston Rageot, professeur agrégé de philosophie. Paris: Bibliothèque de philosophie scientifique, E. Flammarion, éditeur, 1918. 296 p.

This is one of the most brilliant and penetrating studies of the birth-rate that has ever been written. The author does not concern himself greatly with statistics, but submits the various popular ideas and conceptions of the population problem to a searching criticism that in its logical clarity lives up to the best traditions of French scientific writing. The final section, devoted to constructive proposals for increasing the

French birth-rate, is less satisfactory than the academic discussion which precedes it. In general, Professor Rageot believes that the birth-rate must be influenced psychologically, and outlines numerous changes in education and economics which he believes will tend to solidify the family feeling.

P. P.

WOMAN. By Magdeleine Marx. Introduction by Henri Barbusse. Translated by Adele Szold Seltzer. New York: Thomas Seltzer, 1920. 228 p.

Henri Barbusse, in his introduction to *Woman*, says: "It does not belong to any class of writing; it is not tied down by any formula; it does not lower itself by imitating. It is powerful, a rebel, a virgin work. It ranks Magdeleine Marx among the loftiest poets of our age."

One feels upon reading the book that Monsieur Barbusse is right. *Woman* is a rebel—it conforms to no literary style or class. Sometimes indeed it does not even conform to rules of common sense; sometimes it rises in a serene sort of chaos, above the power of understanding.

Magdeleine Marx has tried, at all times, to express something. Often her thought goes far afield and is lost in a maze of vivid verbiage, but sometimes she is successful. And it is in these times of success that the reader gets a glimpse of the soul of the book—grotesque, mistily defined, but a soul nevertheless. One cannot help feeling that the soul shows through only when Miss Marx is too tired to strive for an effect. One cannot help feeling that her best passages were written when she was far from her thesaurus and her dictionary of synonyms.

Woman, if nothing else, is an interesting psychological study of the type of mind that dwells upon sex and psychoanalysis with a neurasthenic intensity, when the world is full to overflowing with real woman problems. But one feels that, despite its possible value as such a study, it is wrongly titled. "A Woman" might do. But "Woman"—the wife, the mother, the helpmeet—is too big a subject for Magdeleine Marx to write about so blandly, though her pen may be, as Barbusse claims, powerful and rebellious.

MARGARET E. SANGSTER

FEAR GOD IN YOUR OWN VILLAGE. By Richard Morse. New York: Henry Holt & Co., 1918. 212 p.

Mr. Morse has written an inspiring story—inspiring in the best sense of that much abused word. It is a book for the man who has

begun to despair of doctrinal and ecclesiastical religion. It is equally a book for the social student interested in building a consistent idealism upon the most realistic and scientific foundations. And *par excellence*, it is a book for the open-minded churchman.

The unconscious hero of the drama is a young college, university, and seminary graduate, fresh from a year of social survey "snooping," with "a wealth of theory inside of him and a wealth of experience in front of him." Fortunate that he is a human being despite his training, and can laugh at himself on occasion! Hilldale, the locus of his ministry, was a suburban village with a diminishing agricultural and working population and a superstructure of urban millionaire newcomers—a town devoid of progressiveness, enterprise, and coöperation. And the two struggling and competing churches were epitomes of the community.

The pastor's first problem was decent recreation for young people. The transformation of the "Sterling Athletic Club" and the "Hilldale Neighborhood Association" reads like romance. The end result was a \$30,000 community house, with bowling, dancing, carefully selected moving pictures twice a week, English classes for foreign-speaking people, Boy Scouts, Camp Fire Girls, a sex hygiene course by the village nurse, a volunteer fire department, a self-supporting village industry (artcraft furniture), a library, public health committee, and numerous other accessories. Not all of this happened in a day. And not all was accomplished without discouraging setbacks. But happen it did. And strangely, in the process the churches found themselves revolutionized.

The frank recognition of the antisocial and antiracial factors in the community life—prostitution, the open saloon, feeble-mindedness, degeneracy, and general apathy—mark *Fear God in Your Own Village* as biologically and psychologically trustworthy. The chapters on "The Morals of the Movies" and "An Epidemic" (poliomyelitis) are particularly suggestive guideposts to modern hygiene, social and otherwise. But the subtler by-products of the parson's labors, in the creative joy and fraternal spirit which irradiated from the entire project and welded diversity into solidarity, cannot be measured in words or figures. Are not these the true essence of God?

K. M. G.

ADVENTURES IN GIRLHOOD. By Temple Bailey. Philadelphia: Penn Publishing Co., 1917. 185 p.

This is a book full of admonition and advice to girls who have had gentle training, that they should conform to the more conservative and established customs of society. It is also full of mental hygiene. The total effect ought to be beneficial. In the long run most people are better off to conform rather than to initiate reform, and, if they are going to live in the world, to accept the most cheerful and upstanding philosophy and manner of living that the experience of the world can suggest.

The book is written in a breezy, friendly way that at times almost makes one forget, because of the profusion of sugar, the included succession of pills. Not quite, however, and if the book should fail of success, it will be because no girl can be expected to take too much medicine in any form, if she can avoid doing so.

The "adventures" tend to evade many fundamental problems of girlhood and therefore may seem unsatisfactory to girls whose difficulties are more complex than how to be happy on a small income, or to survive a passing disappointment.

H. W. B.

AS OTHERS SEE HER. An Englishwoman's Impressions of the American Woman in War Time. By A. Burnett-Smith. Boston: Houghton Mifflin Company, 1919. 182 p.

A somewhat novel type of "foreign impressions" book by an English woman writer who spent seven months in the United States in the interest of the British Food Administration, working to stimulate the lax American conscience in regard to food conservation. Mrs. Burnett-Smith is undeniably conservative on more matters than food. Suffrage still goes a bit hard with her, for instance. She chats candidly and engagingly of her recent hostesses, not hesitating to speak her mind, for the necessity of such speech, indeed, is the only defensible excuse for another book by the casual visitor. She finds American women the most beautiful, the best-dressed, the best-informed women in the world—with reservations when she is confronted by certain all-too-apparent tendencies in this hedonistic age. (Is England exempt, one wonders, from selfishness and indifference?) But we can ill afford to ignore her timely warnings to those American women of better heredity

and opportunity who degrade marriage and shirk childbearing. "No room in life for the only thing which really gives meaning to it!" is her shocked comment on Fifth Avenue's childless apartment dwellers. Her final mood was "an extraordinary sense of exhilaration, tempered by anxiety."

As Others See Her is brilliant neither in style nor content, but it deserves a hearing if only for the very antiquity of its virtues.

K. M. G.

SEX ATTRACTION. By Victor C. Vaughan, M.D., Sc.D., LL.D., dean of the School of Medicine, University of Michigan. St. Louis: C. V. Mosby Company. 1920. 44 p.

This attractive brochure contains the text of a lecture first presented to teachers in the public schools of Michigan and later repeated at a summer session of the Michigan State Normal School in July, 1919. Dr. Vaughan himself calls it "an attempt to state in a broad scientific way the physiologic relation between the sexes." As an exposition of the main issues from the educator's standpoint, it would be difficult to improve upon this concise and thoughtful lecture. It traces briefly the evolution of the sexual and reproductive function, sex differences as the basis of sex attraction, protective and educational measures for the adolescent boy or girl in school, heredity, the venereal diseases, and the eugenic conscience.

A quotation will suffice to demonstrate the quality of the author's thought:

Before there is reproduction there should be something worthy of being reproduced. The silly moron girl who will entwine her affections about the first man who will permit it is not the type which should be reproduced; neither is the vicious, immoral boy. Our efforts should be directed to the extinction of both of these. He who wastes his substance in riotous use of the reproductive function, whether it be outside or inside of the legal enactments, procreates a kind which does not bless, but curses the race.

K. M. G.

HOW TO LOVE. The Art of Courtship and Marriage. By Walter Gallichan. London: Health Promotion, Ltd. 110 p.

A really meritorious handbook on the subject which Mr. Gallichan has chosen would be a distinct contribution to social hygiene, but the present book does not wholly meet the needs. It abounds in generalities and is full of suggestions of things that one would like to know; but it

too frequently falls short of answering the questions it raises—a defect that characterizes many of Mr. Gallichan's books. It also contains a deal of pseudo-science, of a relatively harmless kind. On the other hand, it is written in an excellent spirit. While it will disappoint most buyers, it will do them little harm and perhaps in many cases some good.

P. P.

THE ALMOSTS. By Helen MacMurchy. Boston: Houghton Mifflin Company, 1920. 178 p.

All but the last chapter of Dr. MacMurchy's book is devoted to a review of English literature which aims to show how and where feeble-mindedness has been recognized and portrayed by the novelists and dramatists of the past. The medieval court jester, she believes, was generally of the moron grade. She includes, of course, the great classical examples of Shakespeare's Touchstone and the Fool in "Lear," Scott's Wamba, and Dickens' Barnaby Rudge. Such widely varied authors as Bunyan, Reade, Hugo, Conrad, Stevenson, Hawthorne, and Kate Douglas Wiggin have all made notable contributions to this gallery of defectives.

Chapter V is a plea for custodial care for the unfit and for an effort to make them "happy, safe, and useful." Although slight and relatively unimportant, the book will doubtless reach many persons with its message of the need for segregation and institutional treatment who would not have been attracted by a work couched in the more prosaic terminology of science.

K. M. G.

BRIEFER COMMENT

Under this head SOCIAL HYGIENE aims to list books received which do not fall sufficiently within its field or are not of sufficient importance to its readers to warrant more lengthy notice

BODILY CHANGES IN PAIN, HUNGER, FEAR, AND RAGE. By Walter B. Cannon, M.D., Higginson professor of physiology, Harvard University. New York: D. Appleton & Co., new edition, 1920. 311 p.

A new edition of what is still the most authoritative work on the physiological bases of the emotions. In the five years since it was

first issued, Dr. Cannon's material has become an integral part of current science, indispensable to psychological and biological investigators, but readable for the layman as well. The final chapter discusses the possibility of substituting moral and physical equivalents, such as group athletics, for war.

THE LONE SCOUT. By Edward Champe Carter. Foreword by Major General William C. Gorgas. Boston: Cornhill Company, 1920. 240 p.

A tale of a Boy Scout who learned through the United States Public Health Service what an *Anopheles* mosquito is and does.

ESSAYS ON GENITO-URINARY SUBJECTS. By J. Bayard Clark, M.D., assistant genito-urinary surgeon, Bellevue Hospital. New York: William Wood & Co., 1912. 174 p.

A series of technical papers which are really "selling propositions" to emphasize the importance of specialized training in the genito-urinary field.

SOCIAL THEORY. By G. D. H. Cole. New York: Frederick A. Stokes Company, 1920. 220 p.

This is the systematic expression of Mr. Cole's social philosophy, based on a functional and volitional interpretation of human associations. The point of view is that of the British Guild Socialists, of whom Cole is the chief exponent. The family is treated only casually, the state and industry being his primary concerns.

THE THUNDERBOLT. By G. Colmore. New York: Thomas Seltzer, 1920. 353 p.

A rather dull novel of the "Cranford" type. The "thunderbolt" is the inoculation with syphilis, by mistake and unawares, of a sheltered young lady by a German physician conducting clinical experiments. That this can be more than the most remote of accidental possibilities is so fantastic and objectionable an idea as quite to destroy any other value the book may have.

A CORNER-STONE OF RECONSTRUCTION. By the Revs. Barten W. Allen, A. Herbert Gray, Joseph Wallejt, and J. Clark Gibson. London: Society for Promoting Christian Knowledge, 1919. 156 p.

"A book on working for social purity among men," prepared by four chaplains to the British Expeditionary Forces for use during the

war. It contains four specimen lectures, one by each of the authors, who represent, respectively, the Church of England, the Presbyterian Church, the United Board, and the Wesleyan Church. Presents continence, in the language of evangelical religion, as the only possible moral standard.

LABOUR TROUBLES AND BIRTH CONTROL. By Bessie Ingman Drysdale. London: William Heinemann, 1920. 96 p.

A singularly prejudiced and ill-informed pamphlet. The central idea, however, that low wages are largely due to excessive births in the lower strata of the population, is both economically and eugenically valid. But the book will make more enemies than converts among the working class.

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR. By Maurice Francis Egan and John B. Kennedy. New Haven: Knights of Columbus, 1920. 403+405 p.

A complete chronicle of the war activities of this order, with a general account of its history and development.

FIGHTING VENEREAL DISEASES. Issued by the United States Public Health Service. Washington: Government Printing Office, 1920. 37 p.

The public Health Service has here provided a valuable booklet for laymen, written in a straightforward manner that the average man can understand, and freed from affectation and preachiness. It is presented in three parts: Men's Responsibility for Venereal Diseases; Keeping Fit—for Men and Boys; Specific Facts Regarding Venereal Diseases. Contains also a brief bibliography.

AN INTRODUCTION TO SOCIOLOGY. By J. J. Findlay, Sarah Fielden professor of education, University of Manchester. Manchester, England: University Press, 1920. 304 p.

Professor Findlay's new text will be found a refreshing survey of the field of sociology by a typical representative of Manchester liberalism. The book is thoroughly up-to-date, is not so "English" that it cannot give satisfying recognition to the American social thinkers, and has literary distinction.

ADULT AND CHILD. How to Help; How Not to Hinder: A Study in Development by Comradeship. By James L. Hughes, LL.D.,

inspector of schools, Toronto. Syracuse, N.Y.: C. W. Bardeen, 1920. 187 p.

The author, an old teacher steeped in Froebelian principles, sets down in a genial and optimistic vein his philosophy of education. A book of pleasant generalities, though neither weighty nor scholarly.

AN INTRODUCTION TO ANTHROPOLOGY. A General Survey of the Early History of the Human Race. By the Rev. E. O. James, B.Litt. F.C.S. London: Macmillan & Co. Ltd., 1919. 259 p.

A useful handbook for laymen and elementary students, which takes as its field that part of anthropology which throws light on primeval man as distinct from modern primitive races. Emphasizes the moral and religious development of the prehistoric race. No bibliography.

PERSONAL HYGIENE AND HOME NURSING. By Louisa C. Lippitt. Yonkers: World Book Co., 1919. New World Health Series, Book V. 256 p.

A good manual for nurses, written entirely from the nurse's point of view. Contains no reference to social hygiene or venereal diseases.

THE FOOTPATH TO THE SCARLET ROAD. By Grace M. Norris, M.D. Utica, New York: Privately published, 1919. 32 p.

A pamphlet of warning to young girls. Replete with inept quotations, trite ideas, and misguided sentimentality.

RACE AND NATIONALITY. An Inquiry into the Origin and Growth of Patriotism. By John Oakesmith. New York: Frederick A. Stokes Co., 1919. 300 p.

Dr. Oakesmith sets out to combat the idea that nationality is based on race. Having picked out the weakest proponents of the idea, such as Houston Stewart Chamberlain, he naturally makes short work of them. He then goes on to elaborate at length his own conception, taking England as example, that "nationality is the common interests of a people developed through generations into a characteristic traditional culture."

PRIMER OF SANITATION. By John W. Ritchie, professor of biology, College of William and Mary. Yonkers: World Book Company, 1918. New World Health Series, Book II. 216 p.

An interesting account of germ diseases and the prevention of infection, therefrom, written in simple language adapted to children. Well illustrated.

CHANGE OF LIFE: ITS DIFFICULTIES AND DANGERS. By Mary Scharlieb, M.D. London: Scientific Press, Ltd., 1919. 123 p.

A primer on the hygiene of the menopause. The tone is reassuring, but the difficulties are frankly faced.

STATISTICAL ABSTRACT OF THE UNITED STATES. Forty-second number. 1919. Issued by Bureau of Foreign and Domestic Commerce, Department of Commerce. Washington: Government Printing Office, 1920. 864 p.

An indispensable compendium to all students of social conditions in the United States.

WHY WE DIE. By Sidney C. Tapp, Ph.B., LL.D. Kansas City, Mo.: privately published, 1920. 299 p.

A hodge-podge of sexual and religious misinformation, marked by constant pounding upon "lust," "sin," and "pollution."

NOTE AND COMMENT

FUTURE ISSUES IN THE SEX PROBLEM. Thomas D. Eliot, assistant professor of sociology in Northwestern University, writing on the subject "Some Future Issues in the Sex Problem" in the *International Journal of Ethics* for April, 1920, presents a challenge to the organized social hygiene movement to take a clear look ahead and to adapt its program to the changing winds of social circumstance. He recognizes that any constructive piece of social work must, in order to carry with it the weight of conservative opinion and support, concentrate upon present and obvious issues. But it is the part of wisdom for an army not only to hold its front line as a unit but also to send ahead aeroplanes to reconnoiter the enemy's terrain. The net tendency of many present forces is toward a loosening of orthodox sex morality based on fear of results, and research is necessary to secure a basis in fact for the positive sanctions which will be necessary for any ultimately effective education in sex morals.

Present-day social-hygiene agencies have concentrated their efforts on two lines: (1) the control of venereal disease, and (2) the suppression of commercialized vice and the elimination of professional prostitution. Outside of the organized social-hygiene movement are other sex movements having a more or less intimate relation thereto: (3) the so-called "birth-control" movement; (4) the so-called "Mutterschutz" propaganda; (5) the alleged lessons of psychoanalysis; (6) the practical freedom of divorce; (7) the economic independence of women; and (8) the endowment of motherhood.

Assuming the immediate objectives of the social-hygiene movement as attained, viz., the elimination of venereal disease and the reduction of commercialized prostitution to a negligible minimum, there is a considerable group of men to whom supernatural sanctions and the accepted code of morality are meaningless, and who, if moral before, were so purely from fear. Pregnancy and public opinion, the most effective remaining deterrents, have, even under present conditions, a relatively limited influence. We must expect then, an increasing tendency toward extramarital intercourse through seduction.

The birth-control movement, tending to eliminate the fear of pregnancy, and the "Mutterschutz" propaganda, abolishing the social stigma on illegitimate motherhood and childhood, act together to reduce the effectiveness of motives for abstinence on the part of unmarried persons. Further, the increasing economic independence of women, and the spread of a growing body of opinion based on psychoanalysis, which, while not claiming a physical "sex necessity," predicates the psychic dangers of sex repression, have likewise tended to undermine the buttresses of accepted sex morality. These effects on conduct are appearing long before society has learned to provide rational "sublimation" through recreational, esthetic, spiritual, and social outlets and early marriage.

Again, the breaking down of the barriers to divorce, religious, legal, and social, may be considered practically inevitable, if not already in large part accomplished. Coincidentally, the mothers' pension movement has arrived as an effective demand for the subsidy of parenthood by the state. These factors will presumably tend to neutralize the present-day unwillingness to enter into legal marriage and to establish homes. In so far as they do, they may tend to counteract the alleged "demoralizing" effects of the other movements previously mentioned.

On the whole, however, the accepted code of moral prohibitions seems to have little basis in conduct other than fear of results, which, as seen, are becoming increasingly preventable. Its other sanctions, such as religion and taste, being largely subjective, are susceptible to change. A moral code thus conceivably based on no objectively ill results, physical, social, economic, or legal, is of questionable validity. A positive morality should be based on positive rewards. What, under the assumed conditions, can the moralist offer?

Has any group, particularly the recognized social-hygiene agencies, faced frankly the possibilities of the consequences of success in their own avowed program, with or without the operation of the other factors mentioned? Three possible courses seem open: (1) to combat the prospective effects of the probable control of venereal diseases, reduction of prostitution, and acceptance of birth control, by attempting to give "moral" education enough force to offset them; (2) to acquiesce in the popular verdict as inevitable; (3) to guide and formulate the new state of affairs into a new code of morals which will not be antisocial.

The sex-hygiene movement has throughout its history stressed morals and education. But under analysis, this moral education is seen to be composed of many extraneous factors: supernaturalism,

class interest, conformity, fear, taboo, etc. Eliminating these, there remain the following moral sanctions of continence outside of marriage: (a) the pressure of habitual folkways or conventions, (b) the maintenance of the monogamic family, (c) the alleged benefits of continence upon the mind and body. The pressure of the first of these, social convention, is relatively weak. The monogamic family may conceivably change without destroying the home, to forms better or less well adapted to organic welfare. Whether further change is desirable cannot be determined by the criterion of our subjective wishes or prejudices. The data of historical sociology and ethnology must be studied. A cursory examination of this material seems to warrant the assumption that some form of monogamy has biological and sociological survival values. But further research is desirable of a kind for which the methodology is yet in its infancy—a case study of the sex experiences of all classes, correlated in a valid statistical way with some index of family and child welfare. Questions of social psychology also enter, concerning the effects of monogamic and polygamous relations upon the various conscious states, which demand inductive research.

Such questions are closely related to that of the individual effects of continence. This must be settled on the grounds of physical and mental hygiene in their broadest sense, independently of disease and of the mental effects of stigma and guilt.

If the results of these various researches negative our present ideals or wishes, whether we like it or not, we must face the facts frankly. The necessity thus produced of revising our ethical system renders impossible the continued pursuit of the first of the three alternative courses above mentioned.

The second alternative may be the choice of certain limited groups, such as the materialists or anarchists, who will consider that results cannot be influenced either for good or evil and propose a policy of *laissez faire*. But such a course is not in harmony with the modern development of social thought nor with the active interests of a large proportion of human beings.

The third course therefore remains dominant. If the researches above outlined foreshadow the partial or complete abandonment of older sex sanctions, it is indubitably wiser to foresee, formulate, interpret, absorb, and socialize the new state of affairs than unintelligently to thwart such changes. If opposite conclusions are reached, there is every reason for full speed ahead in moral education.

But until these many issues can be conscientiously searched out, social-hygiene agencies will necessarily be dodging logical issues of psychology and the bases of their educational propaganda. Public opinion may be transformed with rapidity and thoroughness by scientific knowledge of the facts, as demonstrated by Abraham Flexner's work on prostitution. Only by similar intensive research by a trained "intelligence corps," can the social-hygiene movement make a fundamental contribution to the future.

A PARENTS' MUTUAL PROTECTIVE LEAGUE. A novel scheme for stimulating the bearing of children by a system of economic coöperation among the eugenically valuable middle classes is brought forward by Dr. Hilda H. Noyes, of Kenwood, New York, in an article entitled "The Development of Useful Citizenship" (*Journal of Heredity*, February, 1920).

Negative or restrictive eugenics tending toward a diminution of births among the defective and socially unfit is nowadays recognized more or less widely as essential to the future welfare of the race. It is not so generally recognized, however, that in order to raise the standard beyond a merely static condition it is necessary to increase greatly the birth and survival rates among those persons above mediocrity who are the useful citizens of to-day. Relief of already overburdened mothers may be effected in part by a further development of the crèche or day nursery, and a possible extension service into the homes. A training school for mothers' assistants could be organized in connection with the crèche, with competent physicians, nurses, child psychologists, and kindergarten experts as instructors. The course should be standardized by the Board of Regents and a diploma awarded, thus developing a new and dignified profession for women. The course might be given in an intermediate year between grammar and high school.

A great educational campaign should be further inaugurated among the well-to-do to convince them of their responsibility for the future development of the race.

Methods for relieving the economic pressure upon the great middle class in order to establish a differential fecundity in favor of the better stocks have frequently been advanced, but have generally been open to several objections. Dr. Saleeby specifies three precautions which should be observed in any scheme of giving financial aid to parents: 1. The help is not to be a bribe. 2. It is to be specific, definitely reach-

ing the point toward which it is aimed. 3. It is to be steady and continuous, like the child's needs.

Dr. Noyes suggests the formation of a Parents' Mutual Protective League to comply with all three of Saleeby's requirements, and adds a fourth stipulation: that the applicants be required to measure up to certain standards as regards heredity, physical, mental, and moral development. In 1913, 92 children were born per thousand women between 15-45 years of age in New York City, i.e., roughly one woman in ten of childbearing age had a child each year. Suppose that the entire ten families should be willing to pay a small sum annually to form a protective fund, so that the annual payment of all ten families would go as a benefit to the one family that was productive that year, to cover the expenses of childbirth and confinement, as well as smaller sums at stated intervals afterward. The payment could not be considered a bribe or charity, because the beneficiary would also be one of the contributors. By developing the system of maternity nursing in connection, stillbirths and infant and maternal mortality might be reduced.

The necessity for increasing the birth- and survival rates among the better stocks from which our statesmen, writers, scientific and professional classes are recruited is enlisting the attention of the majority of thinking people. A recent investigation of the California Society of Mayflower Descendants showed that if the present survival rate of less than two children per family should continue for another three hundred years, it would be possible to put all of the descendants of the Pilgrims into a boat no larger than the Mayflower without overcrowding. Sprague has shown that there must be an average of 3.7 children per fertile family to insure the keeping of a stock at a static level in numbers.

An inverse ratio exists in most sections of the country between income and size of families. That the death-rate of infants under one year is very closely correlated with the earnings of the father is shown by the 1918 report of the Federal Children's Bureau. The average increase in the family budget occasioned by the advent of each additional child in the \$800-\$2000 income groups has been carefully determined by Professor William F. Ogburn in "Financial Cost of Rearing a Child," Bureau of Labor Statistics, Pub. No. 60, p. 26. Further researches of similar nature should be made to determine the averages for higher income groups. Dues to form the protective fund would have a certain definitely graduated relation to the economic status of the

family. Groups might be formed by bodies of people with like interests, such as teachers, professors, clubs and societies, young professional and business men. Eligibility might be established in several classes—associate, active, and supporting, active members being the only class to participate in the benefit, while associate members might receive bulletins and other advantages, and supporting members might be found among economically independent persons of philanthropic tendencies. If income permitted, the plan might develop departments for research, publicity, etc., all tending to advance the cause of race betterment.

Finally, in order to safeguard salaried persons against the rise in cost of living, measures for the automatic adjustment of wages should be instituted by corporations, similar to that adopted by one firm in central New York, after much study and investigation, by which a sliding scale based on Bradstreet's index number added the sum each month necessary to meet the fluctuations in the cost of living. The justice of the plan and its immunity from influence by the corporation concerned are unquestionable.

PSYCHIATRIC STUDIES OF DELINQUENT WOMEN. Surveys of the physical, mental and social conditions of prostitutes detained or quarantined in the extracantonment sanitary zones of Kansas and Kentucky have been in progress under the general direction of the United States Public Health Service during the past two years. These investigations have been conducted by Passed Assistant Surgeons Walter L. Treadway and L. O. Weldon, of the United States Public Health Service, and Miss Alice M. Hill, special investigator of the Children's Bureau, United States Department of Labor. Reports of the studies have been made in a series of five articles published in recent numbers of *Public Health Reports*, the first three dealing with the specific surveys made by each of the three authors, the fourth being a general study of the constitutional psychopathic factors in sex delinquency, and the fifth giving the conclusions of the three investigators working in collaboration.

Part I, by Dr. Treadway (May 21, 1920) is a psychiatric study of a group of sexually delinquent women at the State Industrial Farm for Women at Lansing, Kansas, undertaken in connection with the program of venereal disease control in the extracantonment zone of Fort Leavenworth. The inmates of the Lansing farm comprise first, individuals quarantined because of a venereal disease, and second, those convicted of crimes against the state. Of the latter group only those were included in the study who were found infected or who had been sexually promiscuous. The majority of the inmates had been

taken from districts around the military reservations of the state. The group studied numbered 206, ranging in age from 14 to 50 years, 147 of whom were white, and 59 Negroes.

Each of the 206 women was given a physical examination. Briefly summarized the findings were as follows: On the whole, the state of nutrition was good; tuberculosis and diseases of the skin were infrequent; deformities and stigmata of degeneration were abundant, 41 per cent of the white cases and 58.9 per cent of the Negroes having two or more recognized stigmata. The group showed entire indifference to the principles of personal hygiene; defective teeth and tonsils, visual and auditory disorders, etc., were common, such findings indicating the need for medical inspection from the earliest grades of school. Diseases of the heart and circulatory system were relatively uncommon. Classifying 4-plus and 3-plus Wassermann reactions as "undoubtedly syphilitic," 63 white and 25 colored women, a total of 88, or 42.7 per cent, were diagnosed as infected with syphilis. Negative Wassermans were obtained in 89, or 43.2 per cent. Gonorrhea was present in 93.6 per cent of all the women studied, by microscopic examination. Twenty-eight of the white and 15 of the Negro women gave a history of abortions, miscarriages, or stillbirths.

Mental examinations were made of the entire group, consisting of family and personal histories, with particular reference to emotional stability and psychotic conditions, and the Goddard revision of the Binet-Simon scale. The average mental age for white women was 11.3 years; for colored women, 10.8. Of the white women, 22.4 per cent graded less than 10 years mentally, and 32.7 per cent of the Negroes. All individuals grading below normal were carefully investigated as to their educational opportunities and their social adaptability. Only women whose mental achievement was not in accord with their opportunities were classed as feeble-minded.

Of the entire group, 114 (55.3 per cent) were found with some type of mental defect. Ninety-two were normal (without apparent mental disease). In only five cases was such mental deviation not found directly related to the practice of prostitution; i.e., 109 of these women—76 white and 33 colored—had a mental disorder preventing proper social adjustment and directly accountable for their life of prostitution. Of the entire group, 28.2 per cent were classed as feeble-minded; 17 per cent as constitutionally psychopathic inferiors; while epilepsy and syphilitic and toxic psychoses were relatively rare. In both races the largest number of defects was found in women between 20 and 30 years of age. A slightly higher rate prevailed among white girls of 17 to 20 years than among colored girls of the same age. The relative infrequency of mental disorders traceable to syphilis is unexplainable except on the ground that paresis rarely develops below the age of thirty, the great majority of these prostitutes being younger.

Part II (May 28), by Dr. Weldon, is a study of physical and mental conditions of 100 delinquent white women in Louisville, Kentucky. Most of the subjects were inmates of the Jefferson County Jail, having been detained in connection with venereal disease control activities in the extracantonment zone of Camp Taylor. The investigator believes this group to be fairly representative of the sexually immoral women of Louisville, including, as it does, individuals from the "beginner" class to the older inmate of the formerly licensed house of prostitution. The percentage of native-born subjects was relatively high. Psychotic conditions, sex immorality, etc., were relatively rare among the families of the women examined, although alcoholism was a common familial manifestation.

In respect to social history, 75 of these women had been married once or more. Of these, but four were considered as still living with their husbands at the time of the examination, 55 separations having taken place. Among 64 of the women there had been

151 pregnancies, resulting in 63 living children, 39 dead, 43 miscarriages or abortions, and 4 stillbirths. The occupational status of the husbands of the women ranged from unskilled laborers (36) through farmers (7) and many tradesmen to a real estate dealer. Factory work had been the occupation of 36 of the women, while 39 had worked either as domestics in homes or waitresses in restaurants, and there was one stenographer. Educationally, two completed the high-school course, 11 attained the eighth grade, the mode falling in the fifth grade, while seven could not read or write.

As in the Lansing group, the women were on the average normally nourished; dermatological, auditory, respiratory, and cardiac defects were relatively uncommon; but disregard of proper personal hygiene was almost universal. Of the 100 women, no evidence of syphilis could be found in the case of 48, 29 giving a three- or four-plus Wassermann. Eighty-one women had gonococcus infections at the time of examination. By the Goddard revision of the Binet, 31 tested 12 years; 20, 11 years; 9, 10 years; and 23, 9 years. A definite diagnosis of feeble-mindedness was made in 38 of the 100 cases, 43 were classed as constitutional psychopathic inferiors, 12 had scattering psychotic conditions, and 7 were probably normal.

Speaking of the relation of personality to immorality, the author advances the belief that the feeling of inferiority is found with great frequency among prostitutes and probably plays a considerable part in inducing them to enter the life. Shyness, he believes, finds its natural outlet in the passivity of the female rôle in prostitution. Little consideration was given to the women's own statements as to why they began prostitution, the investigator claiming that practically all such statements represent a rationalization, rather than the real reason.

Part III (June 25), by Miss Hill, special agent of the Children's Bureau, who was assigned to cooperate in the sociological phases of the Kansas investigation, deals with social and environmental factors in the moral delinquency of girls committed to the Lansing Farm. This study comprehended 88, or 43 per cent of the 206 women examined at Lansing, being those only who were under 21 years of age at the time of commitment. The purpose was to discover the relationship between moral delinquency and personal, family, and social characteristics and surroundings. The data were obtained largely through personal interviews in the homes of the girls, and through court records, police officials, social agencies, etc.

Fourteen per cent of the total of 206 women and girls were under 18 years of age when committed, and 29 per cent were from 18 to 20, the youngest being but 14. The need for early preventive work is evident, especially as many of the girls were already seasoned offenders before commitment. Sixty-six of the 88 girls were white, 19 were Negro, and 3 were Indian. Practically all were native-born. Fifty-six of the girls were committed from counties in which camps were located, the majority coming from towns of over 5,000 inhabitants, although Kansas is predominantly a rural state. This preponderance may be partly neutralized by the fact that less attention is paid to moral delinquency in the rural sections. Thirty-nine of the girls were mentally normal, 20 feeble-minded, 21 constitutionally inferior, the remainder scattering, but all the classifications were cut across by alcoholism, incorrigibility, and other antisocial traits.

At the time of arrest, only 16 of the 88 girls were known to be living in their parental homes. The majority had no settled abode and were constantly shifting from homes of relatives to a condition of independence. While 41 had usually lived in the homes of their parents, in but 24 cases were both parents living normally together. Step-parental homes were also common. Information regarding the economic status of the homes was

obtained in 52 cases. Roughly graded, 2 were "high," 27 "adequate," and 23 "inadequate" or worse. Twenty-six families (17 white, 9 Negro) had received aid from public or private sources, a proportion which is probably understated, owing to incomplete information. A large percentage of these dependent families contained mental defect. Socially, the families were divisible into three roughly equal groups, those in which both parents were of good character (so far as known), those in which both were of poor character, and those in which one or the other parent was so classified. Unfavorable mental and social characteristics were also common among the siblings of the families examined. All but one of the girls had been gainfully employed, but instability of jobs was universal. Fifty-six per cent had been normally married, but in most cases the marriage had been dissolved before commitment. Twenty-five girls had previous court records.

Basing his conclusions on the Lansing survey, Dr. Treadway in Part IV (July 2) discusses some constitutional factors in prostitution. From the standpoint of personality he classifies the subjects into three large groups, namely: the egoistic, those in whom an exaggerated estimate of self prevented proper mental and social development; the seclusive and fatuous, in whom there was a diminution of contact with the cares and pursuits of others that prevented proper social adjustment; and the obtrusive type, showing mood disturbances, pressure of activity, and increased stimulability that interfered with social adaptation. Others were allied to these main groups in characteristics, leaving but 41, or 19.9 per cent with normal personal make-up. Many of the 150 girls of defective personalities showed these traits early in life, indicating that educators should recognize these types of personality and attempt to develop desirable qualities that make for proper balance and adaptation. These were largely lacking in the biological requirements for mating, such as tenderness and the domestic instincts, although their sensual development was marked.

The three investigators present their conclusions and recommendations in Part V (July 2). The presence of so many psychopathic individuals in the groups studied indicates that the problem of sexual delinquency is largely a medico-psychological one, as well as social. The importance of recognizing and understanding certain types of mental reactions in children which lead to antisocial developments in later life is unquestionable.

Adequate medical inspection, hygienic instruction, and psychiatric examination of children in the schools are prime necessities. Supervision of the mentally defective of a community, including special classes in the public schools and individual training, is recommended. The mental status of all individuals in correctional institutions should be investigated before they are paroled, and competent medico-psychologists should serve in all juvenile as well as adult courts. Institutional provision for non-delinquent mental defectives must be broadened to include the feeble-minded who are actual delinquents or likely to become so.

Delinquent girls suffering from venereal diseases should be cared for equally with other offenders; they should not be turned back to the community when the infectious stage is passed; they should be quarantined in separate cottages while under treatment; where adult and juvenile delinquents are cared for in the same institution, the younger girls should be separated from the hardened offenders. The enforcement of age-of-consent laws would have an important effect in lessening immorality. Although the legal age of consent in Kansas is 18 years, and though at least 56 of the girls studied at Lansing had had their first sex experience before that age, there is no evidence to show that any man

was brought into court for violating the law in any one of these cases. The man's responsibility for contributing to the girl's delinquency should be definitely recognized and punished.

Preventive measures, undertaken early, are always more effective than corrective methods. Inadequate home supervision resulting from the employment of the mother by day is highly conducive to moral delinquency and should be obviated by some system of public supervision. While economic factors are perhaps relatively less important than certain others as contributory agents in delinquency, the establishment of a minimum whereby all women who work can earn sufficient to keep them in decency and afford a degree of recreation and leisure will have to be brought about.

Fundamental among the factors causing prostitution are the normal and aggressive sex instinct of the male, and the ignorance, inferiority, and defenselessness of a large number of women and girls, whose mental condition makes it impossible for them to earn a legitimate living. The majority of these women derive little or no satisfaction from their life, but follow it after beginning, as a sordid commercial arrangement, believing that they can, temporarily at least, secure more compensation than by regular occupations.

The final solution of the problem of clandestine and intermittent prostitution, assuming the elimination of defectives, the abolition of alcohol, and the more obvious contributing factors, must largely be a matter of social sentiment and conviction. Repressive measures will accomplish little permanent result in this direction. There will still remain certain fundamental factors in the interplay of bad heredity and poor environment resulting in maladaptation.

A BIRD'S-EYE VIEW OF VENEREAL-DISEASE CONTROL. The first issue of the new *International Journal of Public Health*, published by the League of Red Cross Societies, Geneva, contains an admirably comprehensive survey of present tendencies in dealing with syphilis and gonorrhea as public health problems, by Walter Clarke, formerly assistant editor of *SOCIAL HYGIENE*, now in charge of the department of social hygiene of the General Medical Department of the League. Mr. Clarke will act as editor of a social hygiene department for the new journal. A summary of the article follows.

Before the war the majority of the world's population, and even of scientific men did not appreciate the importance of the venereal diseases as a menace to life and efficiency. Two events occurring in 1913, viz., the appointment of the Royal Commission of Venereal Disease in Great Britain, and the organization of the American Social Hygiene Association in the United States, have had considerable influence on the subsequent development of the campaign. During the war significant changes took place in the attitude of the medical profession, public health authorities, and the public generally toward the venereal disease problems. The new attitude of frankness, arising out of the war emergency, has escaped from medical and public health journals into

the columns of the public press, not only in England and the United States, but also on the Continent.

The leaders of venereal-disease control work in each of the modern civilized nations have reached a substantial consensus of opinion as to the methods best adapted to their own conditions. There are, however, certain differences of opinion between the public health administrators of the various nations, arising perhaps, first, from the lack of sufficient scientific data, and second, from the variety of attitudes toward the functions of government in dealing with the venereal diseases.

Among the universal points of agreement may be mentioned:

1. General advocacy of sound education of the public with regard to the seriousness of venereal diseases and the necessity of preventing and avoiding them. The methods used in the armies of many countries during the war, the educational campaign of the Office International d'Hygiène Publique, of the National Council for Combating Venereal Diseases, in England, and of the United States Public Health Service and Interdepartmental Social Hygiene Board, are typical of many tendencies throughout the white world.

2. The need of readily accessible diagnosis and treatment of the venereal diseases, free when necessary, competent, and confidential. Everywhere there is a demand for more and better laboratories, clinics, and dispensaries. Rapid extension of treatment centers supported jointly by the national and local government on a basis of 75 and 25 per cent, is reported from England in the three years since January 1, 1917, when the first center was opened. In France a similar expansion of the "consultation" service has taken place under the supervision of the ministry of the interior. The *Rapport Synthétique*, of the Office International d'Hygiène Publique, a report of the work done in all Allied countries, mentions free dispensaries as first in importance, in the consensus of international opinion. Switzerland and Germany are seeing the necessity for adequate facilities.

3. Scientific research into all phases of the subject must be advanced. In the United States, under the Interdepartmental Board, a unique program of scientific research is taking place in the foremost university laboratories of the country, looking toward the development of new and more effective therapeutic agents and diagnostic techniques. Discoveries of great importance have already come out of this activity. Studies of the Wassermann reaction made by the Medical Research Committee in England are of like value. In Berlin, the new Institute of Sexual Science has been formed with the objectives of investigation

and clinical treatment mainly in the fields of sexual pathology and psychiatry.

4. The necessity for reliable statistics in venereal diseases is widely recognized. This is less a matter of faulty methods than of inadequate laws, which rest back, of course, on public apathy. The inadequacy of present statistics, even when as carefully compiled as those of the Metropolitan Life Insurance Company, New York, may be partly accounted for by the unwillingness of physicians and public to give publicity to the true causes of death, together with the obsolete classification in the International List of Causes of Death. The morbidity properly credited to syphilitic and gonorrheal infections is steadily increasing each year, however, as public opinion more and more supports a policy of frankness. Nevertheless the present statistical material regarding the incidence of venereal diseases is fragmentary in the extreme, and radical changes are necessary both in methods of reporting and in the public and professional attitude.

With regard to these four points, then, the need for education, free treatment, further research, and better statistics, there is almost complete agreement among modern countries. In respect of certain other issues there is decided difference of opinion. Such, for instance, is the medical prophylaxis of venereal diseases. During the war two measures were used to a considerable extent in various armies, both aimed at forestalling venereal diseases after exposure to infection, viz., prophylaxis stations or "ablution centers," where preventive treatment was administered by trained attendants, and the prophylactic packet, or self-disinfection. The efficacy of both, under military conditions, is fairly well established, though with considerable questioning of statistics and conclusions. The present issue, however, is as to whether any kind of prophylaxis can be made available for civilians under the conditions of modern civilization. One distinguished group of leaders says "yes"; another, equally distinguished, says "no." This debate has particularly engaged the attention of the medical profession and public health officials in Great Britain, and to a lesser extent in France and the United States.

An older and more significant debate is perhaps that as to the policy of governments in dealing with prostitution. Three main trends of opinion are separable: reglementation, abolitionism, and repression. The effectiveness of the first, with its attendant medical inspection of prostitutes, and segregated districts, is now generally discredited by all progressive nations. A few countries have adopted a policy of

aggressive repression with considerable success. The middle ground of abolition, a *laissez-faire* policy opposing regulation, obtains in some European countries.

Lastly, there are the questions of the right of the state to demand notification of venereal diseases, and to compel examination for and treatment of gonorrhea and syphilis in the case of suspected prostitutes. Both of these policies are in effect in countries where repressive measures have been tried.

DEFINING "SOCIAL MEDICINE." Writing on "The Definition and Scope of Social Medicine," in the first (July, 1920) issue of the *International Journal of Public Health*, Dr. Giuseppe Tropeano, professor in the Royal University of Naples, endeavors to clear away some of the misconceptions which have surrounded the subject in the past. Social medicine does not absorb the substance of separate sciences, physiology, pathology, hygiene, sociology, etc., in order to present it in new and more attractive form, but rather recasts their special contributions in order to create simple principles upon which to base practical legislation. Baccelli has called this development "political" medicine, in contradistinction to clinical medicine. Questions of public health and the relation of government to individual and national well-being belong exclusively to the province of social medicine. It is destined in the near future to become the most important function of the state.

Social medicine has only in recent years been promised official recognition in the European states, but has for some time past held an important place in the minds of social thinkers. Its program is defined in the three following fundamental aims: (1) the diminution of disease and mortality; (2) the lengthening of the average duration of life among the poorer classes; (3) the improvement of the race. These may be regarded as the rough outline of the new movement, which is, however, open to various interpretations.

Doctors should realize that the widespread and increasing movement toward a social ideal is the result of new discoveries in the domain of medical and social science. Those who possess no aptitude for research may be qualified for hygienic propaganda work, an essential foundation of social medicine. Those who are not thus interested should recognize that social medicine cannot but protect the economic position of the doctor, and they should work toward these ends.

Social medicine aims to coördinate and popularize the scientific practical results of the several biological and social disciplines, shaping

the customs and laws of peoples and governments with the object of effectively protecting the physical, moral, and economic life of nations. By studying the physiological needs of the individual in relation to social conditions, the sick man in relation to the community, and disease in relation to the economic and moral environment, social medicine aims at the suppression and prevention of diseases common to social groups, from the epidemics and the endemics to the intoxications, psychoses, and social degeneration. It must therefore discover and eliminate the social factors which underlie and favor the spread of such diseases, and by the application of suitable social remedies acceptable to the hygienic conscience of the people give force to the legislation of the civil government.

A MOTION PICTURE CURRICULUM OF SEX INSTRUCTION. Accepting the general recognition of the need and the lack of proper sex education for children, and the underlying principle of the biologic approach, Passed Assistant Surgeon H. F. White, of the United States Public Health Service, in an article in the August (1920) issue of the *Public Health Nurse*, advances "A Suggested Plan for Systematic Sex Instruction of the Child."

Dr. White advocates a course of motion-picture films covering the fourteen years of school life. Two important advantages will be gained, he believes, by this method of instruction: (1) the visual method approaches the natural way of gaining knowledge, by observation and example; (2) such a series is self-explanatory and eliminates the difficult question of the teacher's qualifications. The films will present an unbroken sequence dealing with geology and the various forms of life, beginning with the simplest and culminating in the human being. Each film will be designed to portray a complete lesson and to lead up to the films to follow. They will be shown at intervals of time sufficient to allow for natural development and absorption. They will be so related that it will be impossible to introduce any film into a class which has not had the benefit of those preceding it in the series. For convenience, the series may be divided into "molding" films, to be shown from kindergarten through the sixth grade of the grammar school, and "teaching" films, beginning in the seventh grade and extending through the high school. A tentative outline for the course would be as follows:

A. Molding Films

1. Kindergarten, first and second years. Fables, fairy tales, and nature stories designed only to entertain, and to be interwoven with character story.
2. Grammar School.
 - First and second grades. Elementary botany interwoven with character story.
 - Third and fourth grades. Geology, botany, and zoölogy, interwoven with character story.
 - Fifth and sixth grades. More advanced geology, botany, and zoölogy, interwoven with character story.

B. Teaching Films

1. Grammar School.
 - Seventh and eighth grades. Continuation of geology, botany, and zoölogy, with introduction of physiology.
2. High School.
 - First year. Elementary anatomy of animals and human beings.
 - Second year. Histology.
 - Third year. Pathology.
 - Fourth year. Embryology.

The "character story" feature refers to a suggested thread for holding the attention of the younger children, grouping the material around the adventures of a little boy and a little girl. These film children could be shown as the same age as the group being instructed. Nature films could be introduced as visits of these children to the country, to the aquarium, the zoölogical garden, etc. Fables and fairy tales could also be inserted as stories told or read to the film children. This element would hardly serve beyond the eighth grade.

The material for the series would be secured from widespread sources and specialists. Textbooks, and particularly living plants and animals, would furnish valuable material. The films should be prepared by the best motion picture producers under the direction of a special committee of biologists, psychologists, educators, etc. The scenarios for the entire series should be approved before beginning to manufacture the films.

The influence of such a systematic curriculum ought to be strongly in the direction of a frank, wholesome outlook toward sexual matters, without their being forced into undue prominence, and toward all that is beautiful in character and conduct. Such a bent might thus be given to the moral nature of the personality as effectually to counteract any perverting tendencies from outside sources. As Thorndike has shown, "Morality is more susceptible than intellect to environmental influence."

CENSORSHIP OR REVIEW IN THE MOVIES? Advocacy of censorship of motion pictures by state-appointed commissions or censorship boards has occupied much space recently in the public prints and in various *opinion* columns. The alternative solution that appears to many is that exemplified by the National Board of Review of Motion Pictures, a voluntary organization of citizens which has no executive power over the producers who submit to its judgments. The case of the state commission has been brought prominently to the fore by the agitation in Massachusetts for the establishment of such a body. Under the heading "Boston and the 'Movie' Censorship," Amy Woods, member of the executive committee of the State Committee on Motion Pictures, presented her argument in the *Survey* for April 17, 1920.

This state committee originated as a spontaneous crystallization of the interest of 347 state and local civic and social organizations which were working, according to Miss Woods, for state supervision of films. The committee started with no preconceived notions of what was needed. After nine months of investigation of films shown in Massachusetts and elsewhere and of various methods of control, it reached the conclusion that state supervision was the most effective method yet devised to prevent the showing of objectionable photoplays. An abortive attempt was made to effect an agreement with the producers represented in the National Association of the Motion Picture Industry, after which a bill was filed (January 12) with the legislature asking for a preview of every film to be shown in the state. Both sides agree that the standards are low; the issue is one of regulation. The committee on mercantile affairs of the legislature reported a bill for state censorship with but three dissenting votes. The outcome of the movement has not yet appeared.

Much of Miss Woods' article is devoted to an analysis of the organization and methods of the National Board of Review of Motion Pictures, which has consistently opposed the movement for state control. But four states have such commissions at present, and the question of the constitutionality of the state censorship laws has been raised. Quoting Dr. Clifford Gray Twombly (*The Churchman*, January 24, 1920), Miss Woods draws a contrast between state control and voluntary review:

A comparison of the work of the Pennsylvania State Board of Censors with that of the National Board of Review, which does the censoring for the country at large, shows the true situation. In 178 films examined not long ago the Pennsylvania Board made 1108 eliminations of objectionable scenes of immorality and indecency and lust and crime

of all kinds, while in the same 178 films the National Board made only 41 such eliminations. During the same period the Pennsylvania Board condemned in toto 41 films and refused to allow them to be shown at all in Pennsylvania, 16 of which films they had to examine in common with the National Board. In these 16 films the National Board in New York made only two minor eliminations. It is practically a whitewash of the whole output.

Rising to the defense of the National Board of Review, W. D. McGuire, Jr., executive secretary of the Board, champions "Freedom of the Screen vs. Censorship" in the *Survey* for May 1, 1920. Mr. McGuire criticizes Miss Woods' article as being "misleading in several particulars," and goes on to point out that the movement for the organization of a state committee in Boston was conducted without popular mandate and that many of those involved were opposed to state censorship. Former Mayor William J. Gaynor, of New York, in vetoing a proposal for municipal censorship, took the ground that historically censorships of literary and artistic productions had done more harm than good.

Charges that the National Board of Review is supported "largely from film interests" Mr. McGuire refutes with the statement that the income of the Board is realized from fees charged the various producers for the review of their films, and that this method is used in financing the Pennsylvania Board and is the one proposed for the support of the Massachusetts commission. He admits Dr. Twombly's statement, but criticizes the numerous deletions of the Pennsylvania Board as being in many cases unnecessary and even reactionary, such as the condemnation of Brieux's "Damaged Goods," wholesale deletions in "The Miracle Man," and the elimination of pictures in the news weeklies showing actual conditions in the Pennsylvania coal fields during the coal strike. The "Boston plan," namely, the licensing by the mayor or selectmen of each city or town of all films approved by the National Board of Review with the privilege of revocation if the films are controversially criticized by the public, has been widely approved, Mr. McGuire declares, and has been called by a number of leading editorial writers in Massachusetts the best plan devised for the regulation of motion pictures. It has not been superimposed by the motion picture industry in conjunction with the National Board, but was originally advocated by the commissioner of licenses of Boston. The bill sponsored by the State Motion Picture Committee was not the one finally reported to the legislature, but a substitute police censorship bill.

A less controversial presentation of the case for state censorship is made by Ellis P. Oberholtzer, a member of the Pennsylvania State Board, in the *Yale Review* for April. Adverting to the unofficial and commercialized sex film presented in the guise of humanitarianism he says:

. . . . But when a picture is made to illustrate a very unsavory subject about which people, as a rule, do not freely speak, and that picture is advertised at a great rate at the street side, and man, woman, and child are asked to come in, after the payment of a fee, for their own everlasting good, I revolt at the spectacle. One of these charitable fellows makes a picture which is to teach girls a lesson about malpractice, or sexual disease, birth control, or the risk they run when they visit great cities from procurers and procuresses, and so on variously to infinity. What a number of these go flitting through my mind! Not a moving picture owner or owner's representative but has told me of his devotion to the public interest. While entertaining the people in the theatre he would educate them as to the pitfalls of life. Seldom do such as these look like teachers or in other particulars resemble them. And, as their pleading with those who can restrain their activities and have privileges to grant is so eloquent, I must conclude that their interest in the subject under discussion is not educational at all. They are like the faker with a medical museum, or the keeper of a book stall up an alley with a volume about genital processes and sex hygiene. They are seeking the patronage of the curious young, of our adolescents, and of older persons (and these exist in great number) who are eager to look into usually forbidden fields.

Eugenics or not, such a topic can well be taught only in its own place, and I bar the moving picture theatre. There are churches, and schools, and homes and substitutes for homes provided by organized society. Through all these influences children can be told what those who are responsible for the telling see fit to transmit. The theater man has a different position in the community. When he weaves such facts into a story, and presents it in the form of a picture, and offers it to us for a price, he is the same speculator he was before. It is a new dodge on his part to attract onlookers and swell his income. His scheme is as transparent as daylight. The good men in the picture trade look askance at him and wish him out of their sight, not only as a rival who takes money from the public which they would wish to jingle in their own pockets, but also as a moral humbug. The energy which has been expended in five years in contriving such stories and in covering them with the garments of respectability for parade in the marketplace would turn the wheels of a score of honest and useful causes. Nor have we seen the end of it. More impends. The future is dark with the prospect of efforts, new yet ever the same, of these dissemblers who traffic in half veiled indecency in the name of social service. Away with these intruders in our moving shadowland!

Mr. Oberholtzer's solution, as might be presumed, lies in a system of state control, whose advantages, as against a voluntary board of review, he sets forth as follows:

The picture man resents control. The mere suggestion that he shall be held to account, when his eagerness for commercial gain gets the better of him and he misbehaves, causes him to describe me as a Cato or a Torquemada. He seeks refuge under the old

provision of our bills of rights about liberty of speech and the freedom of the press, and tells us that some God-given privilege of his is being infringed when he is informed that it is undesirable for him to make and exhibit a picture of a woman who is unclothed, or is seen in the intimate attitudes of her bed-chamber, or, perhaps, is about to give birth to an infant, or has done so just a few minutes since (a not unusual subject for scenes in film), or is seized for sensual embraces or for a rape—when he is told that he does ill in choosing for his “drama” themes which have to do with abortion, birth control, the immoral traffic in girls, and a score of subjects which are revolting and which are selected for treatment on this account and with knowledge of the curiosity felt by the public in the discussion of them.

I say that our freedom of speech is not for a man who has so low an estimate of his social responsibility. He is not playing fairly with the world. When he forms a board of censorship of his own and puts his certificates of merit in his own studio upon his own picture merely to confuse and mislead the people who are concerning themselves about this matter, it is confirmation of his misconduct. He is forestalling us. He wishes to make us believe that what the state is asked to do is superfluous, since it is being done already by some committee of volunteers of his choosing. A time is in view when such lobbying with the public conscience can no longer avail. All Canada has provided itself with legal protection against injurious films; four of our forty-eight states—Pennsylvania, Ohio, Kansas, and Maryland—and the city of Chicago support commissions for the oversight of the millions of feet of celluloid which carry their impressions each year to the American mind. The number of states ready to deal with this topic needs immediate extension, but in the capital of every one to which the suggestion is forcibly brought an alert and an ingenious body of men and women in the employ of the picture maker strives to confound the energies of those who are contributing their efforts to enact this indispensable measure of social reform.

When twenty populous states instead of four have commissions of this character, working to a common end, we shall dry up the source of the evil. It will be seen and understood that pecuniary profit can no longer accrue from a picture of salacious appeal. Inelegancy there may still be, but money will not come from indecency to maker or vendor; since his film, should it have this character, will find only a restricted market, if indeed it can be shown at all. He will perforce become a better and a more neighborly man, as he should have been on his own motion in response to the impulse of his own heart from the first day.

HEART-VALVE SYPHILIS. In a paper read before the Tri-State Medical Society of Iowa, Illinois, and Missouri, May 5, 1920, and reported in the *Chicago Medical Recorder* (June, 1920), Dr. John Weather-son presented a clear statement of the relations of syphilis to cardiac diseases. Clinical studies of aneurysm, aortitis, and valvular lesions, the routine employment of the Wassermann test during the past ten years, together with the finding of spirochetes in heart specimens, as has been done in the series of 4000 autopsies performed at the Massachusetts General Hospital under the direction of Dr. Cabot, have done much to clear up the mystery and confusion formerly surrounding the association of syphilis with heart disorders.

Dr. Weatherson considers the following conclusions justifiable:

1. Syphilis constitutes 12 per cent of all heart-valve lesions.
2. Syphilis hits but one heart valve; namely, the aortic, and does but one thing to that valve—produces dilatation, never stenosis.
3. Isolated aortic dilatation is nearly always due to syphilis.
4. The Wassermann test should be made in every case of aortic regurgitation.
5. The condition is usually the result of a coexisting aortitis, and is often associated with aneurysm.
6. With these facts in mind, the diagnosis is rendered more certain and should be made earlier.
7. Along with antisiphilitic treatment it is necessary to keep the blood pressure lowered to retard the tendency of the already degenerated valve ring to dilate.

STERILITY OF GONORRHEAL ORIGIN. The *Revue Française de Gynécologie* for February, 1920, contains a paper by Deluca and Widakowich of Buenos Aires, deploring the tendency to subject women to examination in all cases of suspected sterility, when the trouble may be with the husband. As summarized in the *Medical Record* (August 21), the authors present data gathered from Argentine males only, and find that one man in ten is azoöspemic (lacking vitality in the spermatozoa), a percentage which agrees closely with those of other countries where statistics on the subject have been collected. Every azoöspemic individual examined by the authors had suffered from gonorrheal epididymitis. Male responsibility for female sterility is twofold. First the man may be rendered azoöspemic by gonorrhea and hence unable to procreate. Secondly, and much more frequently, he may retain his own power of procreation, but infect his wife after marriage, with resulting tubal sterility. If we consider both components jointly, gonorrhea in the male is responsible for more than two thirds of all the sterile unions, the percentage in some statistics reaching as high as 70.

PROFESSIONAL SECRECY AND THE PUBLIC HEALTH. A decision which should be of great interest and importance not only to public health authorities and physicians but also to all persons interested in social hygiene is contained in the Nebraska case of *Simonsen vs. Swenson*, 177 N.W. 831, the facts of which are as follows:

A stranger staying at a small hotel became afflicted with sores on his body and went to the family physician of the hotel keeper, who also acted as hotel doctor, and who, after

making a physical examination informed him that he believed the disease to be syphilis. He told the patient of the danger of communicating it at the hotel and requested him to leave the next day, which he promised to do. The doctor, learning the next day that the guest had not left, told the proprietor that he thought plaintiff was afflicted with a contagious disease and advised that certain precautions be taken. His belongings were put in the hallway, his room fumigated and he was forced to leave. Thereafter he brought action against the physician, contending that the law absolutely prohibited a disclosure of any confidential communications by the physician at any time or under any circumstances and that a breach of the duty of secrecy by defendant gave rise to a cause of action for damages in favor of plaintiff. It was held, first, that there was no common law privilege as to communications between physician and plaintiff and that such is still the rule when not changed by statute; second, that Nebraska had no statutory provision forbidding the disclosure of confidential information received by a doctor from his patient; third, that although under the ethics of the medical profession the betrayal of a professional secret to the detriment of a patient is usually such unprofessional or disorderly conduct as to warrant revocation of a physician's license, yet such is not the case where a question of public health is involved as in the present instance; fourth, that in a case such as the present one, a physician is not answerable if he shows that the disclosure was necessary to prevent the spread of disease; that the communication was made to one whom it was reasonable to believe might otherwise be exposed, and that he himself acted in good faith with reasonable grounds for his diagnosis and without malice.

EUGENIC MARRIAGE LAW HAS NO EXTRATERRITORIAL EFFECT. A decision of special interest to social hygienists has recently been rendered by the Wisconsin State Supreme Court, construing the extraterritorial effect of the so-called Wisconsin "Eugenic" Marriage Law, whose operation was the subject of an article in *SOCIAL HYGIENE* for April, 1920 (Vol. VI, No. 2, p. 227). The law contains, among other things, a provision requiring the male to present a certificate by a physician showing freedom from venereal diseases, before a license will be issued. The law also contains provisions covering what is known as the Uniform Evasion Act, which makes void a marriage of residents of Wisconsin who leave the state to contract a marriage which is forbidden by the laws of Wisconsin, while intending to continue to reside in the state. This decision is to be found in the case of *Lyannes vs. Lyannes*, 177 N.W. 683. A brief statement of the facts and decision follows:

Sec. 2330m, Wis. Stats., reads as follows: "(1) If any person residing and intending to continue to reside in this state who is disabled or prohibited from contracting marriage under the laws of this state shall go into another state or country and there contract a marriage prohibited and declared void by the laws of this state, such marriage shall be null and void for all purposes in this state with the same effect as though such prohibited marriage had been entered into in this state."

Parties, residents of Wisconsin, were married in Michigan and returned to reside in Wisconsin. Plaintiff sued for annulment on ground that defendant had violated Sec.

2330m (*supra*), in that neither party had obtained parent's consent, and that defendant had failed to submit to a physical examination to determine whether or not he was afflicted with a venereal disease pursuant to Secs. 2330n—1-27, of the Wisconsin State. Secs. 2330n—1-27 provide that "marriage may be validly contracted in *this state* only after a license has been issued therefor." Then follow the provisions requiring a 5-day notice; consent of parents in case of minors; certificate of freedom from venereal disease by male, etc.

It was held: That the marriage license law, Secs. 2330n—1-27 are only applicable to marriages solemnized in the state of Wisconsin and have no extraterritorial effect.

That Sec. 2330n, providing for antenuptial physical examination, also has no extraterritorial effect and is only applicable to those who are applicants for a license to marry within the state of Wisconsin.

That Sec. 2330m, so far as it relates to marriages solemnized without the state of Wisconsin, renders null and void such pretended marriages only so far as the parties thereto are disabled or prohibited from entering in marriage under any circumstances under the laws of Wisconsin, i.e., consanguinity, a spouse living, divorce within the year, etc.

THE POLICE CHIEFS ON PROSTITUTION. The following resolutions were introduced by Chief August Vollmer before the Association of Chiefs of Police in Detroit, Mich., on June 10, 1920, and adopted:

WHEREAS, Prostitution is the main source of the venereal diseases, which cause inestimable economic loss, as well as broken lives and homes; and

WHEREAS, The United States government during the war carried on a relentless campaign for the repression of prostitution and the control of venereal diseases, which resulted in keeping the army and navy fit to fight, with a corresponding benefit to the civil population; and

WHEREAS, The federal government, through the Public Health Service and the Interdepartmental Social Hygiene Board, continues to assist the states with federal appropriations and personnel; and

WHEREAS, The main burden of law enforcement falls upon police departments, which are sometimes inadequately equipped with laws, personnel, and funds; be it

RESOLVED, That the International Association of Police Chiefs endorses the campaign for the repression of prostitution and the control of venereal diseases, and believes that it should be continued with redoubled vigor hereafter, and also urges the adoption by the states and municipalities of better laws for the accomplishment of such purpose, and the appropriation of larger sums for its fulfillment.

VENEREAL DISEASE IN PANAMA. Major Edgar A. Bocock, M.C., U.S.A., superintendent of the Hospital Santo Tomas, Panama City, Republic of Panama, writing in the *Urologic and Cutaneous Review* (May, 1920) gives an historical summary of "The Anti-Venereal Campaign in Panama."

The city of Panama, with a population of 60,000 people, is of extremely mongrel composition, retaining the imprint of each of the many nationalities which have lived and worked on the Isthmus: the original

Indian substratum, the Spanish conquerors, Chinese railroad laborers, French colonials, Jamaicans, Barbadians, and other West Indian Negroes, Hindu coolies, Portuguese, Americans, British, and many others. Law and order have been little known in the past, and all manner of vices have thrived in this heterogeneous mixture. Being the western terminus of the Canal, and the commercial cross-roads of the Western world, it is visited daily by hundreds of seamen from vessels of all nationalities, as well as American soldiers and sailors from the Zone. The constant influx of transient males has naturally attracted many prostitutes from all over the world, in addition to a plentiful supply of native ones. Until the year 1918 little concerted effort was made to restrict the activities of these women, and the port was one of the plague spots of the world as a center of dissemination of the venereal diseases. A survey in June, 1918, recorded 231 registered prostitutes in the segregated district, 175 registered outside the district, and 302 unregistered clandestine prostitutes. From 91 to 98 per cent of the women in these three groups were found to have syphilis, gonorrhea, or both. It may also be authoritatively stated that 90 per cent of the total population of the city are infected at some age.

In the Canal Zone itself, venereal diseases rank first or second highest in frequency of reported cases among employees, malaria contesting them for first place. Since 1904, 27,633 cases of venereal disease among employees have been treated by American physicians, and the admission rate to American hospitals for the years 1913-17 remained fairly constant at about 125 per thousand. This alarming condition in the Zone is largely due to the proximity of unrestricted prostitution in Panama City.

In June, 1918, General E. M. Blatchford, commanding the Department of the Canal Zone, issued the now famous General Order No. 26, prohibiting the entrance of prostitutes into the Zone, and prohibiting the members of the military establishment from leaving the Zone, except when on official business. The order was in effect a stringent quarantine upon the cities of Panama and Colon. In the first six months of 1918, before the issuance of the order, 451 cases of venereal disease were reported in the Canal Zone command of about 11,000 men. In the second six months, after the quarantine order, but 35 new cases occurred, 15 of which were probably contracted in May.

In August, 1918, a group of representative Americans and Panamanian citizens met to consider methods of combating the diseases in Panama. After much discussion they adopted the program of the United States

Army which was used with such effect throughout the Great War. American soldiers were, of course, reached through the army medical officers of the Zone; American civilians through the chief health officer of the Zone; while Panamanian civilians were reached by the health authorities of Panama City and the Santo Tomas Hospital. The following program of aims was set up for the work in Panama: 1. A Medical Treatment Department, maintaining a free clinic with diagnostic and treatment facilities for men and women. 2. An Educational Department to spread healthy propaganda through printed matter, personal letters, and the public press. No stringent law-enforcement measures were considered advisable until Panamanian public opinion could be reeducated.

The clinic was established at Santo Tomas Hospital, with arsphenamine and Wassermann tests furnished at reasonable prices and free to those in need. The clinic is now self-sustaining. A prophylactic station is kept open day and night. Under existing laws, all prostitutes are supposed to report weekly for medical examination. The number reporting has been largely increased through the efforts of the police and health authorities. Those infected are detained until cured. The others are allowed to return to their homes at once. From September 1, 1919, to March 1, 1920, there have been 1486 new admissions to the clinic, 1028 of which were men and 458 women. A staff of three physicians and four nurses is necessary to handle the volume of work. The educational effect of the clinic upon the natives, accustomed to homes of filth and squalor, cannot be overestimated.

On November 1, 1919, a personal letter was sent to all physicians, dentists, pharmacists, and welfare organizations in the city, appealing to them for coöperation in the anti-venereal disease campaign. Fifteen, or 68 per cent of the physicians of Panama, returned signed cards, agreeing to report all cases, to give prompt treatment or refer them to the public clinic, and not to dispense or prescribe proprietary remedies. Further efforts are being made to secure the coöperation of the remaining physicians. Ten, or 62 per cent of the dentists made similar pledges, while 16, or 58 per cent of the druggists agreed not to sell proprietary remedies nor to treat venereal diseases themselves. All newspapers in the city responded favorably to a request for coöperation, and have offered news space, editorials, and free advertisements for the campaign. The educational work was also carried on widely in the civilian population through manufacturing and business concerns, clubs, societies, and foreign consuls in the city, while 5000 personal letters were sent to

prominent citizens. Hundreds of answers have been received. Large quantities of pamphlets, posters, and advertising cards have also been used.

While the results accomplished have been gratifying, it is realized that the field has been scarcely touched. So great is the feeling in the Republic that prostitution is a necessary evil and that venereal diseases are of little consequence, that more effective results are practically impossible at the present time. The best that can be hoped now is to spread favorable propaganda and to attempt to educate the populace in the direction of law enforcement. At present the lawmakers as well as the general population are against any attempt at abolition.

JAPAN'S POPULATION PROBLEM. Interesting data regarding some of Japan's difficulties in social hygiene are presented in the *London Times* for May 28, 1920, by J. O. P. Bland, who was for many years secretary to Sir Robert Hart in China. Mr. Bland says in part:

The prevalent conception of Japan as an aggressive militarist nation owes much of its origin, no doubt, to the government's policy towards China. But if those who criticise that policy would trace the unbroken connection between it and the country's imperative economic necessities, they would be compelled to make more allowance than they usually do for the absence of altruism and lofty idealism in Oriental statecraft. For a nation to claim the right to expansion in a spirit of wanton aggression is one thing; to do so under the compulsion of a fierce struggle for bare existence, for food and elbow room, is merely to obey the first law of nature, as every active, self-helping race has obeyed it since the beginning of time. A native writer put the problem succinctly when he said: "The Japanese people must either die a saintly death in righteous starvation or expand into the neighbour's back-yard—and Japan is not that much of a saint."

The problem which Japan has to face is easily stated. It is merely a question of providing food for a population which already exceeds the limit which the country's soil can support, and which is debarred by our exclusion acts from seeking relief in the least populated regions of the American and Australian continents. The problem is in reality only one of many manifestations of the unpleasant truth, which the war has brought home to the world at large, that the pressure of population upon this planet's food capacity has become, and must remain, acute. The severity of this pressure in Japan is grimly indicated by a death-rate which averages 21.5 per thousand, and by the fact that 260 out of every 1,000 deaths are those of children under twelve months old.

The elemental facts of the Japanese situation are (1) that, with a birth-rate of 32 per thousand, the population increases every year by about 750,000; (2) in the last ten years the inhabitants of Japan proper (excluding Korea and Formosa) have increased from 50 to 57 millions, which gives an average of 380 to the square mile; (3) that during this period the area of land under cultivation has been increased by 5 per cent, and the rice production by 4 per cent, as against an increase of 12 per cent in the number of mouths to be fed. So long as the present birth-rate is maintained, the nation must therefore depend more and more upon imported food supplies. Now, there is no possibility of

materially increasing either the area under cultivation or the productivity of the soil. In Japan the rice fields not only fill the valleys, but everywhere on the hill sides you will find them, terraced and artificially irrigated at an incredible cost of human labour. As I journeyed this spring from Mogi to Kobe by the railway which skirts the beautiful shores of the Inland Sea, it seemed to me that the villages had grown perceptibly larger and the rice fields smaller during the last ten years. The dead occupy no space in the food-growing area here, as they do in China. As one sees the children swarming in these close-clustering hamlets, one cannot help wondering, Can these tiny fields be still further sub-divided, and, if not, what peaceful solution of the problem can there be other than wholesale emigration?

So long as Japan can purchase the surplus food she needs by a favorable balance of trade, the problem may be faced. But Japanese statesmen take long views, and they realize that every year's addition to the population means a corresponding increase of imported food, which in turn necessitates an increased sale of Japanese manufactured goods in markets where keen competition is inevitable. Looking at the problem in this way, and debarred from expansion into America or Australia, they are faced with three alternative solutions: (1) A reduction of the birth-rate; (2) increase of food supplies to be obtained by means of industrial expansion; and (3) territorial expansion into the less populated regions of the Asiatic continent. So long as either of the last two alternatives is available, no reduction is to be expected, because birth control must involve a radical change of the race, mind, and social system. Japanese statesmanship is therefore compelled to adopt one or both of the other alternatives.

THE BRITISH GOVERNMENT'S STAND ON PROPHYLAXIS. The London correspondent of the *Journal* of the American Medical Association (Aug. 14, 1920, p. 487) gives the following account of the statement of the ministry of health in reply to critics of its policy in regard to prophylaxis.

A deputation from the Society for the Prevention of Venereal Disease submitted to Dr. Addison, minister of health, a resolution that, as the ministry and public bodies have declined to provide the means of delayed disinfection against venereal disease at ablution centers, he should instruct all pharmacists to sell such means of immediate disinfection as are approved by the ministry. The Society recommended that the ministry should take steps to educate the public in the hygiene of immediate self-disinfection. Dr. J. H. Sequeira stated that the number of new male patients, mostly ex-soldiers suffering from syphilis, treated at his clinic at the London Hospital in 1919 was 90 per cent more than the number treated in 1918. Sir Archdall Reid said that 40,000 men passed through his hands during the war, and up to 1917 there was much syphilis. A policy of immediate disinfection was then advocated among the troops, the result of which was that venereal disease had virtually disappeared. A limited number of public bodies have adopted the policy of the city.

In replying, Dr. Addison said that they did not know whether venereal disease was increasing or not, because there were no scientific data on the point. They knew that there was a great increase in the patients attending the clinics. To justify the ministry in issuing instructions to local authorities and to the public, and to avoid the conflict of opinion, an overwhelming case would be necessary. They would have to contend with a

great wave of public feeling which would suggest that the government was encouraging vice. The suggested policy might be successful if thoroughly and scientifically applied. But they could not deal with a population of 40,000,000 on the same basis as that on which Sir Archdall Reid, with iron discipline at his command, could deal with 2000 soldiers at one time. That was quite different from placing something at the disposal of every citizen with instructions as to use. To adopt the proposal of the council toward the population as a whole—boys and girls, men and women—would be held, he thought, with material ground, to encourage people to run risks. Last year he appointed a strong body of men, who reported to him that certain drugs, if properly applied, were efficacious, but if not, could not be relied on. It also reported that their use would give a false sense of security, and encourage the taking of risks. In spite of the most careful instructions, the issue of packets to soldiers was followed by infection in those who used them. Two experimental centers for disinfection against venereal disease had been established under the Manchester corporation, and so far the result was encouraging. He was watching this experiment with anxiety. The ministry would take any practical measure it could thoroughly recommend for the prevention and treatment of the disease, and was quite prepared, if certain of good results, to face novel methods.

DR. UDE VINDICATED. Further particulars of the Ude-Polland case of Graz, reported in *SOCIAL HYGIENE* for April (Note and Comment, Vol. VI, No. 2, pp. 319-20) have been received in this country. In the trial on July 3, Dr. Johann Ude, president of the Oesterreichs Voelkerwacht (Association for Combating Public Immorality), was acquitted of the charge of libel brought against him by Professor Rudolf Polland, of the University of Graz, after a proceeding of ten hours, marked by Dr. Ude's brilliant self-defence and the strong argument of his advocate, Dr. Robert Orel.

"The Disgrace of European Civilization before the Court of Assizes" (*Die Kulturschande Europas vor dem Schwurgericht*) is the title of a pamphlet published in German by the Oesterreichs Voelkerwacht, an interesting document giving the shorthand report of the trial, which reads like a novel of the day. State regulation and tolerated prostitution underwent a serious defeat by the jury's verdict, while the opponents of the institution were discharged. The pamphlet contains a preface, an epilogue, and the text of Dr. Ude's incriminated pamphlet, "University Professor and Brothel Proprietor" (upon which the action was based). A number of professional opinions of medical authorities contribute to make this pamphlet a convincing apology. It is sold for 15 Austrian crowns, equal to 5 marks, 2 francs, or one Dutch florin, and may be ordered from Oesterreichs Voelkerwacht, 36, Richard Wagnergasse, Graz, Styria, Austria.

A NEW JOURNAL OF GENETICS. Sweden has made some important contributions to genetics, and it is therefore fitting that Swedish men of science should establish a new journal in this field. The first number of their publication called *Hereditas*, has just appeared. It is fathered by the Mendelian Society in Lund, of which Dr. H. Nilsson-Ehle is president. The original contributions will be published in English, French, or German, and three numbers will be issued each year. The editor is Robert Larsson, Adelgatan 7, Lund, Sweden.

The first issue contains two studies in the field of human heredity. Emanuel Bergman describes a family with a hereditary tremor, while H. Lundborg writes on the hereditary transmission of deaf-mutism. He takes the position that if all except really inherited deaf-mutism is excluded, the residuum will be found to be inherited as a single character and as a Mendelian recessive.

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